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THE
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AND
MONTHLY REGISTER
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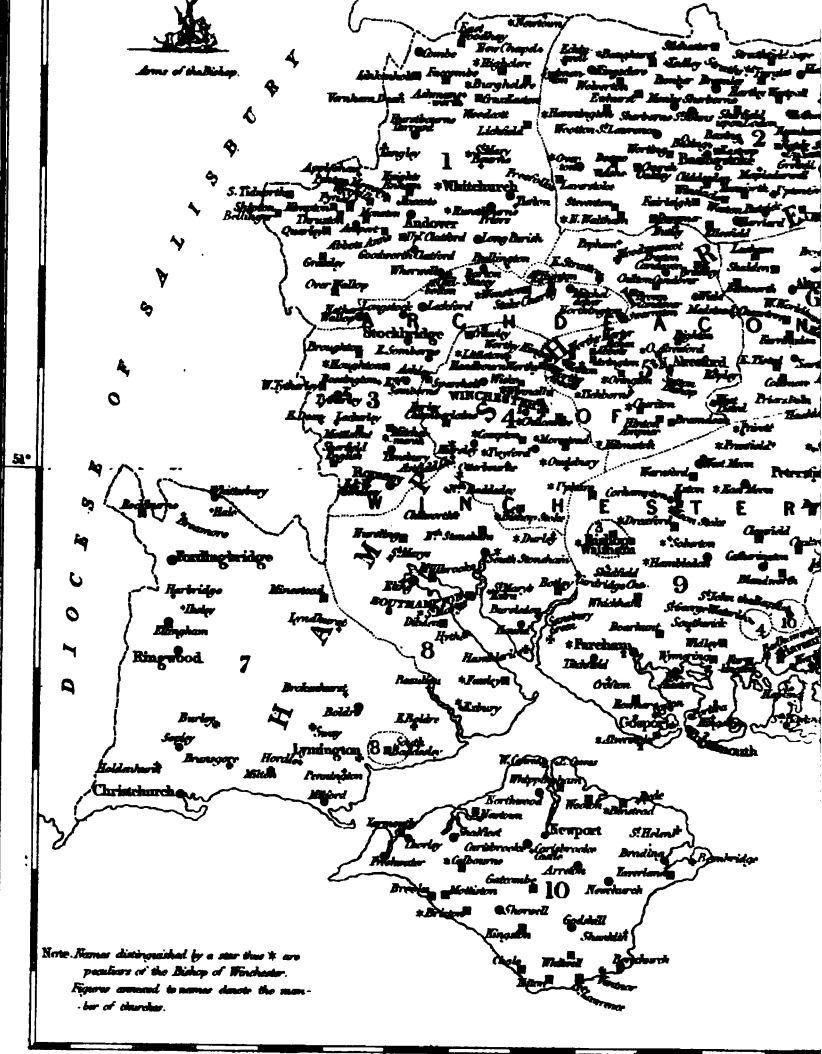
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Arms of the Bishop.

Winchester

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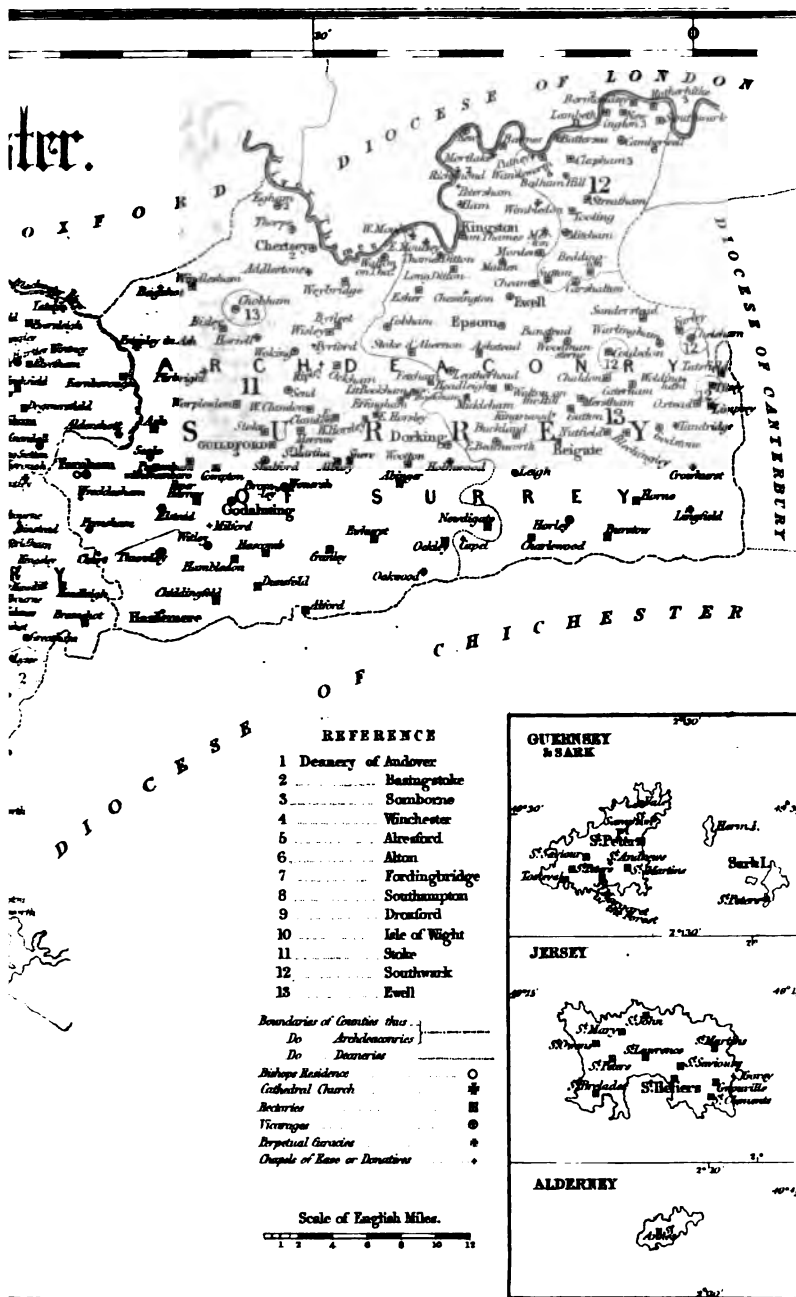


Note: Names distinguished by a star that are parishes of the Bishop of Winchester.
Figures annexed to names denote the number of churches.

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THE
BRITISH MAGAZINE.

JULY 1, 1841.

ORIGINAL PAPERS.

ON THE POEMS OF THE POOR OF LYONS.—No. IV.

THE language of the Waldensian poetry will not be found to afford proofs adverse to the possible antiquity* above conceded to it.

It has been observed that the remains ascribed to the sect are composed in a dialect very little different from that now used in the valleys. And that argument has been thought to affect their credit. But it is one of which the value differs under variety of circumstances.

It is usual to meet with changes in the mode of speaking, after a length of time. But those changes are not wrought by time. Time is not an agent; but only a medium, in which finite beings have their existence and perceptions. Causes operate in time; but it is itself no cause. For, if it were, the summits of the everlasting hills would be as fugitive as the snow that hangs upon their sides in winter. Years alone, without the application of adequate commuting causes to mutable subjects, bring in no change.

The causes of innovation in language are chiefly two. 1. Intermixture of foreign nations by trade, colonization, or conquest. 2. The accumulation and increasing inequality of wealth, and consequent progress of civilization. These latter bring with them all the varying whims of fashion and refinement, the formation of different literary styles, and the technical vocabularies of art, science, and learning.

Countries that have witnessed a great influx of strangers, and have risen from humble beginnings to be populous and wealthy, will always be found to express themselves in neological forms. England has been the resort of very many nations, both in war and peace; and every cause of change in manners and discourse has operated to the utmost possible extent. The strong stream of events, not the lapse of ages, has converted the language of Alfred and the Confessor into one of the least known and studied of the dead languages.

* So far as that antiquity rests on the age of the one forthcoming Leger Codex, which would be certain and positive ground, the judgment recently pronounced by the Rev. Dr. Todd (vol. xix p. 512) shakes it completely. It no longer has external evidence.

But it has not been so in small communities of men, tenants of some rugged land, that has remained unfrequented from situation or climate; and incapable, from sterility, coldness, or inaccessibility, of attaining to the abundance and inequality of wealth. Some of the poems of the *Sæmundar Edda* are of the ninth and tenth centuries, when Old England was giving forth a sound now long and long forgotten. But the dialect in which they are composed (although it has perished out of Norway) continues to be the living tongue of Iceland, enriched in its vocabulary, and slightly modernized, but not impaired in its essentials. "*Modò paulisper immutata, imprimis in parte insulæ interiore adhucdum viget.*"* The learned Mr. Charles O'Connor, when desirous to prove that the Erse poem ascribed to Fiech (certainly very old) goes back to the sixth century, could not find that argument, so far as diction was concerned, upon anything more than the occurrence of a few obsolete words; grammar, syntax, style, and (with such few exceptions) language, having confessedly undergone no serious alteration in twelve hundred years. The same truth is nowhere better shewn than in the British tongue, still spoken and written in Wales. It has poetical relics dated of the sixth century; and the authenticity of a portion, at any rate, seems to be daily less controverted. Those bear the most cogent internal proofs of it, which exhibit scraps of the Latin language in a form totally distinct from the medieval or church Latin, and being the vernacular Latin which the western mountaineers had partially acquired while they were Roman subjects. If this poetry has been found obscure by Mr. Sharon Turner and others, it is from treating of mysterious and obsolete superstitions, or from difficulty in establishing the text; but not from being composed in a different language or dialect, or even a seriously different style or diction, from those of modern times.

If such has been the persistency of human language in secluded nooks of the earth, remote from the great thoroughfares of life, and where the more active principles of innovation could not penetrate, there can be no people more likely to have transmitted faithfully an old and simple dialect than the inhabitants of these deep gullies of the Piemontese and Dauphin Alps. Their occasions of intercourse with mankind were naturally few, and those restricted by their religious peculiarities. The traveller and the merchant seldom climbed into their nest. And their placid existence would almost have escaped observation, had it not been for the aggressions of "the bloody Piemontese that roll'd

Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven."

In this view of the case, no argument would seem to have less weight against the antiquity of any of the classes of Waldensian remains, than that which is founded upon the great and general similarity of their diction to the modern.

But, nevertheless, a perfect identity can scarcely be preserved for

* P. E. Müller Præfat. ad Haldorson Lex. Islandicum.

ages. And even where language and dialect have held their ground, accurate criticism will usually detect, in the most ancient specimens, some phrases of a fashion by which their earlier date may be recognised. Upon a slight comparison of the religious poems with those Protestant-Vandois tractates to which false dates have been ascribed, we may detect variations nearly sufficing to indicate that they were composed at different periods. More careful and complete comparison of them, whenever they are all published, will no doubt add to the number.

| <i>Waldensian Poems.</i> | | <i>False Tractates.</i> | | <i>English Meaning.</i> |
|--------------------------|---|-------------------------|---|-------------------------|
| YESHU | | JESU | | JESUS |
| XRIST | | CHRIST | | CHRIST |
| Antexrist | } | Antechrist | } | Antichrist |
| | | Antichrist | | |
| Xristian | } | Christion | | Christian |
| Xrestian | } | | | |
| Sant Sperit | } | Sanot Esperit | | Holy Ghost |
| Sant Spirit | } | | | |
| Moyseant | | Moyse | | Moses |
| Ysaia | | Esia | | Isaiah |
| JuJament, and | } | Only Judici | | Judgment |
| once Judici | } | | | |
| Ensegna | | Signal | | Sign |
| Meca | | Mez | | Midst |
| Cora | | Corps | | Body |
| Prever | } | Preyre | } | Priest |
| | | Sacerdot | | |
| Dui | | Duvi | | Two |
| Meczonja | | Messognia | | Falsehood |
| Filh | | Filli | | A son |
| Egipe |  | ... .. |  | Egypt |
| ... .. |  | Gissiptiens | | Egyptians |
| Babelonia | | Babylonia | | Babylon |
| Dreitura | | Justitia | | Righteousness |
| Saragin | | Gentil | | Heathen |
| Jerusalem | | Hierusalem | | Jerusalem |
| Frayres | } | Freres | } | Brethren |
| | | Fras | | |
| Conoiser | | Coneger | | To know |

Upon fuller research, more instances would appear; and possibly (at the same time) some of these might disappear. They are evidently of unequal moment. But every one will feel the great importance of *Saragin* for *heathen*.

The prose essays of the sect have not been included in this comparison with those of the Protestants, because it is probable that they are by no means so ancient as the verses. We have seen that the sect retained many of its characteristics, quite down to what is known as The Reformation. No formal change of discipline or doctrine appears to have taken place anterior to the synod* of Angrogna, in September, 1532. Those tracts might have been composed, even in the days of the Legate De' Capitanei, by a Morel or a Masson, while still in Waldism, and not yet in Bucerism or Calvinism; which scarce anybody

* Vide P. Gilles Hist. Eccles. des Eglises Réformées, c. v. p. 31. Geneva, 1644.

will surmise, concerning the rhythmical form of conveying instruction. But the truth seems to be, that those tracts (the *Glosa Pater*, &c.) were of an intermediate and respectable antiquity; and they exhibit some difference from the Vaudois-Protestant writings, chiefly in the mode of quoting.

Waldensian Tracts.

Sant Augustinus
Sant Johan Boca d'Or*
Sant Peyre
Apocalis

Protestant Tracts.

Augustin
Chrysostome
Sanct Peire
Apocalyps

Any remaining scruples with respect to the language of the Waldensian poems may be removed by the fact (attested by Monsieur Raynouard, and otherwise apparent to any one) that it bears a close affinity to that of the Troubadours of Provence. And the antiquity of *their* productions never has been, or can be, disputed.

There is an observation worth making before we quit the topic, which Raynouard has left unmade. The modern dialects from the Latin were distinguished by their mode of affirming or assenting, by their *yes*. One class assented in *ouil* or *oui*, which is the participle passive of *ouir*, to hear; *oui*, auditum. This is the French and Walloon class. Another assented in *sì*, the Latin *sic*; *it is so*. This is the Italian class on one side, and the Spanish on the other. Between these dialects in *sì*, and to the south of those in *oui*, lay the Occitanic dialects, or those of the people who affirmed in *oc*; which is the Latin *hoc*, *this thing*. Langue-d'oc, thence named, Provence, and the south of France in general, were of that affirmation. A passage on this subject, in the poet Dante's treatise *De Vulgari Eloquentià*, is so interesting, as to deserve quotation; coming, as it does, from him, in whom the Vulgar Eloquence (that is to say, the modern languages) fixes the epoch of its first illustration. After mentioning the Teutonic nations, Saxons, English, &c., whose affirmation is in *jo*, (meaning *ja*, *yea*, and similars,) and another class of nations, Hungarians, &c., more to the east, he proceeds in the following† manner:—"Totum, aut quod in Europâ restat, ab ististertium tenuit idioma, licet [nunc ‡] trifariam videatur. Nam alii *Oc*, alii *Oi*, alii *Sì*, affirmando loquuntur; ut puta Hispanii, Franci, et Latini. Signum autem quod ab uno eodemque idiomate istarum trium gentium progrediantur Vulgaria in promptu est, quia multa per eadem vocabula nominare videntur, ut Deum, cœlum, amorem, mare, terram, et vivit, moritur, amat, alia ferè omnia. Istorum verò proferentes *Oc* meridionalis Europæ tenent partem Occidentalem, a Januensium§ finibus incipientes. Qui autem *sì* dicunt, a prædictis finibus Orientalem tenent; videlicet, usque ad promontorium

* This appellation of the saint was used proverbially in Italy, to signify another sort of golden eloquence and persuasion than his. "A simili genti non si parla, se non si va in compagnia di San Giovan Boccadoro."—*La Monaca di Monza*, tom. i. p. 73, 9th edit.

† *De Vulg. Eloquentiâ* in *Opere di Dante*, 2, p. 107, ed. Venice, 1741.

‡ Printed *nec*. But the sense requires *nunc*. And Trissino's translation has *al presente*.

§ The Genoese; so called in reference to the origins of Genoa, written by Jacobus de Voragine, and deduced from Janua.

*illud Italise quâ sinus Adriatici maris incipit, et Siciliam. Sed loquentes Oï** quodammodo Septemtrionales sunt respectu istorum, nam ab Oriente Alamannos habent et a Septemtrione, ab Occidente Anglico mari vallati sunt et montibus Aragoniæ terminati, a Meridie quoque Provincialibus et Apennini devexione clauduntur.” It becomes a natural question to ask whether the Waldensian poems are, or are not, Occitanic. So far as the most famous of them is concerned, the Noble Lesson, a memorable line (v. 246) gives explicit answer that it is not :—

E plus di si, o di no, non sia en ton parlar.

It is singular enough that Monsieur Raynouard, while examining in detail the affinities and differences between the Vaudois and Provençal, should have entirely pretermitted this striking discrepancy on that particular point, which the Provençal has for more than five centuries regarded as its type or characteristic.

Hence we may conclude, that the poem was not Ultramontane, or composed in Gaul, but upon Italian ground. But we do not find in it those marks which distinguish the sub-sect of Citramontanes,† or *Pauperes de Lombardiâ*, from the main sect of Ultramontanes, or *Pauperes de Lugduno*. Those marks seem chiefly to be, an increased bitterness against the church of Rome, and an application to it (but still in the qualified sense in which the Beguines applied the Revelations) of the terms Beast and Whore of Babylon, and a diminished strictness on the score of spiritual poverty.‡ But the Noble Lesson, and the other poems, so far as published, clearly proceed from those genuine Poor of Lyons who held the church to be still Christian, and who had not slackened in their zeal for poverty.

In respect of sacramentals, the sect of *Pauperes* was tripartite; and we have no tradition of any more numerous subdivision than that. 1. The sub-sect called *Siscidenses* alone received the sacraments, or, in other words, remained in communion with the church. 2. That called *Pauperes de Lombardiâ* thought that *any person*, not in mortal sin, could consecrate and administer. 3. But the genuine and original sect, being at variance with both, must have entrusted the sacraments to *Barbes*, or some appointed persons, else there would remain no

* Menage (Dict. Etymol. 2, p. 102, ed. 1750) quotes from a letter written by Charles VI., in 1394, these words, “En nostre dit royaume, tant en *Languedoc*, comme en *Languedoil*.”

† See Stephan. de Borbone sive Bellavillâ ap. Quetif Bibl. Ordinis Prædicatorum, tom. i., p. 191. Moneta cit. Mosheim Inst. Hist. Ecol., p. 488. And the same and other writers cited in Todd's Lectures, p. 446—51.

‡ Stephen de Bourbon says the P. de Lugduno condemned all persons terrena possidentes, while the P. de Lombardiâ possessiones recipiebant.—Bibl. Ord. Præd., i. 191. But as the latter were also *Pauperes*, the difference could not have been very great. It was an anticipation of the Franciscan controversy between the *Spirituales* and the *Eratres de Communitate*.

§ Though we collect from Saccoi that the permission to consecrate was not promiscuous, he was in doubt, from their mode of expressing themselves, whether women were esteemed incompetent. What was doubtful to him remains so to us. In the *Anonymi Refutatio Errorum Waldensium* (Bibl. Max. Patr., tom. 25, p. 302) we read, that they had certain leaders whom in private intercourse (*apud se*) they called *Fratres*, but whom in confession they called *Domino*s. These *Domini*, no doubt, were usually not only their confessors, but the persons who consecrated and administered.

force in Sacconi's distinction between the "simplex laicus" of the Lugdunenses and the "quilibet homo sine peccato" of the Lombardi. But the language of this poem clearly contemplates the existence and necessity of a ministry.

It is true that the limits of the Ultramontane and Citramontane subdivisions of the Pauperism may not have coincided with the limits of the languages of *oc* and *st*.

But, upon the whole, it is probable that the Noble Lesson was composed before any such divisions had broken out among the Pauperes. An anonymous writer,* *On the Fourteen Errors of the Poor Men of Lombardy and Lyons*, speaks of the uniformity that existed in their mode of consecrating the eucharist, "ante divisionem quæ fuit inter eos." This attests that the sect had existed for some notable space of time in unity and concord. Rainero Sacconi composed his *Summa contra Catharos* in 1230, without mentioning the Waldenses, and added† his postscript concerning them in 1250; and he republished the whole together in 1258. Moneta of Cremona is said to have written‡ anno circiter 1250; and Stephen, called de Bourbon by his family name, and de Belleville from his place of birth, is said by Echard and Quetif to have composed§ his work in A.D. 1262. It does not seem as if any author, anterior to A.D. 1250, has been found to speak of the division into Lugdunensian and Lombard Poor. There may, therefore, have been towards half a century between these authors and the Noble Lesson, during which time the divisio fuit inter eos. When that poem was composed, we may conjecture that they were not as yet disunited, but of one model; as they seem to have been when Alanus de Insulis (who died in 1202) described them as one body, having some sort of ministers or pastors.

The Nobla Leyczon makes use of one expression calculated to raise our estimate of its antiquity. The 372nd line, already cited, appears to speak of the appellation Vaudés, or Waldensis, as one fastened upon them by their enemies and persecutors, and not as a regular name adopted by themselves. In process of time they adopted it, and do not disclaim it in any of the Inquests of Thoulouse. But in the beginning they called themselves Pauperes, with or without the addition of de Lugduno, and were so described in the first Bull of condemnation. This poetry was composed when their heretic-sounding title (as all titles from a man's name were) was still a term of reproach, unwillingly received by themselves, and not yet an expression of course.

* Apud Todd's Lectures, p. 451.

† See Duplessis d'Argentré, Coll. Jud., i., p. 47.

‡ D'Argent., *ibid.* p. 84.

§ Bishop Duplessis d'Argentré has not shewn his usual accuracy in stating that Stephanus de Borbone wrote his book, *De vii. donis Spiritûs*, in A.D. 1236. In 1223 Stephen was thirty years old, and had lately entered the Dominican convent at Lyons. He lived forty years longer, and performed the functions of inquisitor at Clermont in Auvergne, and Lyons. His book gives an account of the acts of twenty-five years of his inquisitorship, quædam se per 25 annos acts commemorat. If so, it must have been composed subsequently to 1248, by as many years as intervened between 1223 and his becoming inquisitor. The year fixed by Echard and Quetif is that which preceded his death. They do not assign their reasons.—See Bibl. Ord. Prædic., i., p. 184.

The verse of these poems is rhymed, but in a variety of ways. In the *Novel Confort* and *Quatre Semencz*, there are stanzas of four lines, all four rhyming together; and in the *Payre Eternal*, of three lines. In the *Novel Sermon* and *Nobla Leyczon*, which are not stanzaic, the same rhyme is frequently continued till it exhausts itself, sometimes for eight successive lines. Such practice was common among the troubadours of the south and the bards of Wales, and marked the early style of that barbarian ornament to verse. The metre is irregular and rhythmical, and its incongruities were probably subdued by the aid of a musical recitative. The general basis of it seems to be the trimeter, or Alexandrine, now so prevalent in French poetry,

Ma la novella di, " non te volhas venjar,"

with a free admission of short syllables, so as to introduce, by analogy to ancient verse, the anapaest or tribrach.

The double, or hypercatalectic, rhyme was admitted; and frequently a redundant syllable was introduced in the middle place, where the first half of the line, considered as an English Alexandrine, terminates.

Car nos veyen aquest | mont | esser pres del chavon.
Mot curios deorian es|ser | de bonas obras far,
Car nos veyen aquest | mont | de la fin apropiar.

But the six-foot verse, though the standard and basis, was not a fixed rule; and occasionally the line shrunk into five feet, the common English heroic,

Aquisti troy, la Sancta Trinita;

and more frequently was spun out into seven or eight. In a few instances the poet appears to have been fairly run away with by his winged horse, especially in this couplet, wherein the fervour of thought and feeling seems to have been more than usually kindled:—

Mena me al mont de Sion alegre e mot segur, seguent li non socca;
En herbas verdiant e flors ben odorant lay sia de tu garda.

The apparent break-down of the boasted Geneva Codex renders it the more necessary to invite attention to the primitive character of these rhythmometrical effusions, in which it was endeavoured to convey religious instruction by oral recitation and memory.

A SKETCH OF ONE OF THE WORKING CLERGY.

THE REV. JOHN BOLD, A.B.

1679—1751. .

"I HAVE many things to say unto you, but ye cannot bear them now," were some of the last words of our Lord to his sorrowing disciples; he could not then tell them fully of all they would have to suffer for his sake, for their minds were not prepared for the discovery. And it is well that the sincere and zealous, but too sanguine candidate

for the sacred office, does not foresee how different may be his portion from what he had formerly anticipated.

He is prepared, indeed, to encounter difficulties ; he expects to meet with opposition on the part of the wicked or contentious ; he is prepared to be unjustly spoken against, yea, to have even his good spoken evil of ; against railing, and calumny, and persecution, he is already armed, and consoles himself with the promise of his Saviour, Blessed are ye when men shall revile you and persecute you, and speak all manner of evil against you, falsely, for my sake. But there is another thing for which he is frequently not so well prepared, and which he is quite as likely to encounter, and that is, *neglect* : with high hopes and expectations ; he enters as a labourer in God's vineyard ; he has good talents, well cultivated ; has literary tastes, and those not inconsistent with his profession ; is skilled, it may be, in the original languages of Scripture, and has entered deeply into the study of Biblical criticism ; and he not unfairly hopes to attain, ere long, a station of extended usefulness. But such a person may, during the whole or greater portion of his life, be called to take the oversight of some rural parish, where he meets with none capable of estimating his abilities or affording him pleasant society ; where, without the means of purchasing books, and far from the libraries to which he has been accustomed, he is precluded from pursuing those studies on which he formerly hoped to found a well-earned reputation. Should this paper meet the eye of any so situated, and who feel, perhaps keenly, their secluded state, let them read the memoirs of that excellent man whose name stands at the head of this article, and let them learn a cheerful submission to the will of God, who chooses for every one of us the bounds of our habitations.

The Rev. John Bold was born at Leicester, in 1679, and was the descendant of a respectable family, nearly related to the Wigleys of Scraptoft, of which one branch represented the borough of Leicester in parliament, and another sat for the city of Worcester.

His early progress in learning was so great, that, at the age of fifteen, he was matriculated at St. John's College, Cambridge ; he was B.A. at the age of nineteen ; but being somewhat straitened in circumstances, he retired to Hinckley, where he engaged in teaching a small endowed school at the "liberal" salary of 10*l.* per annum.

In May, 1702, he was ordained deacon by Dr. James Gardiner, Bishop of Lincoln, who was so pleased with Mr. Bold's proficiency in sacred learning, that he determined to make him his chaplain ; but death prevented the good bishop from fulfilling his intention. The curacy to which he was ordained was Stoney Stanton, a secluded village in Leicestershire, about four or five miles from Hinckley. His stipend was 30*l.* a year, which was never increased ; and his whole property, on entering the parish, consisted in "his chamber furniture, and a library more valuable for being select than extensive." "Here," continues his biographer, "remote from polished and literary society, which he was calculated both to enjoy and adorn, he never cast any longing, lingering looks behind, but girded up the loins of his mind for diligent service in his narrow sphere." It will possibly be a matter of

some interest to know how this good man contrived to exist on what must even in those days have been a very narrow income.

On his first entrance to his cure, he marked out for himself a plan of living, which he continued to observe for the space of fifty years. At first he paid 8*l.* for board and lodging at a farmer's house; this was afterwards increased to 12*l.*; and ultimately, to 16*l.* per annum.

From the remainder of his income he gave away 5*l.* in charity, and laid by 5*l.* for his declining years, or for more permanent acts of benevolence. This left him 6*l.* per annum for clothes and other incidental expenses, and yet he had great regard to personal neatness and propriety. He always wore a gown and bands, and appeared always attired in the same decent but plain manner, into whatever company he went. "His daily fare consisted of water gruel for his breakfast; a plate from the farmer's table, with whom he boarded, supplied his dinner; after dinner, one half pint of ale, of his own brewing, was his only luxury; he took no tea, and his supper was on milk pottage. In the winter, he read and wrote by the farmer's fire-side; in the summer, in his own room."

After leading this simple life for more than forty years, advancing age began to incapacitate him for the full discharge of his public duties; but his annual savings of 5*l.*, which had been put out to interest, enabled him to secure the services of a coadjutor during the last six years of his life. He divided his little stipend with a clergyman holding a small property in the parish, making up the deficiency from his savings. On Oct. 29th, 1751, at the age of seventy-three, he departed this life for a better; and bequeathed to the farmer with whom he had lodged 100*l.*, another 100*l.* to some of his relatives, and 40*l.*, to be placed out at interest, for the benefit of the poor of his parish, and for an annual sermon in support of church doctrine and discipline in opposition to the loose notions which were propagated by Wesley and his followers.

Having thus glanced at his mode of life, let us view him as a parish priest. How uncongenial soever might at first have appeared his situation, he had not held his curacy a twelvemonth before he formed the resolution of remaining there for life as a living sacrifice for the benefit of his flock, and with a view of making his example and doctrine the more striking and effective, by his permanent residence and labours in one and the same place.

(1.) With respect to the public duties of his church, he commenced the business of the Sunday on the Saturday evening by publicly instructing the children of the parish in the elements of religion. He had two full services on Sunday, a service daily during Lent, and on every Wednesday and Friday and festival throughout the year:—

"If any were absent from the duty of the church on the Lord's-day, he failed not to visit them the following morning; if they were sick, to administer the consolation of his prayers; or, otherwise, to admonish them of their duty. This is beyond doubt the most painful, difficult, and delicate part of the ministerial office; yet in the divine word it is bound upon the ministry by such sanctions, no less than the loss of their own souls if neglected, and also by the ordination vows of priests in our own church, that public or private admonition, or both, as circumstances re-

quire, must be given by the ministers of religion if they either regard their duty or their own future salvation."

(2.) With regard to his more private and friendly intercourse with his flock—

"His disposition was social, though restrained by a self-denial necessary to his character. When he went abroad upon his pastoral visits, he would rarely if ever accept a courtesy beyond a pipe, and after a short but civil visit would retire; but as the poor were pleased with his company at the christening of a child, he would sometimes accept an invitation to partake of their humble fare in order to augment their pleasures, and leave a present in money fully adequate to his entertainment. And if the respect of any parishioner sent him anything better than his usual fare for his table, he would give it for the common use of the family in which he resided. In this manner he maintained that independency of character and self-denial which is necessary to the proper discharge of the ministerial office."

(3.) Let us now contemplate the effects of these diligent and self-denying labours. "'I have often,' said an old man to me, [Mr. Nickolls, his biographer and successor, after some interval,] 'at the ringing of the bell on Saturday afternoon, left my plough for half an hour for instruction, and afterwards returned to it again.' And another aged man said, 'Ah, Sir, that was a fine team I drove when I was young; but, Sir, whenever the church bell rang at three o'clock on Saturday afternoon, I always left my team when at plough to come to Mr. Bold to be catechized, and then went back again to plough.'" From the same account it appears, that for many years after the decease of this excellent pastor, the parish was distinguished for loyalty, order, sobriety, and a devout attendance on the public services of the church. In some respects, indeed, our rural parishes were in a happier and healthier moral state than they are at present; but here Mr. Nickolls shall speak for himself:—

"There were several incidental circumstances that conspired to assist Mr. Bold's success in his ministry. The parish was not then enclosed, but in the open field state, occupied chiefly by little freeholders and agriculturists, who were not either so much employed or so poor as not to afford time for religious instruction. Such of the parishioners as were in good circumstances (none of them were opulent) united with Mr. Bold in promoting parochial harmony, and in accommodating all matters in question without reference to attorneys or lawsuits; and except in the case of a discharged soldier who was guilty of robbing, I cannot learn that any felonious act was committed in the parish for half a century—*tantum potuit religio*. The parish was so fortunate as to have no necessity for many years of poor-rates, and was not oppressed with manufacturers, of which there were not more than two. The enclosure of the open field (not common) obliged the little freeholders to sell out, abridged tillage, promoted pasturage, so that we do not now produce corn sufficient to supply the village; and the stocking manufacture being resorted to for support, the poor-rates are increased from almost nothing to about 300*l.* a-year. We are crowded with the stocking manufacturers, who take apprentices for the little fee of five pounds, and they become vicious in their morals or by improvident conduct; and marrying without means of support, bring such burdens upon the parish by their families, and distresses when trade slackens, as injure greatly the agricultural interest, especially the lower class of farmers; and with respect to religious instruction, the manufacturing classes of the lower orders are most adverse to the reception of it, except indeed where their employers will interest themselves, and use their authority and money to promote attention to it."

Having thus contemplated the character of this worthy man, what is particularly worthy of note is, that this is not an instance of a good pious man, of little knowledge, of little talent, labouring and passing

his life among people of his own class, (as has been and is the case with many very worthy men, especially in the northern counties;) but Mr. Bold was a man who might reasonably and naturally have looked for a more prominent sphere of duty.

He was a learned man, a close and constant student; he was particularly well read in the fathers and the earlier English theologians.

He was an elegant writer; his style is thought to approach nearer to the purity and simplicity of that of Addison than any contemporary writer.

He was also gifted with the graces of elocution—an impressive, an eloquent preacher; yet was he contented to count all his talents and acquirements as nought, in order to be made the instrument of leading his humble parishioners in the ways of godliness.

He refused preferment when it was offered to him, (as it was by the Wigley family,) but chose to live and die in the station in which it appeared to him he could best promote the interest of Christ's church.

He wrote several tracts, which *were* (and *may be now*) on the list of the Society for promoting Christian Knowledge. They are all upon the subject which was always nearest his heart, a frequent and devout attendance on the worship of God. The titles are as follows:—

1. The Sin and Danger of Neglecting the Public Service of the Church. By a Presbyter of the Church of England. 1745. 8vo.

2. Religion the most Delightful Employment, &c.; with an earnest recommendation of the three great duties of family prayer, of attending daily the public service of God, and of frequenting the holy communion with devotion, &c.

3. The Duty of Worthy Communicating.

A number of MSS. sermons are also said to be in existence, and to be deserving of publication.

His admirer and biographer, Mr. Nickolls, has enclosed his grave, and placed over it a tablet, with the inscription, "Let me die the death of the righteous," &c.; and with one more quotation from his memoir this account shall close:—

"When I first came to reside here, the good woman who had attended him when she was very young also attended me, and placed me in his bed, and in a room he occupied. After airing the bed she retired, but presently returned with a hassock, which placing by the bed-side, she said, 'Sir, this is the hassock Mr. Bold used to kneel upon.' It was worn into hollows by his knees. Blessed saint! thy poverty and humility are changed to durable riches and glory, thy life transcends my power of imitation; and yet, propter amorem, quod te imitari aveau. May divine grace, not considering my unworthiness, but the worthiness of him who was our common Master, make my latter end to be full of peace like thine! I have loved thy memory because thou didst so entirely love him; I have guarded thy remains from profanation because they are to be raised in glory; I hope to repose by thee, and when I depart, may it please the divine goodness to send thee as one of its ministering spirits to smile on me trembling, and assist me to your blessed abode."

T. S.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from vol. xix. p. 680.)

WE will proceed with the notices, supplied by Bishop Mant's History, of appointments made to bishoprics in Ireland during the reign of William and Mary.

The extracts given in the last Number, from Archbishop Marsh's Diary, as quoted by Bishop Mant, fill up and correct, in some particulars, the account given in an earlier Number, from Burnet, of an instance so worthy to be recorded, of "the queen's pious care in the disposal of bishoprics."* It was certainly a remarkable occurrence; for, as has already been observed,† the appointment had actually been made, in compliance with the usual recommendation of the lord lieutenant, when, hearing that the party who had been thus appointed bore a bad character, the queen "wrote a letter with her hand to Lord Sidney, and ordered him to call for six Irish bishops whom she named to him, and to require them to certify to her their opinion of that person." It appears from a subsequent notice in Bishop Mant's History, that the vacant see had, by episcopal influence successfully exerted in compliance with an application from Archbishop Marsh, been obtained for a learned and eminent man, of whom more hereafter.‡ "*Archbishop Marsh*, as noted in his Diary, Jan. 23, 1692, wrote to *Archbishop Tillotson* and *Bishop Burnet* to procure the bishopric of Kilmore for Dr. Robert Huntington, who was in consequence appointed to succeed to the vacant see, but resisted every persuasion to accept the appointment."§ "In the end the bishopric of Kilmore was conferred on William Smith, Bishop of Raphoe, one of the prelates who had been driven for a season from their sees by the tyranny of the preceding reign."||

"This translation of Bishop Smith from Raphoe now caused occasion for the appointment of a Scotch prelate, Alexander Cairncross, or Cairncastle, Archbishop of Glasgow, on whom severe sufferings had been inflicted by the two great divisions of sectarists,—the presbyterians and the papists. His episcopal principles had first caused him to be obnoxious to the Scotch presbyterians, by whom he was rigorously treated and expelled from Glasgow. By his reluctance to abandon the obligations of his protestant faith, he had afterwards become offensive to King James, and was deposed from his archbishopric, because, as Mr. Harris states, he would not accede to the measure of abrogating the oaths which were required of papists as a qualification for serving in civil employments; or because, as related by the Rev. John Skinner, in his '*Ecclesiastical History of Scotland*,' ii. 502, he hesitated in complying with an order to punish for presumption one of the clergy of his diocese, who, before a numerous auditory in the high church of Edinburgh, and in the presence of most of the privy council and many of the bishops, had set forth and argued against the corruptions and perils of popery.

"His sentence of deprivation was accordingly pronounced in 1687, in pursuance of letters of deprivation from King James. But his cause was taken

* Vid. sup. vol. xvi. pp. 518, 19.

† Ibid. p. 617.

‡ Vid. infra. pp. 15, 16.

§ Bp. Mant's History, vol. ii. pp. 103, 4.

|| Ibid. pp. 33, 34.

up by the succeeding sovereign; and through the intercession and influence of *Gilbert Burnet, Bishop of Salisbury*, the king's letters-patent were issued for his appointment to the see of Raphoe, the 16th of May, 1693, partly in compensation of his former losses and sufferings, and partly to 'open an inlet and shelter in his diocese to the Scotch episcopal clergy, who were forced to fly from Scotland on the score of their religion,'*—a poor compensation to the individual for the deprivation of his rightful dignity in his own country, and a very insufficient and unsatisfactory exchange to the Scotch clergy for stations of honour and emolument in their own apostolical church, which they had the pain of seeing sacrificed by the new government to the innovations of modern sectarianism."†

The place which Bishop Burnet held among those who were consulted by the queen in the disposal of church preferment, may be traced indirectly in the account which he gives, and which has been already quoted, of her manner of dealing with "those whom she allowed to speak to her on those heads."‡

About the same time, the see of Down and Connor became vacant by the deprivation of Dr. Thomas Hacket, for non-residence and neglect of his pastoral charge.§ His place "was in a few months supplied by Samuel Foley, who was well qualified by the religious character of his life and deportment, accompanied with a sweetness of temper and affability of manner, to repair, as far as possible, the injury done by his unworthy predecessor, had it not pleased Divine Providence to remove him from his trust in the fortieth year of his age and the first of his episcopate. Some MSS. left by him under the title of 'Foley's Collections, out of several authors, relating to the points in controversy between us and the Papists,' are preserved in the library of Trinity College, of which he was a fellow; and in an unpublished letter of Bishop King, of Oct. 24, 1690 . . . he is recorded as 'a person very meritorious, very useful and laborious in the church.' "||

In this appointment also we have a remarkable instance of the interposition of the queen's chief spiritual counsellor, and that, mentioned as a thing quite in the usual course. The letter of Archbishop Tillotson to Bishop Burnet in which he speaks of this appointment and of the recommendation which he had been the means of setting aside, has been before quoted. The Marquis of Normanby, it appears, had sent Colonel Fitzgerald to propose Mr. Waseley, [or Wesley,] whom he had appointed his chaplain, for a bishopric in Ireland; "wherewith," says the archbishop, "I acquainted her majesty, who, according to her true judgment, did by no means think it fit. Their majesties have made *Dr. Foley* Bishop of Down, and Dean Pulleyn Bishop of Cloyne."¶

Bishop Foley "was succeeded in his bishoprick of Down and Connor by Edward Walkington, who had been formerly a senior fellow of Trinity College, and subsequently Archdeacon of Ossory, and was then appointed chaplain to the Irish House of Commons in the first

* Ware, p. 277.

† Mant, vol. ii. pp. 34, 5.

‡ Vid. sup. cit. vol. xvi. p. 619.

§ Dr. Hacket had been a chaplain of Charles II., and was appointed to this see in 1672,—in the days of "the Cabal."

|| Mant, pp. 43, 4.

¶ Birch's Life of Tillotson, pp. 307, 8, sup. cit.

parliament holden in Dublin in the reign of King William and Queen Mary. By the recommendation of that house, he was promoted to the sees of Down and Connor on the death of Bishop Foley in 1695; the first or rather the only example," says Bishop Mant,* "which occurs to me of a promotion to a bishoprick from such a recommendation." This, however, it may be remarked, was subsequent to Queen Mary's death.

"There were some other episcopal appointments made about this time in the church of Ireland, but they were required by vacancies which occurred more in the ordinary course of things than those to which we have before adverted. On the death of Bishop Roan, in September, 1692, who left it on record in his will that he had been 'disabled from doing those works of charity which he had intended,' having 'been stripped of all his substance at the revolution, so that he had little left him, and much debt accrued from the injury of the times,' Henry Rider was advanced from the archdeaconry of Ossory to the bishoprick of Killaloe, and consecrated at Dunboyne, in the diocese of Meath, by the Archbishop of Cashel, the licence of the lord primate and the Bishop of Meath being first for that purpose obtained. On the translation, in Dec. of the same year, of Bishop Jones from the see of Cloyne to that of St. Asaph, in Wales, the vacancy was filled by Dr. William Palliser, a senior fellow of the college, and public professor of divinity, who was consecrated the following March by the Archbishop of Dublin in the college chapel. And on the death of Bishop Otway, in March, 1693, John Hartstong, Archdeacon of Limerick, who, as such had been attainted by King James's parliament, was, at the instance of the Duke of Ormonde, advanced to the see of Ossory, under circumstances no otherwise remarkable than that he was only in the thirty-third year of his age.

"It was also in the course of the same year, the 16th of Nov. 1693, that the archiepiscopal see of Dublin was vacated by the death of Francis Marsh, who had occupied it since the year 1681, being one of the prelates who, for their personal safety, were obliged and constrained to fly from the persecutions of King James's reign; and being included in the first list of those who were proscribed by his act of attainder. A brief character of him is cited in Ware's *History of the Bishops*, as given by Dopping, Bishop of Meath, who preached his funeral sermon, Nov. the 18th; that 'he was a prelate greatly skilled in the Greek language, and in the stoick philosophy; affable, mild, grave, and of an unblameable life.' It is a circumstance highly commendatory of his character in youth that, being a fellow of Gonville and Caius College, Cambridge, he was, on the promotion of Jeremy Taylor to the diocese of Down and Connor, in 1660, immediately admitted by him to deacon's and priest's orders; and soon afterwards installed by his influence in the deanery of Connor. The deanery of Armagh, and the archdeaconry of Dromore; the sees of Limerick, Ardfert, and Aghadoc; those of Kilmore and Ardagh; and, lastly, the metropolitan see of Dublin, were his successive preferments. His name and posterity have been perpetuated by his marriage with Mary, the second daughter of his illustrious patron.

"Upon his death, the see of Dublin was offered to Dr. Thomas Tennison, who, in Jan. 1692, had been consecrated to the bishoprick of Lincoln, and who, not long after, succeeded Tillotson in the archbishoprick of Canterbury. He is stated to have been willing to accept the offer under certain conditions. For that, 'as a just motive to his acceptance of it, he requested of King William, in behalf of the poor clergy, that the forfeited impropriations belonging to the estates of papists might be all restored to the respective parish churches; and his majesty was pleased to say it was a reasonable proposition.

* History, vol. ii. p. 44.

But some unforeseen difficulties arising, the project was not carried into execution.*

"The offer, having been thus declined, was transferred to Narcissus Marsh, whom, in 1691, we have already noticed to have been promoted from the bishoprick of Ferns and Leighlin to the archiepiscopal see of Cashel; who now, on the 24th of May, 1694, was advanced to the more elevated and important government of the arch-diocese of Dublin. . . . He was engaged in his triennial visitation of his province of Cashel when he was apprised of his intended translation, as noticed in the following extract from his diary:—

"April 20. The news came to Cork, while I was there, that their majesties were pleased to declare I should be translated to the see of Dublin; and, accordingly, the king's letter was sent over for that purpose; and all this, without my knowledge, or any means used by me for obtaining it. O Lord, thy ways are wonderful: and as this is thy sole doing, so I beseech thee to grant me sufficient assistance of thy Holy Spirit to enable me to perform the work which thou hast assigned me. Amen."

"The archbishop was enthroned in St. Patrick's, Dublin, on the 26th of May, his patent having been passed on the 24th. And the succeeding entries in his diary, during the six succeeding months, shew the promptitude and diligence with which he devoted himself to the visitation of his new diocese and province, and the earnestness of his desire and prayer that 'all the rules he made at these his visitations might be duly observed, and that all might tend to God's honour and glory.' . . .

"Towards the close of the year in which Archbishop Marsh had been translated to Dublin, the queen died; an event which he thus feelingly records in his diary:—'1694, Dec. 28. This morning, about one of the clock, died that most excellent princess, Mary, Queen of England, at her house at Kensington, and left me, the greatest of her admirers and faithfulest of her subjects, to lament her death, and the loss of the three kingdoms thereby, until it shall please God to call me to follow her for ever, and to be (if it may so please my heavenly Father) where I have good hope to believe that she is. 'Sit anima mea cum anima dominæ meæ, hoc est, in intimis Paradisi penetralibus.' Without entering," Bishop Mant proceeds, "on the difficult questions connected with the queen's accession to the throne, her conduct in discharge of her royal duties appears to have been exemplary; and the care with which she is generally supposed to have exercised her ecclesiastical patronage in England probably had its counterpart in Ireland, as may be inferred from the instance already cited of her effective interposition to prevent the appointment of an unfit person to the episcopate, first made under a misapprehension, and annulled on a discovery of the error: at the same time, it may well excite astonishment that she gave her sanction to the appointment of another, of whom, if a judgment may be formed from the reflection of Archbishop Narcissus Marsh at the time, and from Archbishop King's report of the same person, to be noticed hereafter, the unfitness is hardly questionable."*

There is no evidence, however, that an unfavourable opinion of the person so appointed ever came before the queen. The judgment, however, which Archbishop Marsh had formed of him, corroborated as it was, unhappily, by the state of his diocese at his death, as described in a letter from Archbishop King to Wake, Archbishop of Canterbury, shews how great a safeguard, in such appointments, is to be found in the consultation of the chief rulers of the church.

The queen's death, as Bishop Mant observes,† "appears to have been in its consequences injurious to the church of Ireland." We find Bishop King, in a letter to his friend, Mr. Tollett, dated from Dublin,

* Mant, vol. ii. pp. 48, 9.

† Ibid. p. 65.

September the 22nd, 1696, lamenting the carelessness and neglect which the church was then experiencing from the government, and noticing an abuse that prevailed in the disposal of the highest ecclesiastical preferments; "both of which subjects are enlarged on in two letters of the 5th of October, the former to Burnet, Bishop of Salisbury, the latter to William Lloyd, Bishop of Lichfield and Coventry." These two bishops, it will be recollected, were members of the commission for the disposal of church preferment, which was appointed by King William shortly after Queen Mary's death. The letter to Bishop Lloyd "will be observed," as Bishop Mant notices, "to commemorate with respect the endeavours of the late queen for checking the abuse complained of, and so deprecate an encouragement of the above on the king's part." The practice of which the Bishop King complained was, that several clergymen, who had livings in Ireland, were hanging about the court, having "promises from some there to use their interest with his majesty to procure them the next bishopricks that might fall in Ireland." "My lord," writes the bishop, "whatever the merits of these good men may be, their method is very injurious to the church and government here, and *I find was so esteemed by her late majesty*."* Bishop Burnet, too, in a passage quoted in an earlier Number† from his "Essay on the Character of Queen Mary," bears witness to her strong feeling and anxious care on this point. "Solicitations and aspirings were practices that offended her deeply. . . . Every instance of this kind gave her a sensible wound, because it hardened bad men in the contempt of religion." "The raising the reputation and authority of the clergy, as the chief instrument for advancing religion, was that to which she intended to apply her utmost diligence. She knew that the only true way to compass this was, to engage them to be exemplary in their lives, and eminent in their labours; to watch over their flocks, and to edify them by good preaching and diligent catechizing. She was resolved to have the whole nation understand, that by these ways, and by these only, divines were to be recommended to favour and preferment. She made it visible that the steps were to be made by merit, and not by friendship and importunity."

The next occasion on which we find Bishop King applying to the heads of the church in England, in reference to vacancies in Ireland, was on the death of Anthony Dopping, Bishop of Meath, in 1697, one of whom he speaks as "a most useful and eminent pillar of our church, before his late impairment by sickness." His loss to the church, and the importance of the post which he occupied, "rendered desirable the appointment of 'a prudent, knowing, and vigorous successor.'" A contrivance, it appears, was suspected for bringing in one in whose consecration Archbishop Marsh, as we have already seen, expressed his thankfulness that he had no part, "and of whom Bishop King now spoke, in a letter to Mr. Tollett, as 'the weakest of his order, and as having no qualification to recommend him.' This co-operated with his sense of the importance of the station to excite in him a special

* Ibid. p. 67.

† Vol. xvi. p. 619.

solicitude for a worthy successor to Dr. Dopping in the bishoprick of Meath; and he expressed this solicitude in three letters of the 29th of April, 1697, addressed to *the Archbishop of Canterbury, the Bishop of Salisbury*, and Sir Robert Southwell.* And from a subsequent letter to Sir Robert Southwell he appears to have been well satisfied with the result. "As to the late disposal of the preferments in Ireland," he says, writing from Bath, July 19, 1697, they are better than I could have wished.† The see of Meath, the most important of the vacancies, "was filled by the translation from Clogher of Bishop Tennison, of whose episcopal character there has been occasion already to speak with respect."‡

"In 1699 the bishoprick of Kilmore and Ardagh, formerly the see of the deprived Bishop Sheridan, again became vacant by the death of Bishop Smith. The nine years immediately following the king's accession, had been remarkable for an unusual rapidity in the succession of the Irish bishops. 'My Lord,' the Bishop of Derry writes to the Archbishop of Canterbury, 'we have, amongst other misfortunes, had a very great mortality of bishops since the Revolution, insomuch that, when his majesty has nominated a successor to the Bishop of Kilmore, now dead, it will be the twentieth he has named since the Revolution, besides removes; and most of them have died young men, that is, under fifty. I hear that Dr. Downs and Dr. Harrison are named for the bishopricks of Kilmore and Ardagh; they are good men both; more particularly Dr. Downs is not only considerable for his gravity and prudence, but likewise for his learning, both in divinity, ecclesiastical laws, and other sciences.'"§

The bishopric was conferred on Bishop Watershall, translated from Cork and Ross, who was succeeded in the latter see by the person thus particularly recommended.

"No other memorable change occurred in the Irish hierarchy during the latter years of King William; but his last episcopal appointment was so remarkable for the circumstances, both those which had preceded and those which followed it, that it seems to require a few passing words of notice.

"Robert Huntingdon, a native of Gloucestershire, and a fellow of Merton College, Oxford, having completed his course of philosophy in that university, devoted himself with delight to the study of divinity and the Oriental languages; and being thus prepared, accepted the office of chaplain to the English factory at Aleppo. Eleven years passed abroad enabled him to visit, not only the stated scene of his duties, but Smyrna, Epheus, Thyatira, Scanderoon, and Jerusalem; dread of the wild Arabs prevented him from gaining more than a distant view of the ruins of Palmyra. During this period for procuring ancient manuscripts in the Arabick, Syriack, Samaritan, Hebrew, and Coptic languages, in all of which he was remarkably skilled, he employed the agency of Jews, Syrians, Americans, Greeks, Samaritans, and Mahometans, as well as of the Romish missionaries scattered over the east, and with the same object engaged in epistolary correspondence with the inmates of the eastern monasteries, especially that of Mount Carmel, and with the Patriarch of Antioch, the Archbishop of Mount Sinai, and the Primate of Cyprus. The treasures of the Bodleian Library bear witness to the extent and success of his labours.

"Returning through Italy and France to Oxford, in 1682, he soon afterwards took his doctor's degree in divinity. And the provostship of Trinity

* Mant, p. 90. † Ibid. p. 93. ‡ Ibid. p. 91. Cf. sup. vol. xix. p. 627.
§ Ibid. p. 101.

College, Dublin, about the same time becoming vacant by the promotion of Narcissus Marsh to the bishoprick of Ferns and Leighlin, he was, much against his inclination, prevailed on by Bishop Fell to accept the charge,* which he executed with remarkable wisdom and diligence; and was, at the same time, in conjunction with Bishop Marsh, instrumental in preparing for publication Mr. Boyle's edition of the Irish version of the Holy Scriptures. On the college being occupied by the soldiers of King James's army, he retired for security to England, whence he returned after the settlement; but, in about a year, withdrew from his office, to the enjoyment of rural tranquillity and domestic comfort in the parish of Great Hallingbury, in Essex.

"Bishop Sheridan's deprivation being expected, Archbishop Marsh, as noted in his diary, Jan. 23, 1692, wrote to Archbishop Tillotson and Bishop Burnet to procure the bishoprick of Kilmore for Dr. Huntington, who was, in consequence, appointed to succeed to the vacant see, but resisted every persuasion to accept the appointment. His objection could not have been on the score of the oath of allegiance, for he must have recently taken it on institution to his English benefice. Possibly he may have been unwilling at that period to accept any favour from the crown. Possibly he may have felt a generous repugnance to accept a preferment vacated by its former possessor by deprivation for conscience' sake. That his objection did not extend to the acceptance of the episcopal office, and that it was not founded on an absolute predilection for parochial occupation in a private sphere, may be inferred from the sequel; for when, after an interval of about eight years, Bishop Cairncross, who, on Bishop Smith's translation to Kilmore, had succeeded to Raphoe, as before related, vacated the latter see by death, Dr. Huntington accepted the appointment, and was consecrated by his friend the Archbishop of Dublin, on the 21st of August, 1701.†

"But twelve days completed his episcopal life; for, on the 2nd of September following, he died, in the sixty-sixth year of his age, when his remains were deposited in the college chapel, and his life not long afterwards was written and published by his friend Dr. Thomas Smith. His successor was not appointed till near the end of the next year, Bishop Huntington being the last Irish prelate advanced to that dignity in the reign of King William.‡

Reviewing the state of religion in this reign, Bishop Mant observes—

"In the appointments to the episcopate, those who were especially intrusted with that important duty, of whom the queen herself, during her life, was probably§ in Ireland, as in England, the chief authority, seem to have acted for the most part with integrity and discretion. The nomination of one person, indeed, selected rather for his military than for his religious qualities, for his political than his ecclesiastical services, and to whom a marshal's baton might have been a more characteristic compensation than a bishop's crosier, however commended at the time of popular excitement, may be well, by the judgment of the sober-minded Christian, deemed questionable at least, if not

* [It appears from the Life of Dr. Pocock (by Twells) prefixed to his works, (p. 77,) that it was "through the recommendation of Bishop Fell to the Duke of Ormond" that the appointment had been made. Dr. Huntington, as well as Archbishop Marsh, was an intimate friend of Dr. Pocock, and several interesting notices of his travels and inquiries occur in Pocock's Life.]

† [It would seem most probable that Dr. Huntington's objection to accept of the bishopric of Kilmore was on the ground of its being vacant by the deprivation of a nonjuring bishop. His case would then be precisely the same with that of Bishop Beveridge, who refused the see of Bath and Wells, vacant by the deprivation of Bishop Ken, but, some years afterwards, accepted the bishopric of St. Asaph.]

‡ Mant, vol. ii. pp. 102—105.

§ [It appears, indeed, from more than one instance, above referred to, that this was the case.]

objectionable. If, on occasion of another nomination, there is cause to doubt its propriety by reason of a remark which it drew forth from Archbishop Marah,* as to the want of worthiness in the individual, the withdrawal of a third person, who had been named under an impression of his fitness, but who was subsequently set aside, on suspicion of his deficiency in moral qualifications, may serve to exempt the crown from the charge of a wilful dereliction of duty. Meanwhile, the episcopal appointments in general were unexceptionable and commendable; and the names of Narcissus Marsh, successively promoted to the archbishoprics of Cashel and Dublin, of Tennison, and King, and Foy, and Foley, and Huntington, respectively translated or consecrated to the bishoprics of Clogher, Derry, Waterford and Lismore, Down and Connor, and Raphoe, reflect honour on those who recommended and appointed them."†

Of the persons thus appointed, it may be observed, that the four first were recommended by the English bishops and divines who had been expressly commissioned for the purpose; ‡ and the two last mentioned, we may conclude from the extracts given above, were appointed with the express sanction, or in consequence of the recommendation, of those who held the highest place in the church of England, and were most consulted in ecclesiastical matters.

SACRED POETRY.

SUGGESTED BY A PASSAGE IN A PAROCHIAL SERMON BY THE
REV. J. H. NEWMAN:

"Wherever faith in Christ is, there is Christ himself. He said to Martha, 'Believest thou this?' Wherever there is a heart to answer, 'Lord, I believe,' there Christ is present."

LORD! in the hour of youth and glee,
When light the heart, the spirits free;
Or, 'mid the restless throng of men,
The sob'ring thought be with us then,
Thy watchful eye is there!

Lord! as the tide of life runs on,
And youth, and mirth, and glee are gone;
When the heart sinks in care or grief,
Be ours the soothing, blest relief,
Thy strength'ning hand is there!

Lord! when around the flood-gates burst
Of sin, in all her shapes accurst;
When to despair the soul is fain,
Then may the heav'nly word sustain,
Thine aiding grace is there!

Lord! when the bursting, anguish'd heart
Thou call'st from dearest ties to part,
Ev'n from the grave shall spring the balm
Our bleeding, throbbing breasts to calm,—
Thou weep'st with us there!

* [The archbishop's judgment, as has been already observed, was too sadly verified.] † Mant, vol. ii. pp. 121, 2. ‡ Vid. sup. vol. xvii. pp. 19, 30.

Lord! in the hour of weary age,
 When we look back on life's dark page,
 How sad—how bitter, were the tears
 Poured vainly o'er the guilty years,
 Wert Thou not with us there!

Lord! on the couch of sickness laid,
 While round us lowers the valley's shade,
 Yet through its gloom thy form we see,
 The ONWARD step but leads to Thee,—
 We know that Thou art *there*!

Lord! when the eternal gates uncloze,
 When the blast breaks the grave's repose,—
 How might the sinner lift his gaze
 To the dread, world-destroying blaze,
 Didst *Thou* not meet it there?

Lord! while our earthly course we run,—
 Lord! when that changeful course is done,—
 Lord! when thy word the tomb hath riven,
 Be it our bliss, on earth, in heaven,
 That thou art with us there!

F. M. H.

Oxford.

A HYMN,

TO BE SUNG ON THE COMMENCEMENT OF A NEW CHURCH IN AUSTRALIND, WHICH IS
 TO TAKE PRECEDENCE OF THE SETTLERS' HOUSES.

"The God of heaven, he will prosper us; therefore we his servants will
 arise and build."—Neb. ii. 20.

FAR distant from our early home,
 Poor pilgrims on these southern coasts,
 A weary band, we humbly come
 To bend before the Lord of Hosts.

We will not give our temples sleep,
 And slumber from our eyes shall flee,
 Until, with adoration deep,
 We find a dwelling-place for Thee!

Not for ourselves we dare to lay,
 Though houseless, e'en a single stone;
 For how could we presume to pray
 Were there a roof for us alone?

Since the wild beast has found a lair,
 And soaring birds have built their nest,
 Let us, of greater worth, prepare
 A house wherein our souls may rest.

Here in the wilds the place we find,
 Here we fulfil our early vow;
 We have not left our God behind,—
 Thy helpless flock, O leave not Thou!

M. B.

Amwell.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

THE WALDENSIAN MANUSCRIPTS IN TRINITY COLLEGE,
DUBLIN.

(Continued from vol. xix. p. 637.)

VI.

A MISCELLANEOUS COLLECTION OF PROSE TRACTS IN THE ROMANCE
OR WALDENSIAN DIALECT.

A PARCHMENT volume, 6 inches by 4, containing 123 numbered leaves. The initial letters, titles of tracts, &c., are inserted in red ink, and some of them are adorned with yellow paint; but there is no other attempt at ornament in the volume. It is written in a *black-letter* hand of the sixteenth century, and is dated at the end 1523. Its contents are as follow:—

I. Fol. 1. a. A tract, headed in rubric, from its initial words, *Si tu departires la preciosa cosa de lavil*; and beginning, "*Si tu departires la cosa preciosa de lavil tu seras enayma la mia boca czo es si tu departires li vici de las vertucz*," &c. From this tract the volume has been entitled in the catalogue of the library, and by the bookbinder's lettering on the back, *Liber de preciosa cosa*.

II. Fol. 2. a. A tract, entitled, *De las vertucz theologals*; and beginning, "*Ara sensec d'las vertucz theologals. Czo es fe, speranza, e carita*." I am not certain whether this should be considered as a separate tract, or as only a chapter or section of the foregoing. It quotes Augustin, Chrysostom, Jerome, the Book of Wisdom very frequently; also "Terenci," "Tuli," [i.e. Cicero,] and "Seneca."

On the back of fol. 11, the treatise goes on to speak of the four cardinal virtues, "*Ara sensec d'las 4 vertucz cardenals*," which seems to favour the idea that the former portion of the tract, on the theological virtues, should not be considered as a distinct work, notwithstanding the separate title which the scribe has prefixed to it.

Prayer, (*Ara sensec de l'oracion*, fol. 23. b.,) and the hindrances of prayer, (*Delempachament d'loracion*, fol. 25. b.,) are treated of under the virtue of *Justice*.

III. On the upper margin of fol. 29. a. there is the rubrical title, "*L'Beneuranzas*;" and on the same page is a section or chapter, beginning, *A quilh que fameian e seteian justicia*. This is identical with the tract entitled *De la iusticia*, in the volume described in the British Magazine for May, (p. 505, No. XI.;) but in the present copy there is much that is omitted in the former, and the passages of Scripture are quoted at length, and not broken off with an "&c.," as in the former copy. The next four sections are headed, in rubric, "*miseri-cordios*," "*li mond decor son beneura*," "*li pacient son beneura*," "*Aquilh que suffron*." These titles, however, are only the initial words of the paragraphs that follow. On the upper margin of fol. 30. a. is the heading, in rubric, "*beneuras*." I am not certain whether this tract should be considered as distinct from the Treatise on the Virtues

Theological and Cardinal, or a continuation of it. It may be well, however, to say that that treatise is not the same as the *Liber Virtutum*, contained in the volume described in the May Number of the British Magazine.

IV. Fol. 31. b. A treatise on the eight things upon which we should meditate every day, beginning, *Oyt cosas son que nos deven pensar per chascun dia*. This short tract is divided into eight chapters, which are numbered in rubric, "*Pensier lo premier*," "*Lo segon*," "*lo 3*," "*lo 4*," "*lo 5*," "*lo seysen*," "*lo septen*," "*Loyten*." The eight thoughts are as follow. I mention them, as they may lead to the identification of the treatise with some Latin original.

1. "La primera es pensar d'Dio."
2. "Lo segont pensier es del seo filh."
3. "Lo tercz pensier es d'la vita d'li sant, e d'la mort en qual manera ilh aquisteron lo regne d'li cel."
4. "Lo 4 pensier es d'la nostra uita."
5. "Lo 5 pensier es d'la nostra mort."
6. "Lo 6 pensier es del dia del iudici."
7. "Lo 7 pensier es de lenfern."
8. "Loyten pensier es del paradis."

An abridged copy of this tract is contained in the volume described in the May Number of the British Magazine, p. 510, No. XL.

V. Fol. 32. b. *Sermon de . . .* The rest of the rubrical title was never added, the scribe having been probably at a loss for a single word by which to describe the subject of the sermon. It is a short sermon on the text, "*Cant tu seres envida a las noczas repauseste al luoc plus bas*."

VI. Fol. 34. b. A tract without title, beginning, "*Yo entendo d dire cal cosa sia matrimoni*."

This tract is also in the volume just referred to, fol. 85. a. (*British Magazine* for May, 1841, p. 504, No. IV.) The present copy, however, is much more complete, and apparently more correct. I should have mentioned, in describing this tract on a former occasion, that matrimony is distinctly spoken of as a sacrament; a circumstance that Perrin, in the extracts he has given from the treatise, has carefully concealed. My attention has been drawn to the fact by the words "*Mariage sacrament*," which are written in a more modern hand on the margin of fol. 35. a. of the copy now before us; and the passage to which they are annexed, and which seems to be part of a quotation from St. Augustine, is as follows:—"Car lo matrimoni es sacrament. Car el es segnal d'cosa sacra. Car el significa la conjoncion d' X^c cum la gleysa. Enayma di lapostol, A quest sacrament es grant, ma yo dic en X^c e en la gleysa."

VII. Fol. 38. b. A tract without title, beginning, "*Li filh li cal naison a li payrons carnals*." See what has been said of this tract, in describing the copy of it which occurs in the volume already referred to, *British Magazine* for May, p. 504, No. III. The present copy appears to be more complete and accurate. It ends on fol. 42. a.

VIII. Fol. 42. a. A tract, beginning, *Del pecca de la dessubidientia. Ascuminicament del qual po primerament valer, &c.* See another copy of this tract, noticed *British Magazine*, (*ubi supr.*), p. 510, No. XLIII.

IX. Fol. 44. b. A tract without title, beginning, *En a quel temp herode fey pillhar e ligar e encarcerar Johan baptista per herodiana molher de philip lo seo frayre*. Another copy of this tract has been noticed, *British Magazine*, (ub. sup.,) p. 505, No. XII.

X. Fol. 47. b. A short tract, without title, beginning, *Nos vesen esser na tres greos perillh en aquisiti temp per li cal la via del regne de li cel es mot empacha*. This is the tract entitled *De li perillh*, of which another copy is noticed, *British Magazine*, ut sup., p. 505, No. IX.

XI. Fol. 48. a. A tract without title, beginning, *Donca nos mesquins per que tarçzen de ben far*. A copy of this tract, entitled "Mesquina," occurs in the volume described *British Magazine*, ut sup., p. 511, No. XLVII.

XII. Fol. 50. b. Another copy of the tract, mentioned in *British Magazine*, ibid., p. 510, No. XLVI., beginning, "*Lo fellon abandone la sea via e lo baron iniquitos*," &c.

XIII. Fol. 52. b. A tract without title, beginning, "*O Segnor tu me pocz mendar si tu voles. La saperten al emferm ubrir lenfermeta almege e mandar benefici d'sanita*."

XIV. Fol. 55. a. A tract without title, beginning, "*Tu siez sol pelegrin en ierusalem, e non ronaquies aquillas cosas*," &c.

XV. Fol. 57. b. *Lo fantin Y**, or "The infancy of Jesus," beginning, "*Lo fantin Y* remos en irusalem. Car moti son liguat pardon Y**," &c. A copy of this tract has been noticed, *British Magazine*, ut sup., p. 511, No. LIV.

XVI. Fol. 59. a. A tract, beginning, *Le teo payre, e yo dolent querian tu*, &c. This tract, in the volume before described in the *British Magazine* for May, is given as a part or continuation of the sermon, *del fantin Jesu*; whether erroneously or not I shall not determine. In the volume now before us the two tracts are apparently distinct.

XVII. Fol. 61. a. A tract, beginning, *En aquillus contras d'bellem eran pastors gardant las viglias de la noyt*, &c. This is a copy of the Sermon on the Nativity, mentioned *British Magazine*, ut supr. p. 511, No. XLVIII.

XVIII. Fol. 62. a. A tract, beginning, *E cun y*. fossa na en bellem de juda, en li dia d'herod lo rey*, &c. This tract also occurs in the volume before described, *British Magazine*, ibid., No. XLIX.

XIX. Fol. 64. a. A tract, beginning, *En aquel temp xo es li savi atroba e adora lo fantin se partiron e retorniron en las loras contras*.

XX. Fol. 64. b. A tract, beginning, *Li teo olh vean dreytas cosas. Cxo es li olh mental e corporal bean dreytas cosas*.

XXI. Fol. 65. b. A copy of the tract on balls and dancing, of which a portion has been published by Perrin. It begins, *Ayci volen parlar de li bal, demonstrant premierament per testimonis de Scripturas*, &c. There is another copy of this tract in the volume, described *British Magazine*, ut supr. p. 510, No. XXXVI. The two copies agree exactly, and differ from Perrin's printed copy, which has passages strangely transposed and garbled. On the upper margin of fol. 66. a. a modern French hand has written the words "Du Bal."

XXII. Fol. 68. b. The tract noticed in the former volume (*British Magazine*, ut supr. p. 510, No. XXXVII.), and published by Perrin under the title of *De la taverna*. It begins, *La taverna es fontana*

d'pecca, &c. On the upper margin of fol. 68. b. is written, in the same French hand already alluded to, the word "*Taverna.*"

XXIII. Fol. 69. a. A tract, beginning, *Alcuns son liqual saprosu-misson d'far veniancza, &c.* Another copy of this tract is in the volume already described, *British Magazine*, *ibid.*, p. 510, No. XLIV.

XXIV. Fol. 71. a. A tract, beginning, *Lo es de saber que 4 son las raysons per las quals lome se sol desperar.* A copy of this tract is also preserved in the former volume. *British Magazine*, *ibid.*, No. XLV.

XXV. Fol. 73. a. A tract, beginning, *Lo segnor di per lo propheta, yo non volh la mort d'l peccador, &c.*

XXVI. Fol. 74. b. Another tract on the same subject, beginning, *Lo nostre segnor dio celestial mege non vol la mort del peccador, &c.*

XXVII. Fol. 77. b. A tract, beginning, *Mas yo dic a vos que de tota parolla auciosa la qual li ome parlaren, &c.* This is a copy of the "Sermon d'las parollas auciosas" noticed No. XIII. of the former volume. *British Magazine*, *ut supra*, p. 505.

XXVIII. Fol. 79. a. The tract beginning *Tot don noble*, of which another copy occurs, No. X. of the former volume. *British Magazine*, *ibid.*

XXIX. Fol. 80. a. A tract on usury, headed, in rubric, in the upper margin, *Sobre lusura.* At the beginning of the tract is inserted, in rubric, the text, *Date et dabitur vobis;* and the tract begins thus, *Dona aldemandant a tu e non volhis contrastar, &c.*

XXX. Fol. 83. b. A sermon, entitled, "*Sermon sod.*" [second.] "*Ayczu meseyme;*" beginning, *Nos annes cal cosa x' amonestà al premier sermon, &c.* The word *Usura* is written, in rubric, and by the original scribe, on the upper margin of pages 81. a. to 84. a. inclusive.

XXXI. Fol. 85. b. A sermon on the text, "*Yhu fo mena de l'esprit al desert quil fossa tempta del diabol. Mt. 4.*" On the upper margin of the next seven pages the word "*Sermon*" is written, in rubric, by the original scribe.

XXXII. Fol. 88. b. Another sermon on the same subject, beginning, "*Yhu fo amena d'esprit al desert, &c. Enaquist evangeli son notta quatre sperit: czo es, sperit divin; sperit human; sperit maligne; sperit angelical.*"

XXXIII. Fol. 92. b. *Bon Pastor*, beginning, "*Yo soy bon pastor. Joh. 10. Vos d've saber que 6 son las proprietas del bon pastor,*" &c. The next two pages are headed in rubric, "*Bon pastor.*"

XXXIV. Fol. 94. b. A sermon on the text, *Petit e non verre mi e d'reco petit e veyre mi. Joh. 16.* The next three pages are headed, in rubric, "*Sermon.*"

XXXV. Fol. 97. b. A tract, beginning, *La femna cant ilh aperturis a tristicia, car lora d'ley ven. A questa differencia es entre li bon e li mal.* Fol. 99. a. and the four following pages are headed in rubric, "*Sermon.*"

XXXVI. Fol. 101. a. A sermon, beginning, *Yo soy conspira alfunc e soy assimilha a la bellua e a la cenre. Job, 30. Eyci es denota la miseria d'la condicion.*

XXXVII. Fol. 103. A tract, entitled, in rubric, on the top of the next page, "*De la penitencia,*" and beginning, *Ara di lo segnor cun vertevos ami en tot lo nostre sor, &c.*

XXXVIII. Fol. 105. a. A tract, entitled, on the upper margin, "Sermon;" beginning, *Cant vos devian non volha esser fais enayma, &c.*

XXXIX. Fol. 107. a. A tract, entitled, "*Del iudici avenador;*" beginning, *Cum lo filh d'lavergna sere vengu en la soa matesta e tint li angel d'l cun lui, M'. 24.*

XL. Fol. 109. a. A tract, entitled, on the upper margin, "Sermon;" beginning, *Yo fameiey e vos non dones ami amaniar, &c.*

XLI. Fol. 112. a. A tract, beginning, *Eve vos fena cananea yssic da quellas en contars e cridava diczent a lui.* The next three pages are headed, in rubric, "Sermon."

XLII. Fol. 115. b. A sermon, beginning, *O Segnor filh d' david marceneia d' mi la mia filha es trabalha, &c.*

XLIII. Fol. 118. a. A sermon, beginning, *Sobre a quella parolla M'. 13. Ve vos aqual que semena issic semenar lo seo semencz.*

XLIV. Fol. 121. b. A tract without title, beginning, *Crisostomo di, Tota la gloria d'dio e tota la salu d'li home es pausa en la mort d' X'.*

The volume ends fol. 123. a.; and at the end the original scribe has written, in rubric, the date "1523;" under which, in a more modern hand, is written, in common black ink, the following note:—"Au premier iour du mois souna la Bonpeke." This entry is so badly written, that I am not quite sure that I have rightly deciphered the last three words.

I have very little doubt that this is the identical volume described by Perrin in the following words:—"Item vn livre en parchemin, du moyen de separer les choses precieuses des viles et contemptibles, c'est à dire, les vertus des vices."* This is an evident allusion to the first tract in the volume, which is entitled, *Si tu departires la preciosa cosa de la vil.*

I ought to apologize for occupying so much space in the British Magazine, but it appeared to me that a more concise catalogue of these MSS. would not answer the purpose for which it seemed desirable to publish an account of them in your pages. You will be glad, however, to be informed, that I shall not have occasion to trespass upon your patience, and that of your readers, by more than one further communication, which will not, I hope, be of much greater length than the present.

Your faithful servant,

JAMES H. TODD.

Trinity College, Dublin, May 26, 1841.

P.S. In your last Number (No. VII. p. 633) I mentioned a poem, entitled, *Nobla Leyczon*, differing wholly from the celebrated poem so called; and I added, that I was not aware of its having been noticed by any writer on Waldensian affairs. A learned friend has just written to inform me, that he suspects it to be the poem entitled by Morland, Raynouard, &c., *Lo Novel Sermon*. I have not access to Raynouard's book, but my friend tells me that the extract given by Raynouard ends with the same three lines as the poem I have described.

* Perrin, Hist. des Vaudois, p. 59.

ON CHURCH ARCHITECTURE.

REV. SIR,—Your correspondent “M. W.” has taken my animadversions so kindly, that I must beg his pardon if I took him up too sharply for criticising others without having thoroughly mastered the subject himself. I trust we may all continue, in strict adherence to those good old principles which we hold in common, to discuss with freedom, but without asperity, those points on which we have not yet attained to a full agreement.

“M. W.” asks me for some testimony from antiquity to the truth of the position that the Christian pastor ought to preside over the assembly, and address his flock, from an elevated place behind the communion table, instead of standing with his back to them, according to the modern Roman practice, to perform a ceremony, while they look on without even participating in the sacrifice which he professes to offer for them. Perhaps I cannot do better than refer him to Bingham’s *Antiquities*, b. viii. ch. vi. a. 10, where we are told that “anciently the seats of the bishop and presbyters were joined together, and all called thrones, as is evident from Eusebius his description of the Temple of Paulinus, who says he adorned it with thrones *set on high* for the honour of the presidents or rulers of the people.” Mr. Hope tells us, that in the church of Sta. Maria, on the island of Torcello, near Venice, he found “behind a porch or portico of ruder workmanship, a nave, separated from its aisles by columns, whose capitals, indifferently imitated from the Corinthian, support, over small round-headed arches, walls with windows carrying a wooden ceiling; in the further half of this nave a raised choir, surrounded by a screen of small columns and intervening slabs of marble, richly sculptured; behind this choir, as in St. Apollinarius of Ravenna, a crypt, whose contents are viewed from the gallery which circulates around; and, over this crypt, the altar and the semi-circular absis beyond, in which the *lofty marble throne* of the bishop, preceded by twelve steps, soars over the seats of the clergy, amphitheatrically arranged in the curve of the absis.”

It seems to me a strange and lamentable thing, that in the disputes which took place formerly in this country about the position of the communion table, our bishops should have deserted their own excellent principle of restoring whatever the Romanists had corrupted, and have afforded to the nonconformists a reason for charging them with a longing after popery, and an opportunity of caricaturing antiquity by placing their mock bishop, not on an elevated throne to preside over them, but in a high pulpit to go through a *performance* for their supposed edification. I observe one of your correspondents this month making use of an expression which, though taken up by churchmen at the period I have alluded to, appears to me inexcusably absurd,—I mean that by which the communion table is said to be placed *altar-wise* when set against the wall. To my mind it seems natural that the Christian *altar* should follow the analogy of those in the temple at Jerusalem, of which that appropriated to burnt offerings stood in the midst of the *court of the priests*; and the altar of incense, equally insulated, in the holy place. And having reason to believe

that such was the principle on which Christian architects acted in those earlier and better times, to which we ought to recur for precedents, I cannot help questioning the wisdom of some clergymen of the present day, who, at the risk of scandalizing their parishioners, make a great point of erecting a stone altar against the wall, with a cross projecting over it in high relief. If circumstances which we cannot control prevent us for a time from conforming our churches to the ancient model, surely we had better not hamper ourselves by the introduction of things manifestly inconsistent with it. Surely we have difficulties enough to contend with in the mistaken prejudices which we find still existing, without reviving others which have passed away, and as has been said of some politicians of modern times, building walls to break our own heads against.

I strongly sympathize with your correspondent in his lamentation over the appearance of desolation caused in churches on week days or wet Sundays by the appropriation of pews. There seems to be in the minds of many, even religious persons, a rooted aversion from *social* worship which no arguments can overcome; and even when, as in my case, a large chancel has been purposely fitted up to hold a small congregation, individuals will perversely go and hide themselves (if possible) in distant pews, rather than join themselves in hearty good earnest to the family of God.

As to galleries, the practical difficulties attending them are greater than any one can be aware who has not been compelled to face them. Architecturally speaking, it appears that they are allowable in the Norman style, but not in any other, because the height of the arches (as in Westminster Abbey, for example) makes them (if placed as a triforium) useless for more than one row of persons. Even in a Norman building it is only by giving a great height to the tribune, and keeping the aisles very narrow, that they can be turned to any proper account; nor can they thus be made to hold many people, if every one must be allowed to see the officiating minister. But the question usually to be answered is, what is to be done to make room for the overgrown population of a town parish? and the solution of it is by no means easy, so that critics should be merciful if the want of funds, or the fear of giving occasion to a schism, compels a clergyman to consent to something a little offensive to the eye. Perhaps the best plan is that of multiplying the services by means of additional clergymen; but it is well if the selfish feelings of the occupants of pews will allow that to be done. And, moreover, it would properly require additions to the Prayer Book,* which no one has now authority or liberty to make.

Let us work on patiently in hopes of seeing better times, but without expecting to witness perfection in this life. H. C.

Ware, June 3rd, 1841.

* I have no desire to restore all the *canonical hours*, which seem to have been too burdensome even for monks who had little else to attend to; but if there were five or six services on Sunday in a church, I should think it best that they should be all different, because some religious persons would attend them all, and the tedium attending the repetition of the same psalms, lessons, and prayers several times over, would almost inevitably make these mere hearers of sermons, an evil which one should make great efforts to get rid of.

ON THE SUPPORT AFFORDED TO CERTAIN VIEWS OF THE SACRAMENTS AND PRIESTHOOD IN THE NEW DISPENSATION BY THE ANALOGY OF THOSE IN THE OLD.

SIR,—Will you kindly suffer me to offer to the public, through the medium of a letter to you, a few remarks on a subject which has lately received a large portion of its attention? I refer to the amount of connexion subsisting between the sacraments severally and the apostolically-descended priesthood.

But I am not designing to traverse the question in its whole length and breadth, or, indeed, in any way to touch its *essence*, the proper proofs on the one side and on the other, but to keep within one particular department of it, which, though from its nature it cannot by itself form the ground of our judgment, may yet perhaps be made greatly ancillary to a right decision. The department alluded to is, the corroborative proof derived from the analogy of the Old Testament. This, in proportion to its clearness and evident marks of adaptation, will be useful, for the purpose of strengthening or weakening by it the proper proofs advanced by controversialists on either side; or it may be used, if we please, so far as it can be ascertained, in giving a justifiable tendency or bias to the inquirer's mind, in the process of actual investigation.

I am not fancying that the analogy of the elder dispensation is a *fresh* view or department of this difficult subject; on the contrary, I suppose that a person could scarcely approach it, that his thoughts would not, with more or less distinctness, branch out in that direction. But still I am inclined to think that men do not, ordinarily, attempt such a systematic review of this portion of the argument as its peculiar nature seems to admit, and that writers have not given it an *adequate* prominence in their treatment of the question; and therefore I have put together a few remarks, willing to lead on the minds of abler and better men than myself, and perhaps to tempt some of them to express their own thoughts, or to correct mine, in a future number of your periodical.

It will be granted, that both dispensations emanating from *one* Author, (and that Author he with whom is no change,) there will be an antecedent probability of a resemblance between them in *essentials*; so that when the change from the one to the other took place, that only which was *circumstantial* was abolished, the *fundamental* and *essential* being retained, to be incorporated from the old into the new. It also will not be denied, that the Jewish and Christian schemes, generally and broadly, are in the relation of *shadow* and *substance*.

The material, then, (so to say,) with which the writer has to deal, is made up of these three portions—baptism, the supper of the Lord, and a ministry descending in unbroken succession from the first ministers, the apostles; and he is preliminarily to trace what countenance these doctrines receive, individually, from a precursive or typical dispensation; and then, as the farther point in view, whether a connexion assumed to exist between them respectively can or cannot be corroborated from the same source. The “*shadows*,” or particular

portions of the typical scheme, selected to set over against these three realities or "substances," will, of course, be circumcision, sacrifice, and the Levitically-descended priesthood.

Now baptism and circumcision have this in common, that under an outward symbol, significant of a putting off or being cleansed from sin, both were initiative, admitting not only into membership with an external society, but to a participation of privileges supernatural in their character, and peculiar to the initiated. Both, too, are of the nature of a covenant between man and the Deity.

The Lord's supper and sacrifice agree thus far, that the one "shews forth" in *commemoration* the same great event which the other shewed forth in *anticipation*; and to the worthy communicants in each case, "cleansing of sin" is among the benefits of which they are made partakers. In the one case they are made clean "as pertaining to the conscience," i.e., in the sight of God, *as God*; in the other, the cleansing was as *perfect* so far as it went, but then it extended no further than justification in the sight of God, *as the national King*; (that is, the effects of the two sacraments, as well as the sacraments themselves, are as shadows to their substances.)

With regard to the analogies between the Christian and Jewish priesthood,—in each case a body of men was set apart purposely to minister in holy things, with offices, supports, and delegated authority peculiar to themselves; and we find both proceeding at first immediately from God, and from the first continuous in their respective lines of succession. The mode of transmission indeed varied, but the analogy is complete. In the one instance the priestly office was communicated by the blood; in the other it is by imposition of hands; or, as it may be otherwise put, the Jewish priesthood was handed down from natural, the Christian from spiritual, father to son. In either case, the thread once broken or brought to an end, and the succession would have been irrecoverably gone; but by the good providence of God both have been preserved, the Jewish to its abolition, (that many of the high priests or priests in the later times were out of order and irregularly appointed is true, but we know that the "Levitical priesthood" was preserved to the days when the father of the Baptist, of the course of Abia, ministered at the altar,) and the Christian up to the present time.

These points of analogy shew, of course, with varying degrees of clearness, in the view of minds variously constituted or biased; but at this time they are ordinarily recognised *to be such*.

Most men will consider the views now commonly taken of the two sacraments and the priesthood to receive additional light and support from what we read concerning those ordinances which existed in the polity introductory to our own; but I suspect that some of your readers, who will go with the writer thus far, will refuse to be his companions further onward, when he attempts to investigate whether the exact connexion which they assume to exist between these three portions of the Christian truth receives confirmation, or otherwise, from the book of the Old Testament.

It is requisite for this purpose that the *simple* correspondencies

spoken of above be previously admitted. If this be so, the appeal can be made to that book on the following principle, that, as in natural objects, things connected in juxta-position or far apart will throw their *shadows* connected, juxta-pository, or distant, so in spiritual things the same rule may be expected to obtain; or rather on *this*, which follows as a necessary deduction, that as in natural, so in spiritual things, where we find the shadows in a certain *relative* disposition, we may reasonably infer that the substances, of which they are the shadows, have the *same* relative disposition. If this be denied, then it is clear that we cannot move further together in this direction; but if it be allowed, then we shall not only have agreed that there are certain individual portions of the Jewish scheme which are close shadows of certain individual portions of the Christian scheme, but we shall be willing to view these no longer as isolated doctrines, disjoined from the systems in which they are respectively found, but as component parts of those systems, having a mutual relationship and bearing each toward other: in other words, to regard the systems *as* systems, under the same aspect in which we have viewed some of their constituent parts, i.e., as shadow and substance.

And I confess, if the typical relationship between those individual portions of the two dispensations be granted, and this further principle just stated be also received, I do not see how it can be avoided that the result should have a very considerable influence on our adjudication of the entire question. The basis of whatever inference we may draw must plainly be derived from ascertaining the degree of connexion which existed between circumcision and sacrifice severally, and the Levitically-descended priesthood. Now, we find that the former is not connected with the priesthood by so much as a single passage, (at least, I believe I am right in saying so,) either directly or inferentially; while the latter is, in very many instances, forbidden to be disjoined from it under very fearful sanctions. And the conclusion suggested by the absence of positive injunction, that circumcision was not necessarily a ministerial office, is strengthened by certain instances telling on the opposite side, e.g., the circumcision of Moses by Ziporah; and the command coming immediately from God to Joshua of the tribe of *Ephraim* to circumcise, himself apparently, the people on their entrance into Canaan; and again, the circumcision of Timothy by Paul, which circumcision was clearly valid according to Jewish views. For the other part of the subject, the jealous manner in which the remaining sacrament was guarded from the hands of the laity, every person will call to mind many proofs immediately, both from precept and example; and therefore the general conclusion,—so far as one can be gained from hence at all,—the general conclusion in which our position seems to result is this, that the ordinance of baptism *is not*, but that the ordinance of the eucharist *is*, dependent for its "validity" on a regular apostolical ministry.

I am aware, as I said before, that there is nothing in this track of reasoning which is new, or which could of itself justify my asking so much space at your hands. I am induced to do so, because I cannot help thinking that many arguments lately put forth would not have

been used, if the authors of them had surveyed this department of the subject in its *full* bearings.

Accordingly, my general object is to persuade men to bring out in their own minds, and to define the extent of those principles which lead them to refer *at all* to the old dispensation in speaking on these matters. I have reason to think that these are held commonly with indistinctness, and in much uncertainty how far they should be carried; the consequence is, that where they seem subservient to the argument in hand they are noticed, and where otherwise their opposition is not thought so essential as to require specification, or to alter in anywise the weight of the proofs advanced.

Doubtless, this whole department is one where much caution is needed, and men of quick, unchastened habits of mind are in especial danger; but the chief peril is averted by keeping in view throughout the distinction between *direct* and *confirmatory* proof. The proof from this source, however practically strong, however obligatory upon our judgments, cannot, in its nature, be more than collateral, because the correspondence between the two systems (further than it has been *revealed*, up to which point any proof it affords is of course *direct*) can be founded only on assumption, however strong and manifestly just that may be; and an argument, itself resting on an hypothetical basis, cannot do more than confirm. It may, nevertheless, tend to raise the subject in the scale of importance to observe, that this reasoning from the analogies of the Jewish scheme, if upon any point it could be *established*, would *in that be vital*; and, accordingly, so far as its *probability* on any point approximates towards this, it approximates, *in the same degree*, towards having a *vital* influence over the question. And we are further to observe, that the extent to which the inspired writers of the New Testament have been made to signify and employ these correspondences and foreshadowings amply bears us out in resorting to the *kind* of argument, though each successive application of it has to be tested, and must ultimately stand or fall by its own merits.

The application of it that has now been made (the *matter-of-fact* claimed from the old dispensation being admitted) is liable to be sifted and rejected in either of the two stages through which it has been made to pass. It may be denied, that from this source we learn what has been supposed on the nature of those several portions of the gospel; or if *this* be granted, that we receive any guidance from it as to their incorporated and systematized character. Each mind must judge for itself, and, if it sees fit, will reject the whole, or, accepting the first portion, will disavow the second; and whatever else might be said of the one or the other judgment, perhaps the charge of inconsistency would not be incurred. But can we avert from ourselves the imputation if we recognise the process abstractedly, and yet refuse to take the results, except in a mutilated form, being able to render no account of this our mutilation—if we accept the whole of the first compartment and one half of the second, and there stop short, and refuse to investigate the right of the other half to an equal influence over us—if we assert that the view we take of the Christian sacraments and priesthood as doctrines separate and entire, each in itself, is

favoured by the light which is thrown back upon them from Jewish ordinances, and are, moreover, in the habit of arguing that the Christian minister touches upon the *essence* of the eucharistic rite, *because* the Levite entered into the essence of the sacrificial rite—if we go thus far, and there halt, and decline to know anything of what by parity of reasoning we should admit, viz., that the severing of the Levite from the essence of another Jewish sacramental rite should *tend* to make us suspect (more than this is not demanded for it) that the connexion between the ministry and corresponding rite in our church is *less than essential*? If we acknowledge the legitimate tendency of the consideration, but hold it to be set aside by fulness of *direct* proof coming in an opposite direction, *that* is another thing; but what I mean is, that we seem to be liable to the charge of inconsistency, so long as we place ourselves in the position I have stated; and, being there, deny that the tendency has any existence, or need at all be considered a difficulty, or be taken into account.

Your readers, Sir, will be good enough to observe that we are speaking of *this* fact, Whether the priest has part in the essence of the baptismal sacrament; not of *this other* one, Whether, in our day and church, he is made an essential part of the baptismal ceremony; and will avoid fastening upon an expressed doubt of the first the consequences which properly attach to a denial of the second, which, as you are aware, has been a fertile source from time to time of much misapprehension and mistaken reasoning.

“And if this view be established, what would be its practical bearing—its consequence, viewed relatively to the existing state of things?” is a question which will naturally find its way to the mind of the reader, if he has not already, before this, contemplated the subject for himself. I must protest against the notion that the person who is seeking out abstract truths should be forced on to the application of those truths to actually existing persons or societies; God may have given us more capacity for the one than for the other. Perhaps it may sometimes be necessary to make such applications for the purpose of warning those whom we believe to be in error, or, it may be, of testing our dogmata by their consequences; but, at least, the persons who are engaged in doing it are on dangerous ground; though they may eventually keep clear of the sin, they must be continually on the verge of judging “another man’s servant.” And the risk is increased by the natural bent of the human mind; for men, under the impression that they have arrived at some simplifying rules, are directly and naturally eager to go about arranging and defining by them the fold of Christ; it is ever pleasing to our minds to systematize, and reduce to order, and to fit our abstractions on every surrounding substance we can lay our hands upon. There is a sense of uneasiness in having general principles floating, disengaged as it were, in our minds; we seem burdened till we can embody and hold them in concrete.

And so it happens that immediately that a person seems to himself to have discovered such, or to have obtained possession of some untried discriminating rules, he suffers from the temptation of taking them with him to go round, and measure, and mark out, and mend

up, the lines and fences of enclosure, or separation, which, (purposely, it may be,) the Holy Ghost hath left faintly determined; or, if he sits down to *write*, this danger ensues, that the draught of Christ's fold, which is presented in the sacred volume with such mellowness, combined with its distinctness, with such subdued and softened tracery, will be transferred to his page, if not with vitiated admeasurements and distorted proportions, at least with a harsh and over-deepened outline; and therefore it is that I shrink from the office of offering an opinion on the ecclesiastical position of those who, on the hypothesis glanced at above, have been partakers of the initiative, though they are as yet depriving themselves of the completory sacrament. Such opinion, *were* it offered, would not extend to the degree of fault which, be it more or less, we are all agreed these persons have incurred by their violation of church discipline; for no question is made that, though the church hath not power given her to alter, in her statements, the essence of a sacrament (and our church has attempted no such alteration,) yet she *hath* received power to decree the attendant rites and ceremonies, as she may judge expedient; and to make them binding, so long as they cannot be proved repugnant to the express written word of God; and in virtue of this her delegated power, she has made *her ministers* to be a portion of the outward rite or ceremony of baptism, without which it shall not be performed. But I would leave to others not only the consideration of the amount of fault with which such persons are chargeable in respect of this, but also the definition of the peculiar position in which they have placed themselves; the question how far they are, covenantally, (*covenantally*, for beyond this point the question does not belong to us,) in the present exercise of the *full* graces of gospel dispensation; or if it be held otherwise, the question how far their state would be described by calling it either a state of dormant, or undeveloped, or suspended, or incompleted privilege? and also, if they please, how far the determination of the doubt could be aided without attendant risk, if one were to contemplate this state or position as typified and reflected in that of the Israelite, who had submitted to circumcision, and dwelt among the tribes, but refused to take part when the sacrifice was offered by the priest for the sins of the people. Wheresoever the truth lies, may a wisdom better than our own guide us there. Asking your forgiveness for the length of my letter, I am, Sir, your obedient servant,

H. D.

ON MATTHEW, xvi. 18.

"The gates of hell shall not prevail against it."

SIR,—It has often been observed, that whatever is new in theology is probably wrong; and it is a remark admirably calculated to make us acquiesce in the errors of our fathers. But I have always been of opinion, that there are errors which, when once introduced, have been silently carried on through successive ages, so that many very important passages of Scripture are every day misquoted and misap-

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plied ; and if we are never permitted to innovate, all investigation is useless, no further study, no further criticism of the Bible is required.

I have been led into this train of thinking by a notion which I have formed, that the true meaning of the declaration made by our Lord to St. Peter has hitherto been mistaken. I am perfectly aware of the dispute between the two churches respecting the *person* and the *confession* of Peter ; but my solution of the passage begins at the other end, and "*the gates of hell*" is the phrase which, as it seems to me, has never been properly understood. All the commentators, whether Roman or Protestant, ancient or modern, writers in their closets or declaimers from the pulpit, all, without exception, suppose it to mean *the active hostility* of evil spirits or of wicked men which shall not prevail. Now the word "gate," according to Cruden, occurs in the Bible about fourscore times ; and I defy anyone to produce an instance where, in its literal or metaphorical sense, it signifies *active* exertion. Indeed it would be wonderful if it did ; and as it has no such meaning in any other passage, I conceive that you have no right to assume that it has it here ; but if it has not, the usual interpretation of this text at once falls to the ground.

What then does it mean ? Why, precisely what it appears to mean at the very first glance. Hell, or hades, is undeniably the place of departed spirits ; its gates are the barrier that confines them ; and with this idea before us, the following is a natural and obvious paraphrase of our Lord's language to St. Peter :—"You say that I am the Son of God, and you say true ; but my enemies will endeavour to prove it false, and they fondly hope to annihilate my pretensions to that exalted character by putting me to death. But they shall be disappointed ; I shall indeed be crucified and slain ; my body shall be laid in the grave, but it shall see no corruption ; my soul shall *descend into hell*, but it shall not be *left* there ; the gates of hell shall not prevail to detain me ; they shall fly open at my command, and I shall be declared to be *the Son of God* with power by the resurrection from the dead."

The plainness of this interpretation, and the simplicity of the argument by which it is maintained, will, I hope, be sufficient to recommend it to notice without any further comment. I will only add, therefore, that this celebrated declaration of Christ is thus shewn to be nothing more than a prophecy of his own resurrection ; and that it can no longer be adduced, as it now is, to support the doctrine of the stability of the church or its ultimate triumph,—a doctrine which may be easily proved by other texts and from other considerations.

S. B.

SWEDENBORG ON THE EUCHARIST—FELIX NEFF.

[In the letter on this subject in the June Number, p. 649, line 9 from the bottom, for "Monthly Review" read "Monthly Magazine."]

SIR,—I had hoped that your correspondent would have allowed me to bid adieu to this controversy ; if, therefore, I do not resign it at pre-

sent, it is only because he does not seem disposed to fulfil my wishes. I have no desire to return to it, however, with any disputatious spirit ; nor would you approve of its being continued in your pages, were it not with the view of throwing light upon this important subject. As your correspondent appears to have mooted a question concerning the principles of correspondence, as propounded by Swedenborg, I am the more inclined to notice his letter, as this, and not the idle calumnies he has referred to, is a legitimate and useful subject of theological inquiry. I propose, then, first, to examine into Swedenborg's interpretation of the texts cited from the Books of Revelations and Ezekiel ; and, secondly, to adduce those which are commonly received.

I proceed, first, then, to your correspondent's remarks on Swedenborg's principles of Scripture exegesis. Your correspondent first lays down *his own* principles, which, as we shall see, are directly *contrary* to those of Swedenborg ; from these he draws his own conclusions ; and then charges them upon Swedenborg. For instance, he says, " White cannot be a correspondency of black, life of death, curses of blessings, damnation of salvation, or *any contrary of its contrary*." This is your correspondent's principle of exegesis : but it is not that of Swedenborg, who states directly the reverse. Whether Swedenborg be right or wrong in this particular, it was not fair in your correspondent to omit the mention of this fact, and then to charge his own profanities upon Swedenborg. Putting aside, however, this question, I submit that your correspondent's principle of exegesis is theoretically unsound ; for a contrary is used in Scripture as a correspondence of its contrary, and this by the consent of all orthodox theologians. Swedenborg remarks that there are two kinds of correspondences, the one direct, the other indirect, opposite, or contrary. Thus, when we speak of the *love* of God, we mean that there is an attribute in God directly corresponding to the attribute of love in man ; hence we say, he loved us while we were yet sinners. On the other hand, it is said God *hates* sinners ; also, that he is wrathful ; that he exercises fury, vengeance, indignation, and so forth. Are not these evil affections ? Yet they are taken to represent divine affections ; what is sinful is thus used to represent what is holy ; *the contrary is made to represent its contrary*. God is said to hide his face from man ; but this is the very contrary of what happens, for it is man who hides his face from God. Thus one contrary is taken to express another contrary. The Jews, though a wicked and rebellious people, were chosen as representatives of the good and faithful, or the elect people of God ; *in other words, the contrary to represent its contrary*. Many of the patriarchs and prophets were representatives of Christ, yet their private characters were often anything but praiseworthy. In like manner, darkness is the contrary correspondence of light ; because, according to Swedenborg, what is light to an angel is darkness to a devil ; and what is light to a devil, is darkness to an angel. Truth is light in heaven, but darkness in hell, where, according to Swedenborg, it is turned into its contrary or corresponding falsity ; for every evil is the contrary of its own corresponding good, and every truth of its own corresponding falsity.

Every evil, therefore, has its contrary correspondence in some good, and every falsity its contrary correspondence in some truth. So, with regard to the curses sent upon the wicked ; they do not proceed as such from God, nor are they *in* him as curses, but only as blessings, which by the wicked, according to the law of correspondencies, are turned into their contraries, or corresponding curses, each particular blessing into its own particular curse. Swedenborg shews how, were this not the case, infernal spirits could not even think, nor could wicked men. Your correspondent's principle, therefore, that a contrary cannot represent a contrary, is theoretically unsound. Let us now see the application of these remarks to the two texts in question. Your correspondent says that wolves, jackalls, vultures, and carrion crows, are interpreted by Swedenborg, in the passages in question, to represent the communicants at the sacrament. To which I reply, that statements such as these are not calculated to assist your correspondent's cause, but rather to effect its speedy and entire destruction ; for, on carefully examining the passages in Swedenborg, *not one single syllable can be found concerning any birds or beasts of prey of any description whatever*, simply because, in the passages of Scripture, there is not one single word upon the subject, so that the whole of what your correspondent has here said is *purely his own invention*. This is too bad ; but I am not sorry for it, if it contribute in the least to an elucidation of the real truth. Undoubtedly, Swedenborg says that contraries may be correspondencies to contraries ; but the passages of Scripture in question happen to be two to which the rule is not applied or applicable, simply because there are *no contraries mentioned*. Whence did your correspondent derive his ideas of wolves and vultures ? There is not a word said about them in these passages of Scripture : the only correspondencies mentioned, as alluding to communicants, are birds that fly in the midst of *heaven*, not of *hell* ; as also *feathered fowl and beast of the field* ; in the Apocalypse the first only being mentioned. Nay, but, it will be replied, they must be birds and beasts of prey, because these alone eat the flesh of animals. Does this follow ? then it also follows that, as the only persons who feed upon the flesh of man are cannibals, so when it was said, "Unless ye eat my flesh and drink my blood, ye have no life in you," reference was expressly made to barbaric customs. If *wild animals* are necessarily meant in one case, then, by the same rule, *wild men* are necessarily meant in the other. In neither case, however, have cannibals, vultures, wolves, or mangled carcasses, anything to do with the subject ; the introduction of these ideas proceeds solely from your correspondent.

I will now quote your correspondent's observation, the *truth* of which I will illustrate by introducing the passage in question from Swedenborg, to which he refers.

First, he says of Swedenborg—

"In his quotations he has taken the precaution to suppress the words which I have therefore given between brackets—namely, ('and I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven,') in which the beasts and birds of prey are summoned, words which explain the true character of the passages and stultify all his reasoning."

In Swedenborg's Apocalypse Revealed the words stand thus—

"And I saw one angel standing in the sun, and he cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: signifies, the Lord out of divine love, and thence out of divine zeal, calling and inviting all who are in the spiritual affection of truth, and think of heaven, to the new church, and to conjunction with himself, and so to life eternal. By an angel standing in the sun is meant the Lord in divine love; by angel is meant the Lord; and by sun, his divine love; by crying with a great voice is signified to cry out of divine zeal, for zeal is the consequence of love; by the fowls that fly in the midst of heaven are signified all who are in the spiritual affection of truth, and, of course, think of heaven; by coming and gathering themselves together to the supper of the great God is signified a calling and invitation to the new church, and to conjunction with the Lord; and since from conjunction with the Lord there is life eternal, therefore that also is signified, &c.; that by fowls are signified such things as relate to the understanding, and thence to the thought, see above, No. 757; here they signify such as are in the spiritual affection of truth, and think of heaven, because it is said, Fowls that fly in the midst of heaven, and by flying in the midst of heaven is signified to look about, attend, and think. See above, No. 245, 415, &c."

The reason for which the passage in brackets is not quoted in the other work, namely, the True Christian Religion, is, because Swedenborg's express object was to prove the spiritual meaning of the word *flesh*; and in the passage omitted the word *flesh does not occur*, so that it was irrelevant to quote it.

But here is another instance of your correspondent's fair play:—

Swedenborg, as we have seen, declares the passage in question to refer only to the Lord's supper; your correspondent assumes that it does not refer to the Lord's supper, but to the supper of birds and beasts of prey in the valley of Hamon-Gog; and then he declares, on the faith of this assumption, that Swedenborg compares the communicants of the Lord's supper to wild animals feasting on carcasses in the valley of Hamon-Gog. The bare mention of such a mode of reasoning ought to be sufficient to expose its absurdity, to say nothing of its injustice. But, in regard to this passage, your correspondent seems to abide by the common interpretation—namely, that a scene of carnage is here foretold. Let us then, in the next place, examine this interpretation, and the moral effects it produces. This I cannot do better than by introducing the narrative of an incident which occurred to myself.

Being on an excursion some time ago in the south of England, I remained for the Sunday in a romantic village, at an hotel, the landlady of which appeared to be an exceedingly pious and intelligent woman, and devotedly attached to the established church. Falling into conversation on religious topics, she brought me some tracts, and said she should be exceedingly pleased if I would read them, as she had been strongly urged to do so, but could not finish the perusal. "Why not?" said I. She replied, "*My nerves wont let me, Sir; I get so frightened, my mind becomes quite upset.*" "Which tract do you mean?" "This, Sir. Perhaps, however," said she, "you may not feel as I do, on reading it." On looking at the tract, I found it was written by a millenarian; and after going through a few pages, I came to the very passages of Scripture at present in question. What now was the interpretation which was *too much for the nerves* of this person?

The writer informed his readers that the last days were fast approaching; that there would be tremendous times; that all the saints

must prepare to follow Christ to battle, according to the prophecy in Rev. xix. 14; *the armies that were in heaven followed him on white horses*; that the carnage would be dreadful; that the saints would have to wade in blood up to their horses' bridles, according to the words of the prophet, "*And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horses' bridles.*"—Rev. xiv. 20. That after a dreadful struggle the saints should be victorious; that the bodies of their enemies should be given over by God in his wrath, to be the prey of birds and beasts, according to those words of the prophet, "*Come and gather yourselves unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of horses,*" &c. That meanwhile the saints should be heard triumphantly singing, *Salvation, and glory, and honour to our God*, &c. On looking into Lowman's comments, as completing those of Patrick, Lowth, and Whitby, I find all this literally repeated; the interpretation is the same in Matthew Henry, and in fact is the one generally received. Now, Sir, I may ask on which side lies the blasphemy? Does it lie on the side of Swedenborg, who declares that the whole has not a literal, but only a spiritual meaning; that it refers to the supper of the great God, or the Lord's supper, who feeds his people with heavenly love and wisdom; or on the side of those who, considering the whole to have a literal meaning, describe the Lord in his second coming as more sanguinary than a second Mahomed? Such descriptions remind me strongly of a scene in a dramatic poem, in which Mephistopheles having urged a prince into a fearful war, and having enabled him, by a great slaughter, to extirpate his enemies, gives him the hint that he ought to return thanks to God for the victory, and to cause a *Te Deum* to be sung throughout all the churches, which gives rise to the following poetical ebullition:—

The labouring organ .
 Waking his giant thunder-throated trump,
 Roars out his whirlwinds of deep harmony.
 The volleying drum, the choir's tempestuous din,
 Shake to the base Jehova's sanctuary.
Te Deum ! Te laudamus Patrem ! Hark !
Te sanctum, sanctum Dominum ! they shout !—
 ——— Gods ! what hosannas sung o'er fields of blood !
 What orgies at an empire's funeral !

Trusting that the time is fast coming when such impious interpretations of Scripture will for ever cease, and that the power of God will be seen to be no other than that of his own infinite love and wisdom, exercised not in destroying, but in saving mankind,

Believe me, Sir, yours respectfully,

ANTITHEORIST.

N.B. With regard to Felix Neff, my authority for his conversion to the principles of Swedenborg is a narrative published in the Intellectual Repository for April, 1840, and communicated by a gentleman of the name of Smithson, *now resident at Manchester*, who visited the pastor of Oberlin at his own house, when the latter declared that to this work he owed all his success and happiness. [Is not "Antitheorist" confounding the two different persons, pastor Oberlin and Felix Neff?—ED.]

BARBISM AND SWEDENBORGIANISM.

SIR,—The suggestion of “Asaph” that the Lord’s day, on which Moses received the three rods, means that on which the Welsh and Saxons supposed him to have passed the Red sea, is so ingenious, that I embraced it at first sight; but reflection has deterred me from adhering to it. *Firstly*, because the plagues of Egypt were very specially and curiously commemorated by the same class of poets, and (if the names* affixed be trustworthy) by the same poet. Therefore it is unlikely that Moses should be represented as first obtaining his rods on the day of his passing the sea; yet the arrangement of the words implies that. *Secondly*, the rods of Moses form one term out of a triad or climax of three, the other two being Solomon’s universal Babylonish wisdom, and the bard’s whole scheme of secret European wisdom. Whence it should be inferred, that the three rods denote the whole power of the kabbalistic Judaism, as derived from Moses through the Auditors.

For the more complete edition of the Awdyl Vraith, which shews the wine in the twenty-fourth stanza to be that of Noah, we are indebted to “Ordovix;” though I think that stanza does not yield a satisfactory sense as he has printed it. Granting that the kabbalistic books given by Raphael to Adam are not connected with the words of the Trinity by the word *and*, (in a’u,) so as to make both *geiriau* and *llyvrau* nominatives to *cyssegra*, they are at least connected in idea and by *juxta*-position. It should not be seriously, for it cannot be safely, maintained, that a system of religious mysteries contained in certain secret bard-books; a system referred to other secret books (if other they be) which Adam received, on a fabulous occasion, from the rabbinical angel Raphael; a system compared to (if not tacitly identified with) those arcana which Solomon, the favourite sage of astrologers, alchemists, and magi, found in the Tower of Babel, and ascribed to an author who boasts of having himself, in a prior *metempsychosis*, been the architect of that tower; was catholic. If so, what next? I scarcely ever saw the secrets of kabbalistical magic described in language more completely unequivocal. I do not know what is meant by Adam’s immersion in the Jordan, but it† stands in some relation to Christ’s. Eve secreted and hid part of the seed of that grain (wheat) whereof the Lord’s sacramental body was to be composed; and afterwards, when it was sown, strange to say, it came up rye. If this stuff be catholic, I am nevertheless desirous to know where the prophet Daniel in his prophecy, (or Samuel, for a various reading gives that name,) has said a word about any of these matters.

* There are difficulties as to the date of this poem. It bears marks of remote antiquity; yet *dydd-dwm*, doom’s-day, in st. 15 of your copy, is a palpable Anglicism. *Reswm*, reason, in the same stanza, appears to be another. In fact, it is an ancient ode in which this stanza (at least) has been interpolated, for motives ridiculously obvious.

† And does not stand alone, but in relation to similar allusions which I am likewise unable to solve.

Heaven defend us from the catholicity, which will father spurious and forged prophecies upon the canonical writers.

I will briefly explain my allusion in p. 653, note, lest it should seem assuming. Various and (as I estimate them) weighty considerations have led me to a full conviction, that the grand arcanum or mystery so much boasted of in this poem and others by the bards, and spoken of by some modern writers as *bardism*, (of which arcanum those metrical remains are documents and illustrations, but by no means the only ones,) is, in its essential characteristics, the same as that which has for very many ages existed in Europe, which for a time was much bruited under the trivial name of Rosicrucian, and is known as the Hermetic Science, the *Philosophia ab Igne*, and other designations. In writing upon it, it was an avowed rule and practice to mislead the reader in his pursuit of the leading analogies, by means of variations. There was, and is, no clear communication on the subject except oral. But I am assured that a Maier, or a Pernety, with the whole case of *bardism* well before him, would unhesitatingly recognise his own art and creed, and in its highest and most sacramental and theomagical form.

It is a Gnosticism distinct in some respects from what is usually so called; but falls under the general definition of the term, for it recognises Christianity only when wrested and strained into conformity with a system of philosophy extraneous to it. Like that magic which Pliny describes as the sublimest form of medicine, it was a sort of chemical and medical religion.* Therefore its analogies are pre-eminently sacramental; and its great problem is to do, by a natural theurgia, what the Church does by a revealed, and by philosophy to consecrate the life-giving eucharist of nature. It is emphatically the science of MAN, and as such has been styled by some of its professors the Theomagical Anthroposophy.† It also substitutes, in some sort, the apotheosis of man for the incarnation of God, and in that manner enables the adept to boast of receiving the sacrament of his art *from his Deity*. The elements of it are the Tree of Life, or rather the fruit thereof. Therefore, wherever we find Adam spoken of as possessing the great secrets of our religion, and mysteries concerning Paradise and the Tree of Life brought into connexion with those of the Lord's table, we have reason to suspect the presence of the great but dissembled magisterium. This may be dimly seen in the Awdyl Vraith; for Eve's transgression and theft, which (in Scripture) debarred herself and Adam from approaching and eating of the Tree of Life, does here prevent them from obtaining the outward element of Christ's sacramental body.

With Swedenborg,‡ God is a man. God is the heaven of angels,

* Boehmen's theology is all chemistry: he refers all operations, divine, spiritual, or human, to the qualities of hot, cold, bitter, sweet, sour, and astringent. The first essences which God evolved out of his own being or substance were the sulphur, mercury, and salt of the philosophers. Yet this pretender to plenary inspiration did not write on chemistry, but exclusively on theology.

† Bardicé, dynwedydd, anthropology.

‡ See Wisdom of Angels concerning Divine Love, No. 11—18. No. 221. 317. 319, 20

and heaven is a man, the *Homo Maximus*. God is an infinite man, but very man. He has a face, breast, abdomen, loins, feet, eyes, ears, nostrils, mouth, tongue, and intestines; and all this, not according to the use, but according to the *esse*. The visible universe is in the image of a man, according to the use, and man is a little universe; as "the ancients" declared, and Swedenborg confirms by the authority of his visions in the *World Spiritual*. In all the heavens there is no other idea of God than that of a man. When God came into the world (by the apotheosis of Jesus), the humanity of the little man, or microcosmus, was superinduced over the eternal infinite humanity of the God-Man. Man's apotheosis was, in truth, his perfect *apanthroposis*. I perceive that the *Monthly Magazine** quotes a passage from Swedenborg *de Cultu et Amore Dei*, in which that author speaks of the *Arbor Vitæ* as a fruit-tree of the "Paradise in Paradise," or very centre of the blissful abode, which bore a most precious egg; out of which egg, animated or vivified, the first man was produced. Here we have something old, and not unknown,—something tangible, and not easily to be mistaken. The life-giving repast of which fallen man desires to partake, but from which the fiery cherubim repel the profane, is the very essence and elementary substance of man's body in its perfect and unfallen state. Such, when obtained, is the Eucharist of philosophy and nature, uniting the lesser humanity of the participant to Heaven, or the *Homo Maximus*, in the eternal God-Man; a philosophy which is magic, and an object of the most eager and fanatical, but impious and unholy, superstition. It will never be practicable entirely to penetrate its secrets from without; and those who possess them will never, I believe, evulgate them. Their constancy and perseverance, their agreement and consistency of language (maugre the studied variation in their illustrations and quasi-exegesis thereof), during so many ages, and their deep enthusiastic persuasion that some wonder was achievable, and that some Power wrought with them, are awful to contemplate. Jacob Boehmen (the "good man" who made a little slip† about the Trinity) offers as fair samples as any one of the ardent fanaticism with which the human egg of the *Arbor Vitæ* is desired:—

"The old Adamical‡ flesh of death cometh not to be heavenly flesh. No, it belongeth to the earth, to death. But the eternal flesh is hidden in the old earthly man; and it is in the old man, as the fire in the iron, or as the gold in the dark stone. This is the noble precious stone, the philosopher's stone, which the magi find, which tinctureth nature, and generateth a new son in the old. He who findeth that, esteemeth more highly of it than of this world. For the son is many thousand times greater than the father. Oh, thou bright crown of pearl! art thou not brighter than the sun? There is nothing like thee. Thou art so very manifest, and yet so very secret, that among many thousands in this world thou art scarcely rightly known of any one. And yet thou art carried in many that know thee not. Christ saith, Seek, and thou shalt find. It will be sought for. A lazy person findeth it not," &c.

He who thought the meek and humble Jacob "a good man," could scarce choose but think the Hermetic Science "one of God's greatest marvels."

* May, 1841, p. 459.

† By using orthodox words concerning it.

‡ *Threefold Life of Man*, c. vi. §§. 97—100.

With these remarks, (explanatory of my views, as far as it is convenient to enter on so large a topic,) I will take leave of this discussion, as your correspondent Antitheorist has done; to whom, when next he appears as the apologist or advocate of such wild theories as Swedenborg's, I wish a more appropriate name. But I will first offer, or rather renew, one practical suggestion. Monsieur Cattean, a most respectable author, peculiarly versed in what concerns the northern kingdoms, met with accounts of Swedenborg's large and mysterious disbursements of money, and also found them accounted for by certain believers in him, as wealth obtained from alchemy. Those who are now actively engaged upon Swedenborgianism, and in examining what has appeared upon it on the Continent, either know already, or, with moderate exertion, will not fail to discover, the authorities* or sources; and, that done, will be able to publish them in England verbatim et litteratim. I hope they will do so—invite them to do so—and invite the public to form their judgment if it is not done.

H.

P.S. One more last word. I pointed out to you the curious circumstance of the Rosicrucian Pernety (who seems otherwise to keep out of sight his intimacy with Swedenborg) quoting *the wife of the baron's gardener* as an authority for a fact of downright necromancy—viz., evoking Count Marteville's ghost to find a receipt. Coupled with that circumstance, you will not fail to be struck with the following passage in Mr. Heraud's Monthly Magazine:—

"Whenever he took up his residence in Stockholm, he dwelt in his own house, situated in the southern part of the city, *having no other attendants than his gardener and the gardener's wife*. He had an extensive garden, with flowers and shrubbery in abundance, together with a handsome green-house, in both of which he took much delight. The whole proceeds of the garden, however, were given to the gardener."

SWEDENBORGIANISM.

MY DEAR SIR,—Probably yourself and many of your readers are, ere this, wearied of the subject named at the head of this letter. On the other hand, as one of your correspondents has, I fear, left an unduly favourable impression of the doctrines of Swedenborg, and his learned opponent has adopted arguments of a nature not calculated to find their way into many minds—arguments to which I cannot help thinking fancy has lent more than her usual aid,—I am very anxious that you should, by inserting in the pages of the British Magazine the following heretical symbol, prove to the members of the church of England that the sectaries under discussion are disbelievers in the great doctrine, which involves the hope of the people of God, while, of another still more vital doctrine, they maintain not the catholic view.

In no immediate connexion with the pretensions of this sect, and

* I suggested Etinger as one possible source. But there must be those who know well enough who were the sectaries in Germany and the North, and what books they published.

yet with no violent transition, since it is on literalness of interpretation, that we stand on the surest vantage ground against the innumerable errors of these days, I would beg to call the attention of biblical students to the important and excellent comment on the Evangelical Prophet, which, combinedly with a fresh version of his predictions, forms the new work, entitled by its learned author, "Isaiah Unfulfilled."

It seems to be the most Christian course, when thus employed in the exposure of grievous evil, not to lay a tax upon others which one dares not impose by the signature of one's open hand. Influenced and guided by such a feeling, I have merely to add, that the letters subscribed PAPIAS were the productions of

Faithfully yours,

R. W. JOHNSON.

Packwood.

THE CREED OF THE NEW CHURCH.

I believe in one God, in whom is a divine Trinity, who is a being of infinite love, wisdom, and power, my Creator, Redeemer, Regenerator; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form. I believe in the sacred Scripture as being the word of God, or the divine truth itself, which is the fountain of wisdom to angels and men, and is able to make me wise to salvation. I believe that, if I would be saved, I must shun all evils as sins against God, and live a life according to the ten commandments. I believe that, when I die, as to my natural body, I shall be judged according to my works; that, if I am good, I shall go to heaven, and become an angel, and be happy for ever; but if I am wicked, I shall go to hell, and become an infernal spirit, and be miserable for ever. I believe that now is the time of the second coming of the Lord, and the commencement of the new church called the New Jerusalem.

MERDDIN.

SIR,—Your correspondent "H.," it appears, is determined to make heretics of the Ancient Britons on the bare evidence of isolated passages in their writings, the drift and bearing of which he does not understand. Thus, because Taliesin happened to say—

"The bread of grace is the body,
The wine is the blood,
And the words of the Trinity
Consecrate them;"

the bard must needs have "considered the true body and blood of Christ to be made by the repetition of rabbinical and cabalistic words over the elements." So also, because Merddin wrote—

"I will not receive the communion
From the execrable monks,
With their cloaks on their haunches;—
May God himself administer the communion to me;"

he (Merddin) must have deemed it "not impossible, by a peculiar and distinct action, to eat the spiritual body of Christ and to drink his blood not psychic but pneumatic, Christ himself giving it, and saying, 'Take, eat, this is my body,' &c."

Here are two heretics already brought before us, holding opposite and extreme views on the subject of the eucharist; how many more

will yet be discovered by "H." it is impossible to conjecture; probably, ere long, we shall find that the ancient British church altogether was nothing but a tissue of diversified heresy, or "queer unchristian witchcraft."

Before, however, we submit to rank Merddin with Swedenborgians or Rosicrucians, let us investigate the case a little further. That the bard was admitted a member of the church by baptism is evident from the following triad:—"The three principal baptized bards of the isle of Britain—Merddin Emrys, Taliesin the chief of bards, and MERDDIN the son of Madawc Morfryn." This said Madawc, our bard's father, was a saint of the college of Iltyd, and is ranked with Catwg and Deiniol, under the appellation of "the three blessed tutors of the isle of Britain," so he cannot be suspected of having instilled heretical notions into his son's head. But though Merddin was a nominal member of the church, he at one time contracted a particular aversion to the monks, and perpetrated a great sacrilegious offence. Thus, in one place he speaks of

"The lying, gluttonous, and wicked monks;"^{*}
and in another he confesses that he had

"Burnt a church, detained the kine of a monastery,
And cast its book into the water."[†]

It appears to me, that the words in question relative to the eucharist were uttered or inscribed under the same and sole feelings of hatred to the monks. His sister, Gwenddydd, perceiving his disregard of the offices and ministry of the church, and fearing lest he should end his life in such contumacy, is represented as addressing him thus—

"I bid you, my kind and fair brother,
For the sake of the best Supreme Being,
To receive the communion before you die."

No communion is here specified as distinguished from that contained in the bard's own creed; neither does his answer imply the existence of any such. Having in view the catholic communion alone, he unhesitatingly declares that he would not receive the same from the monks, whom he so much hated,

"I will not receive the communion
From the execrable monks,
With their cloaks on their haunches;—
May God himself administer the communion to me."

In my opinion, there is here no objection whatever made to the orthodox eucharist as such, but merely an unwillingness expressed to receive it through the ministry of the detested monks. By the expression, "may God himself administer the communion to me," nothing more is probably meant than a wish to partake of the benefits of the sacrament under circumstances when the actual administration thereof must not take place. "If a man," says our church, "either by reason of extremity of sickness, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament of Christ's body and

^{*} Myf. Arch. vol. i. p. 151.

[†] Ib. p. 132.

blood, the curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth."* This catholic principle was probably in Merddin's mind; and though he was not justified in applying it to his own case, yet his views of the general nature of the eucharist might have been at the same time perfectly correct and orthodox.

For his insults and injuries to the church, Merddin, however, submitted to the performance of a severe penance, which shews further that he was not out of the pale and jurisdiction of catholicity. This penance was imposed upon him by Ysgolan, a Scottish saint, supposed to be the same with St. Columba. The bard alludes to it in these words—

"For a full year was I placed
At Bangor on the stake of a wear;
See thou the pain I bore from sea animals."

What occasioned his extreme hatred of the monks it is not for me to inquire; it is sufficient for the present purpose that we know it could be no error of doctrine. Such an important error on the subject of the eucharist as "H." alludes to would certainly have constituted him a heretic, and procured his excommunication. That he was not excommunicated we have seen.

ASAPH.

BAPTISM ADMINISTERED OTHERWISE THAN THROUGH THE EPISCOPATE INVALID.

CHAP. V.

SIR,—To pursue and conclude this division of our subject. In the seventh century, the West Saxons were converted by Birinus, Bishop of Dorchester, in Oxfordshire, who received his commission from Honorius, Bishop of Rome; and all who have transmitted to us the records of these times would impress upon our minds the fact which they evidently deem of paramount importance—viz., that Kinigels, King of the West Saxons, whose godfather was Oswald, King of Northumberland, his daughter the princess, and other of his subjects, had their conversion sealed by one of whose apostolical commission no doubt existed, any more than that of his successors, Agilbert and Wine, who continued to transmit the grace of God to another generation.†

* Communion of the Sick.—Rubric.

† "This year King Cynegils was baptized by Bishop Birinus at Dorchester, and Oswald, King of the Northumbrians, was his godfather."—Sax. Chron. A.D. 635.

"This year Birinus baptized King Cuthred at Dorchester, and received him as his godson."—Sax. Chron. A.D. 639.

"Idem ergo Oswald, mox ubi regnum suscepit desiderans? Cui preesse coepit

That the relation between this transmissive ministerial power and the communication of the covenanted blessing of God was considered as intimate as that existing between the promises of God and their fulfilment, is demonstrated from this fact, among numerous consensaneous ones, that when Oswald, King of the Northumbrians, became zealous and anxious for the christianizing of his subjects, he sent to the "Majores natu Scottorum," from whom he had received baptism, beseeching that a priest might be dispatched to him, who, from his knowledge of the faith of Christianity, and from the validity of his calling and office, might propagate the gospel, and administer the sacraments of the church.* Indeed, the principles of the Anglo-catholic church in those days conceded no jurisdiction in sacramentals to any but those deriving their authority through the episcopate; nor did they, as we judge from their revealed administration and reception of the mysteries of religion, contemplate or admit any consecration to God but through the intervention of a lineal priesthood.

In this seventh century, also, Christianity progressed through the missionary zeal of Finanus, the Northumbrian prelate, who associated

gentem fidei Christianæ gratias imbui cujus experimenta permaxima in expugnandis barbaris jam ceperat, misit ad majores natu Scottorum, inter quos exulans, ipse baptismatis sacramenta cum his qui secum erant militibus consecutus erat; petens ut sibi mitteretur antistes, cujus doctrina ac ministerio gens quem regebat Anglorum, Dominicæ fidei et dona disceret, et susciperet sacramenta. Neque aliquante tardius quod petiit impetravit."—Bede, lib. iii. ch. 3, A.D. 635.

"Ferunt autem quia cum de provincia Scottorum rex Osuald postulasset antistitem, qui sibi suæque genti verbum fidei ministraret, missus fuerit primo alius austerioris animi vir, &c."—Bede, lib. iii. ch. 5, A.D. 635.

"Itaque evangelizante illo in præfata provincia, cum rex ipse catechizatus, fonte baptismi cum sua gente ablueretur, contigit tunc temporis sanctissimum ac victoriosissimum regem Nordanhymbrorum Osualdum adfuisse, eumque de lavacro exeuntem suscepisse, &c."—Bede, lib. iii. ch. 7, A.D. 635.

"Tum suscepit in tempore illo baptismum Cinigils a Byrino sancto Episcopo in oppido quod Dorcestre nuncupatur. Ipse et Cuthrid baptizat post quadriennium in eadem civitate quem et baptisticum filium sumpsit."—Chron. Ethelwerdi, lib. ii. A.D. 635—9.

* "Rex Osuald misit ad majores natu Scottorum, petens ut sibi mitterentur antistites."

"Evangelizante Birino, ab Honorio Papa prædicandi gratia Angliam missa in West-Saxonica provincia rex Cinigils cum sua gente credidit. Quem de fonte baptismi exeuntem rex victoriosissimus suscepit Osualdus."—Florent. Wigorn. A.D. D.C.XXXV.

"Quichelm regis Cinigilsii filius in civitate Dorcie a Birino episcopo baptizatur, et eodem anno defungitur."—Florent. Wigorn. A.D. D.C.XXXIV.

"Birinus Episcopus Cuthredum Cuichelmi regis filium in civitate Dorcie baptizavit, et eum de fonte regenerationis suscepit."—Florent. Wigorn. A.D. D.C.XXXIX.

"En icel tens ki voir volt dire,
Receut Kinigelz baptisterie,
Li reis ki Westsexe teneit
Un altre vei idonc aveit.
A Dorkestre fu leved,
Uno evesques l'ad confermed
Berin out nun kil baptizad,
Li reis Osewalt donc le levat."

Geffrei Gaimar, l. 1260 to 1268, A.D. 636.

with him four priests,—Cedd, Adda, Betti, and Diuma,*—by whose assistance he was enabled to proceed in his labour of love to an extent which, without their help, must have been comparatively limited. Oswy, King of Northumberland,† whom Bede calls “*Regem Christianissimum*,”—the most Christian king,—exercised a happy influence over Sigebert, King of Essex, by inducing him to attach himself to the faith, in which he took such a pure and active interest.‡ And no better reason can be assigned for the explicit publication of the name of the minister, by whom this king was admitted into the Christian covenant, by so many historians, who unanimously bear each other out in the confirmation of a most important fact, than that the influence which the baptism of such a powerful prince might be supposed to have on the thousands who were connected with him, subject to him, and likely to be benefited or corrupted by his example, would be commensurate with their perception and estimation of the fact that he had been inaugurated by one who was a commissioned vicegerent in a perpetuated succession from the apostles. The same may be said of their consentient testimony regarding the conversion and baptism of Penda, King of the Mercians,§ and his subjects, by this same bishop, who afterwards consecrated Diuma, one of his presbyters, to be their presiding bishop.

* “*Baptizatus est ergo (Penda) a Finano episcopo cum omnibus qui secum venerant comitibus ac militibus, eorumque famulis universis, in vico regis illustri qui vocatur Ad Murum; et acceptis quatuor presbyteris qui ad docendum baptizandumque gentem illius, et eruditione et vita videbantur idonei, multo cum gaudio reversus est. Erunt autem presbyteri Cedd et Adda et Betti et Diuma, quorum ultimus natione Scottus, ceteri fuere de Anglis. Adda autem erat frater Uttan, presbyter illustria, et abbatis monasterii quod vocatur Ad Capræ Caput, cujus supra meminimus. Venientes ergo in provinciam memorati sacerdotis cum principe, prædicabant verbum, et libenter auditi sunt, multique quotidie et nobilium et infirmorum abrenunciata sorde idolatriæ fidei sunt fonte abluti.*”—Bede, lib. iii. ch. 31, A. D. 653.

“*Baptizatus est igitur Peda cum suis a Finano Episcopo in vico qui dicitur Ad Murum; acceptisque presbyteris secum Ceadda et Adda et Betti et Diuma reversus est ad propria.*”—Hen. Huntingd. lib. iii. in loc.

“*Ad quem,*” Sigbert, “*cum sæpe veniret et prædicaretur ab eo, baptizatus est a Finano Episcopo in vico Ad Murum, qui est 12 millibus a mare Orientali.*”—Hen. Huntingd. lib. iii. in loc.

† “*Mediterræne Angli sub Peda principe filio Pandæ regis Merciorum fidem et sacramenta Christi perceperunt, ipso principe primitus, a Finano Episcopo apud regem Oswium in Northimbria cum omnibus qui secum venerunt baptizato: postmodum vero eo domum reverso, exteris de sua gente baptizatis a presbyteris quatuor, Cedd, Adda, Betti et Diuma, quos secum de præfata adduxerat provincia.*”—Florent. Wigorn. D.C.LIII.

‡ “*Et facto cum suis consilio*” (rege Sigeberto) “*cum exhortationibus faventibus cunctis et adnuentibus fidei baptizatus est cum eis a Finano Episcopo in villa regia cujus supra meminimus que cognominatur Ad Murum.*”—Bede, lib. iii. ch. 22, A.D. 653.

§ “*Penda Rex obiit et Mercii baptismum suscipiunt Christi.*”—Chron. Etherw. lib. ii. ch. 7, A.D. 653.

“*Eo tempore Rex Orientalium Saxonum Sigebert, qui post Sibertum cognomento Parvum regnavit, in provincia Berniciorum fidem Christi per exhortationem regis Oswii cum ad eum venerat suscipiens a Finano Northimbrorum Episcopo baptizatus est.*”—Florent. Wigorn. D.C.LIII.

“*Hic Sigebertus hortatu regis Oswii in Northumbria ab Episcopo Finano baptizatus gentem suam ad fidem quam cum Mellito abjecerat per Episcopum Ceddum reduxit.*”—Willielmi Malmsh. De Reg. Orient. Sax. ch. 6.

In the middle of this century, Cedda, consecrated Bishop of Mercia by Wine, Bishop of Winchester, and two Welsh prelates, devoted much of his time to the work of evangelizing the East Saxons. His new and additional (episcopal) authority had a beneficial effect, and the increased demands upon his exertions soon convinced him of his obligation to ordain priests and deacons whose authority being unquestioned might be auxiliaries to him in setting forth the "word of the faith," and "in the ministry of baptism."* Separate from the arguments derivable from the solicitude evinced by the chroniclers to indicate the person by whom, the locality in which, and the time when, the powerful and influential were baptized,—to evolve the feeling which then pervaded the British church,—of the unchangeableness of the means of admission into the gospel kingdom,† we have solid reasons for affirming that they would inexorably have protested against an unspeakably hallowing influence being supposed to be communicated through the strange domination of ambitious or ignorant innovators upon the sanctuary. We derive evidence of this position from the venerable Bede, who describes Ordilvald, King of the Deirri, as having the "sacramenta fidei" administered to him and his family by a cousin-german of Bishop Cedda, "because he was a priest, and therefore no uneasiness could exist as to the character of his ministration."‡

About the year 670, Wilfred was appointed to the see of York, from whence, being expelled, he went to Rome, and after a short sojourn returned to Britain, settling, after many vicissitudes, among the South Saxons, and with the assistance of his priests, Eappa, and Padda, and Burghelm, and Oiddi, baptizing the royalty, aristocracy, and commonalty of the nation.§ Now Wilfred's attachment to Rome

* "Qui" (Cedd) "accepto gradu Episcopatus rediit ad provinciam et majore auctoritate ceptum opus explens fecit per loca ecclesias, Presbyteros et Diaconos ordinavit qui se in verbo fidei et ministerio baptizandi adjuverant maxime in civitate quæ lingua Saxonum Ythan Cæstir appellatur."—Bede, lib. iii. ch. 22, A.D. 653.

† "Successit autem Sigberto in regnum Suidhelm filius Secbaldi, qui baptizatus est ab ipso Cedde in provincia Orientalium Anglorum, in vico regio quæ decitur Rendlesham."—Bede, lib. iii. ch. 22, A.D. 660.

"Nam neque alia ipsis sacerdotibus aut clericis vicos adeundi, quam prædicandi, baptizandi, infirmos visitandi, et ut breviter dicam animas curandi causæ fuit."—Bede, lib. iii. cap. 26, A.D. 664.

"Cui frater suus Suithelmus in regnum successit, et ab ipso Cedda in East-Anglia baptizatus est."—Florent. Wigorn. Append. East-Sax. A.D. 653.

"Successit autem Sigberto Switelm baptizatus ab ipso Ced in East-Anglia in Rendlesham, id est, mansione Kendli, suscepitque eum de lavacro Adelwald rex ipsius gentiæ."—Hen. Hunting. lib. iii. East-Ang.

"Post eum frater Switelmus regnavit ab eodem Cedda in Orientali plaga baptizatus."—Williælm. Malmsh. lib. i. ch. 6.

‡ "Habuerat autem idem Rex" (Ordilvald) "secum fratrem germanum ejusdem episcopi" (Cedd) "vocabulo Cælin virum æque Deo devotum, qui ipsi ac familiæ ipsius verbum et sacramenta fidei, erat enim presbyter ministrare solebat, &c."—Bede, lib. iii. ch. 23, A.D. 653, 4.

§ "Pulsus est autem ab episcopatu suo Uilfrid, et multa diu loca pervagatus, Romam adiit, Britanniam rediit; et si propter inimicitias memorati regis in patria sive parochia sua recipi non potuit non tamen ab evangelizandi potuit ministerio cohiberi; siquidem divertens ad provinciam Australium Saxonum, quæ post Cantuarios ad Austrum et ad Occidentem usque ad Occidentales Saxones pertingit, habens terram familiarem septem millium, et eo adhuc tempore paganis cultibus serviebat; huic verbum fidei et lavacrum salutis ministrabat. Erat autem rex

and Roman usages is unquestionable; indeed, we have reason to believe he was the first who boldly attempted to bring the British church into subjection to Roman authority; yet it does not appear that he had learned abroad, any more than he had been taught at home, the "factum valet" of baptism by any other than the church's ministers, else why were all the articles of the synod of Hertford enacted contemplating all the doctrines and rites of the church as under the jurisdiction alone of its acknowledged clergy, but because no attempt had been made to profane the sacraments by an aggression on the part of those who had not been duly "called?" An interdict could not have been necessary where evils, if discussed, could have been only imaginary.

Whenever a desire was expressed to embrace the truth as it is in Jesus, as in the case of Wilfred nominating Hiddila, a priest, to minister to a district, if the bishops did not act in their own persons, they deputed men apostolically sent to "minister the word and laver of life to all who desired it."

In the year 688, Ceadwalla, King of the West Saxons, furnishes us with an incontrovertible argument in defence of the opinion of the times as expressing practically the necessity of being admitted into the assembly of the saints by a member of a divinely-organized society, and in aid of the now controverted position, that the value attached to baptism depends on the source from which it is derived, and equally on the channel through which it is conveyed; for imagining that Rome held the primacy among the apostolic sees, and regarding the ministrations of its bishop as more than commonly hallowed, inasmuch as they were supposed to convey justification through

gentis ipsius Ædilvaloh, non multo ante baptizatus in provincia Merciorum, præseste ac suggerente rege Uulphere a quo etiam egressus de fonte, loco filii susceptus est; in cuius signum adoptionis, duas illi provincias donavit, Vectam videlicet insulam et Meanwarorum provinciam in gente Occidentalium Saxonum. Itaque episcopus, concedente, immo multo gaudente rege, primas provinciarum duces ac milites sacrosancto fonte abluebat; verum Presbyteri Eappa, et Padda, et Burghelm, et Oiddi, ceteram plebem vel hinc vel tempore sequente baptizabant. Porro Regina nomine Eaba in sua, id est, Huiociorum provincia, fuerat baptizata. Erat autem filia Eanfridi, fratris Eanheri, qui ambo cum suo populo Christiani fuere. Cæterum tota provincia Australium Saxonum Divini nominis et fidei erat ignara."—Bede, lib. iv. cap. 13, A.D. 678.

"Et quoniam illi" (Uilfridi) "rex Eægfrid cum præfata loci possessione omnes qui ibidem erant, facultates cum agris et hominibus donavit, omnes fide Christi inuitos, unda baptismatis abluit, inter quos servos et ancillas ducentos quinquaginta; quos omnes ut baptizando a servitute dæmonica salvavit, etiam libertate donando humanæ iugo servitutis absolvit."—Bede, lib. iv. cap. 13, A.D. 685.

"At ipse," Uilfred, "partem quam accepit commendavit cuiquam de clericis suis, cui nomen Bernucii et erat filius sororis ejus, dans illi presbyteram nomine Hiddela qui omnibus qui salvari vellent verbum et lavacrum vitæ ministraret."—Bede, lib. iv. cap. 16, A.D. 686.

"Septima pars sequitur de conversione Australium Saxonum per Wilfridum Episcopum facta, qui ab episcopo pulsus (ut supra dixi) Roma petita, Britanniam rediit, et Australes Saxones, qui sunt familiarum septem millium, ad fidem convertit. Rex autem eorum Adelwald, paulo ante baptizatus fuerat in provincia Merciorum occasione regis Wulfere, a quo etiam de lavacro susceptus est." "Concedente igitur, immo gaudente rege Wilfridus prædicans, primo duces et milites deinde plebem sacro fonte abluit."—Hen. Huntingd. lib. iii. in loc.

the most sacred episcopal and sacerdotal branch of the succession, he went to Rome, and was admitted into the church by baptism, at the hands of Sergius, the Roman bishop,* and died while yet clad in his initiatory garments.†

Ina succeeded Ceadwalla in the kingdom of Wessex. In the breviate of his ecclesiastical laws, he subjects all parents to the forfeiture of thirty shillings should their children remain unbaptized for more than thirty days from their birth, and of all their inheritance should they die unbaptized. Had the Anglican church in this age recognised the sacrament of baptism as validly conferred otherwise than through the apostolic continuity, this law of Ina must inevitably have been attended with numerous instances of irregular ministrations. Self-interest, dread of the penalties, or solicitude for the salvation of the child, must not seldom have conducted to the triumph of the "valet" over the "fieri non debuit;" but history has not left upon record that legitimate agents were ever superseded, from any motive; therefore we presume that they were judged *essential*.

Which presumption amounts to something more than probability when we analyse the colloquy that Bede relates to have taken place between John, Archbishop of York, and Herebald, a deacon, in the beginning of the eighth century. Without entering into the merits of, or discussing its details, it is a perpetual memorial of the judgment of that era of our church on the constitution of valid baptism. It reveals much in support of the affirmative of the question under discussion, inasmuch as it goes to prove not only that none but the church's minister could baptize, but that any informalities or personal defects which were supposed to null his orders were supposed also to null his baptisms; for the archbishop tells Herebald, that he is not perfectly ("perfecte") baptized if baptized by the person represented to him, who at his ordination was incapacitated from imbecility of mind from fulfilling the duties of his office, and therefore could not have been perfectly ordained. Herebald acquiesces in the soundness of the archbishop's reasoning, is impressed with the necessity of being again sprinkled with what he calls "the water of life," acts upon it, and is, in common parlance, *rebaptized*.‡

* "This year King Ceadwalla went to Rome, and received baptism of Pope Sergius, and he gave him the name of Peter."—Sax. Chron. A.D. 688; Bede, lib. v. ch. 7, A.D. 688; Chron. Ebelw. lib. ii. cap. 10; idem. Geneal. Reg. West-Sax.; Hen. Hunt. lib. iv. in loc.; Willielm. Malmab. lib. i. cap. 2; De Regn. West-Sax. Geffrei Gaimar. l. 1531—3.

† Florent. Wigorn. Geneal. Reg. Northundhym. contin. (note.)

‡ "Capitque" (Joan. Epia. Ebor.) "me" (Herebald Diaconus) "divino ut mox patitur admonitus instinctu an me esse baptizatum absque scrupulo nossem: Cui ego absque ulla me hoc dubietate scire respondi, quia salutari fonte in remissione peccatorum essem ablutus; et nomen presbyteri a quo me baptizatum noverim dixi; At ille: Si ab hoc inquit sacerdote baptizatus es, non es perfecte baptizatus; novi namque eum, et quia cum esset presbyter ordinatus, nullatenus propter ingenii tarditatem potuit catechizandi vel baptizandi ministerium discere, propter quod et ipse illum ab hujus presumptione ministerii quod regulariter implere nequebat omnimodus cessare precepi. Quibus dictis, eadem hora me catechizare ipse curavit;" "Nec multo post plene curatus, vitali etiam unda perfusus sum."—Bede, lib. v. cap. 6, A.D. 721.

Roger de Hoveden gives a letter of Thomas, Archbishop of Canterbury, to Gilbert, Bishop of London, in which letter it is argued, on scriptural authority, that the "powers that be"—viz., princes and priests "are ordained of God,"—the one to minister, the other to govern; and that if any one subtract from their divine right, he resists the ordinance of God; but the reconciling the subtraction from the divine right, and the resistance of the ordinance of God, with a full participation in the holy mysteries of Christianity, will ever remain a scheme of contradictions terminating in an impossibility, because there exists no coincidence between the *means* and the *gifts*, but rather, as we proceed to resolve the question, an increasing divergency.*

The annals of Hoveden also contain the decrees of the council of York, in the reign of Richard the First, which prohibit even a *deacon* from baptizing, except in cases of urgent necessity, on the ground that it was the decision of antiquity that the administration of this sacrament belonged to the sacerdotal order; but the council left in charge of the merciful goodness of God all those who were not within the sphere of the ministrations of an ordained ministry, rightly judging that it is better to repose with confidence on his love, where we cannot avail ourselves of his *prescribed* privileges, than try to modify his ordinances, and adapt them, according to constitutional or educational bias, to contingencies.†

Amongst all the records of the authors whom I have quoted, I have found but one passage which the advocates of the validity of lay-baptism could by possibility introduce in behalf of their theory—viz., a decree of Hubert, Archbishop of Canterbury, concerning *doubtful* baptisms or confirmations; such the decree requires to be conferred, because they cannot be said to be iterated; but in the case of baptism, not even by a deacon, except under a double necessity—viz., in the absence of the priest, or because he will not attend, and where there is immediate danger. But if (as in the decree) the child should be baptized by a laic, as may be done by a father or mother in case of necessity, the baptism must be *perfected* by a priest afterwards. Thus, even where "necessity" urged, the baptism was held to be *imperfect*; nor has any hypothesis been ventured towards defining the character of God's promised blessing in its deficiency, for at no period of the British, Roman, or Greek churches was the rite, conferred by any but the priesthood, contemplated as attended with the fulness of the grace of God. Every interference with the allotted

* "Sciat ergo et intelligat te intimante, Dominus meus quod qui dominatur in regno hominum, sed et Angelorum, duas sub se potestates ordinavit, principes et sacerdotes, &c.;" "qui vero his vel illis de suo jure subtrahit, Dei ordinationem resistit. Terreñis enim potestatibus non sunt commissæ claves regni colorum: sed sacerdotibus. Inde scriptum est 'Labia sacerdotis custodient scientiam, et legem requirunt ex ore ejus quia Angelus Domini est.'"—In loc. Henrico, Secund. Reg.

† "Decrevimus etiam ut non nisi summa et gravi urgente necessitate Diaconus baptizet vel corpus Christi cuiquam eroget, vel penitentiam confitenti imponat, ut juxta paternorum tenorem canonum huic ordini sacerdotali proprie convenire decernat antiquitas."

"Decreta Eborac. Conc. Richard. Prim. Regn."

duties of "an able minister of the New Testament" was ever deemed, as it ever must be on sound scriptural and catholic principle, a most dangerous tampering with the established ordinances of that God who is jealous of every interference with his communicated prerogatives.

I am, Sir, yours faithfully,

HENRY ALLEN,

Vicar of St. Mary-le-Wigford, Lincoln.

Horsham, June 9th, 1841.

(To be continued.)

THE STATEMENT OF KING JAMES I. RESPECTING THE SENSE OF THE DECISION AT HAMPTON COURT ON THE SUBJECT OF LAY BAPTISM.

MR. EDITOR,—I have much pleasure in transmitting the following quotation from Bingham's *Scholastical History of Lay Baptism*, part I, chap. iii. sect. 5, which will, I trust, satisfy your correspondent "W. B. Archidiaconus" respecting the first point on which he requests to be informed:—

"When one Mr. Crompton had written a book, called *St. Austin's Religion*, wherein he had asserted, p. 95, 'That for a layman, and much more for a woman, to baptize, in case of necessity, was, in St. Austin's opinion, a pardonable sin; though pardonable, yet a sin, and the usurping of another's office,' Dr. Featly tells us, (*Cyanea Cantio*, p. 21.) King James, in part, disliked that which Mr. Crompton had delivered. And when he defended himself by saying, 'That in the conference at Hampton Court women's baptizing was utterly condemned; and whereas, before, women were allowed to baptize in case of necessity, the new rubric restrained baptism to the lawful minister,' the king excepted to this answer, and told him, 'That in all the several impressions of the Book of Common Prayer, there was nothing said of a woman's baptizing, neither to warrant it to be done, nor to condemn it when it was done. Neither did St. Austin simply condemn a layman or woman baptizing in case of necessity, as a sin, but saith, either it is no fault, or a pardonable one.' And this, he said, was the sum of the resolution at Hampton Court in this point, however some had mistaken it. . . . This was the king's judgment, delivered upon this occasion a few weeks before his death."

We learn from "The summe and substance" of the Hampton Court Conference, "contracted by William Barlow, Doctor of Divinity, and Dean of Chester," that in that conference "the necessity of baptism his majesty so expounded, that it was necessary to be had, where it might be lawfully had, *id est*, ministered by lawful ministers, by whom alone, and by no private person, he thought it might [not] in any case be administered; and yet utterly disliked all rebaptization, although either women or laikes had baptized."

"Here," Dr. Barlow continues, "the Bishop of Winchester (Dr. Bilson) spoke very learnedly and earnestly in that point, affirming, that the denying of private persons, in cases of necessity, to baptize, were to cross all antiquity, seeing that it had been the ancient and common practice of the church, when ministers at such times could not be got; and that it was also a rule agreed upon among divines that the minister is not of the essence of the sacrament. His majesty answered, though he be not of the essence of the sacrament, yet is he of the essence of the right and lawful ministry of the sacrament, taking for his ground the commission of Christ to his disciples, *Matt. xxviii. 20*, 'Go, preach and baptize.'

"The issue was a consultation, whether into the rubrick of private baptism, which

leaves it indifferently to all laikes or clergy, the words curate or lawful minister might not be inserted, which was not so much stuck at by the bishops."—Dr. Cardwell's History of Conferences on the Book of Common Prayer, p. 176.

I have been induced to give this long extract from Dr. Barlow, because I thought it might be satisfactory to some of those interested in the present controversy on lay baptism to see an authentic account of the Hampton Court discussion on that subject, written soon after it took place, as well as King James's statement respecting it, which was not made until after an interval of more than twenty years. I am much mistaken, however, if they do not perceive that neither of them affords the least countenance to those who maintain that the church of England holds such baptism to be invalid.

The second point on which your correspondent does me the honour to ask my opinion is one of considerable difficulty. Though, in the case which he mentions, we may have no doubt that all has been *efficiently* done, we cannot hold, and must therefore be unwilling to pronounce, that it has been *well* done. Probably, therefore, the course which he follows of conditional rebaptization is the least objectionable he could adopt; but if such a case had ever occurred to me, I think I should have relieved myself from the responsibility of making a decision by requesting the instruction of my bishop.

In conclusion, Mr. Editor, allow me to say that I feel much flattered by the favourable opinion expressed by yourself and your correspondent respecting my late paper. With regard to my present communication, I presume there can be no impropriety in any one, however humble, giving his opinion when it is asked for; but I beg to assure your correspondent that, except under such circumstances, I should never have thought of obtruding my judgment on a person in the high ecclesiastical station which he occupies.

I am, Sir, your very obedient servant,

OMEGA.

THE DUTY OF THE ENGLISH CHURCH TO ASSIST THE CHURCH IN SCOTLAND.

SIR,—Permit me, through the medium of your pages, to throw out the suggestion, that the Church of England might assist, in a much greater degree than she does at present, her fallen sister in Scotland; and this is a time, too, when the most important results might be looked for. The established religion in that country seems tottering to its base, many of its more sober thinking members have already taken refuge in the bosom of the church episcopal, and others have wandered off in different directions, more deeply perhaps than before involving themselves in schism, but all anxiously seeking for a resting-place which they have not found in the established faith. Now, Sir, the true church in Scotland is poor, and comparatively but little known; but were she rendered more efficient, she has all that can satisfy the faithful Christian; and yet her sister, the Church of England, is rich, and has different societies for sending forth curates and missionaries, for building churches and chapels, for rearing schools in connexion

with the church, and for spreading sound principles of religion. Why does she exclude Scotland from the field of her labours? These societies are the hands of the church; why should she not give a helping hand to raise from her low estate a beloved sister? We may sympathize with that sister, and speak kindly of her; but what good does this effect, if of our means we coldly forbid her to share? We treat her cruelly if we only pity and do not assist her; it is but to mock her poverty.

Why should we not say to her bishops, We place you upon the same footing as ourselves; do you want additional clergy? here are funds. Do you want churches, or schools, or books? Make out your case, and we treat you as one of us. And would not this be true charity? and might we not expect more abundantly the blessing of Heaven for thus making our sister's cause our own?

And would not multitudes be induced to join her ranks when they saw her recognised in so marked a way by the English church, when they saw her ministry becoming more efficient by influence and education, and when they beheld once more her temples becoming common throughout the land?

And is not this just the time to hold up the church to the people of Scotland, and to point out all her fair proportions, her bright gifts, when so many there, unsettled ones, are looking round for a city of refuge?

And let it not be said that we need not care for Scotland because there is an established religion: the faithful churchman thinks little of establishments: they may be Mahometan, presbyterian, or Socinian, but no power on earth can make them God's church; and it is to God's one church, be it rich or be it poor, be it established or be it not, that we must ever and alone look.

Besides, to say we need not care for Scotland because there is an establishment, is to say the presbyterian religion is sufficient. Now this is not the way we act elsewhere; we do not refrain from sending additional clergy to places in England just because there may be a large presbyterian place of worship, or presbyterian or other protestant teacher; we, in fact, see the more reason for sending a lawful minister, and so do we act in Canada and everywhere else. Why should we act differently with regard to Scotland?

Nor let it be said that we cannot spare anything for Scotland, seeing our own wants are many. This is at best a selfish view. Let us SHARE with our sister; a *little* comparatively from us will be *much* to her; let us give her that, and trust to God for more. We may be quite sure that our funds will be increased many fold for our different objects, so soon as we can tell our faithful members that the catholic and persecuted church in our sister land will partake of what they give. Many hearts there are already that yearn towards her with a sister's holy love, and anxiously ask, "What can we do to help her?"

I would humbly suggest, Sir, that our great societies be thrown open for the bishops of Scotland to apply for aid in the different departments of the church's labour. There may be objections, which I do not see, to this mode of helping a poor branch of the catholic church;

but that she should be assisted, and that the present is a favourable time for making a long pull and a strong pull, I am sure both you and your many readers will agree with me in thinking.

I have the honour to remain, Sir, faithfully yours,

PRESBYTER DUNELMENSIS.

ON DAILY SERVICE.

SIR,—Much has been said, and many attempts have been made, recently to revive the practice of attending *daily* services of public prayer. It is not my object to offer a *syllable* in opposition to the practice. Whatever tends to promote general feelings of piety and devotion ought to be warmly encouraged as eminently conducive, not alone to individual security, but also to the well-being of the *community*. I would only suggest some difficulty in the case, arising from the present *actual condition* of our ecclesiastical establishment.

Let us suppose the instance (though it is not really a *mere* supposition) of a parish containing two or three thousand inhabitants scattered (in hamlets and detached dwellings beside the main village) over some ten thousand acres, and therefore many portions of the population distant *miles* from the church and parsonage; suppose, moreover, that this laborious cure (like numberless others) is very badly endowed, in fact not sufficing for the maintenance of the incumbent (even without a family) in his proper state of respectability, therefore utterly precluding him from obtaining the assistance of a curate; notwithstanding these circumstances, in his zeal (more zeal, I conceive, than discretion) to carry out the apparent intentions of his church, he summons his people to *daily* morning and evening prayer,—now let me ask, How can this *ONE* man pay *efficient* attention to what are now (justly) regarded as essential clerical avocations? What time can he devote to his *schools*? Especially, when will he have leisure for domiciliary visits *among the outlying members of his flock*? Allowing the evenings to be sufficient *time* for study and preparing his sermons, (*two weekly, of course,*) yet what power will the mind of *most* persons possess for such employment after the incessant occupation of the morning? It is, I believe, a medical opinion, drawn from anatomical observations, (and I am *fully* disposed to receive it for a truth,) that the human frame is absolutely *unable* to support severe toil without the relaxation of one day in seven for rest; but in the case above described the faithful discharge of the duties undertaken would require the whole of *every* day.

I would beg to submit these considerations to the notice of “D. P.,” and the other writers upon the subject, in your Magazine. It appears to me, that the re-opening of our parish churches for daily services cannot be universally, nor even by any means *generally* adopted, so long as only one (or even two) clergymen are deemed capable of serving each cure, more particularly since such constant private superintendence of his charge is expected of the minister, which per-

haps was not anciently so much practised. Should we ever behold the care of "God's husbandry" divided among a greater number of labourers, the case will be materially altered. At present, it seems as if the wisest plan is to attempt no more than *there is strength enough* to accomplish. My remarks do not apply to parishes where there are two or three clergymen, and no more duty to perform than they are equal to, but I do conceive it misdirected zeal for any man to undertake so much that he must unavoidably leave undone, or only half fulfilled at least, *some* portion of his work, beside the tolerably certain prospect of injuring (perhaps *fatally*, no uncommon occurrence,) his own health, and therefore *destroying his usefulness*.

I am, your obedient servant,

A. H.

INVOCATION OF SAINTS.—SPURIOUS AUTHORITIES.

SIR,—It is important that both those who are making up their minds as to what degree of deference they will pay to the fathers of the church, and those who have already made up their minds to respect them as at least considerable witnesses in matters of religion, should be rightly informed concerning their doctrines and practices. A false view of these may prejudice the former in their decision, or mislead the latter in their judgments on various particulars. It may, therefore, be worth while to state in your columns that a passage purporting to be from St. Augustine has lately been brought forward in favour of the invocations practised by the church of Rome, which the Benedictine editors have, with good reason, marked as spurious.

"I will just quote one," he writes, "from the great St. Augustine, of Hippo, (Serm. xviii. *de Sanctis in Medio*.* Addressing our blessed lady, he says,—

"Sit per Te excusabile, quod per Te ingerimus: fiat impetrabile, quod fidâ mente poscimus. Accipe quod offerimus, redona quod rogamus, excusa quod timemus: quia Tu es SPES VNICA PECCATORUM: Per Te speramus veniam delictorum, et in Te beatissima nostrorum est expectatio præmiorum. O Sancta Maria, succurre miseris, iuva pusillanimos, refove fœbiles, ora pro populo, interveni pro clero, intercede pro devoto femineo sexu: sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem."

"Now assuredly, if St. Bonaventure used idolatrous language in his psalter, the language of St. Augustine, in this sermon, is equally idolatrous."

If the judgment of the editors, in rejecting this discourse from its place among the writings of St. Augustine, needed further confirmation, it would be in some degree confirmed by the following passage from Serm. xli. *de Pastoribus*, 17 :—

"Modo audietis ipsum revocantem: *Erraverunt*, inquit, *ovæ meæ in omnem montem, et in omnem collem altum*; hoc est, in omnem tumorem terrenæ superbie. Sunt enim

* This "*in medio*" shews that the passage is quoted from the breviary, where it stands at the beginning of the lesson. This sermon is so short, that had he quoted from the author himself he would have written "*vers finem*." It is pleasant not to have to impugn his honesty, but controversy requires care also.

et montes boni: *Levavi oculos meos in montes, unde veniet auxilium mihi. Et vide quia non tibi in montibus spes est: Auxilium, inquit, meum a Domino, qui fecit caelum et terram, Ps. cxx. 1, 2. Noli putare injuriam te facere montibus sanctis, quando dixeris, auxilium meum non montibus, sed a Domino, qui fecit caelum et terram. Ipsi montes hoc tibi clamant. Mons erat qui clamabat, audio in vobis schismata fieri, et unusquisque vestrum dicit, Ego sum Pauli, ego Apollo, ego Cepha, ego autem Christi. Leva oculos in istum montem, audi quid dicat; et nec in ipso monte remaneas. Audi enim quid sequatur: Numquid Paulus crucifixus est pro vobis? Ergo posteaquam levaveris oculos in montes, unde veniet auxilium tibi, id est in auctores Scripturarum divinarum, attende omnibus medullis suis, omnibus viribus clamantem, Domine quis similis tibi? (Ps. xxxiv. 10,) ut securus sine ullâ injuriâ montium dicas, Auxilium meum a Domino, qui fecit caelum et terram. Non solum tunc tibi non succensebunt montes; sed tunc amabunt tunc magis favebunt: SI IN IPIS SERM TUAM POWERIS CONTRISTABUNTUR. Angelus multa divina et mira ostendens homini, ab homine adorabatur, tanquam levante oculos in montem. At ille a se revocans ad Dominum: Noli, inquit, facere; illum adora: nam ego conservus tuus sum, et fratrum tuorum, Apoc. xxii. 19."*

It is ungracious work criticising books of devotion; but what is done without a view to controversy sometimes has a bad effect when it comes in contact with conflicting opinions. There is no need to accuse editors of forgery, because they call books by names once given them, but now proved incorrect. Such things may be done in ignorance, or under a mistaken notion that, after all, the books *may* belong to the authors to whom they are assigned. Any one, however, may satisfy himself, by reading the prefatory notices of the Benedictines, that they had good grounds for their judgment in these cases. I say this with a view to a little book, otherwise of great merit, and much of it in the spirit, some parts in the very words of St. Augustine, which contains some invocations of a questionable character, though I do not think any such as that quoted above. Three tracts in it are attributed to St. Augustine—the *Meditationes*, *Soliloquia*, and *Manuale*. All these are found in the appendix to Vol. VI. of the Benedictine edition of St. Augustine, with notices and proofs to shew that they are spurious, and of a date much later than his times. I do not scruple to mention this, because I think that such books, however good they may be, can be more freely and profitably used when we know whose they are, and what to expect in them, than when we are liable to be offended or misled, as the case may be, by the authority they are supposed to have.

Your obedient servant,

C. M.

ON CLERGYMEN SELLING THEIR SERMONS.

SIR,—Perhaps you, or some one of your numerous correspondents, will have the kindness to answer a question which was suggested to me this day by the perusal of the enclosed paragraph from the "Times," viz.—

"A practice has recently arisen of taking down in short-hand the sermons of first-rate preachers, and of forthwith printing and publishing them for the pecuniary benefit of the person by whom the short-hand writer is employed. We are asked whether the preacher can check such a practice by any proceedings in the courts of law or equity? In other words, whether such an act as we have mentioned amounts

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to an act of piracy? The two main principles upon which copyright depends are these—1st, that it is originally a species of property; 2nd, that it does not pass to other hands by the act of publication. There can be no doubt that a sermon, like a poem, a treatise, a history, or any other manuscript, is the fruit of a man's own labour; that, up to the time of delivery, it is his own property; and that until that time it is subject to his exclusive disposal. Thus there can be no doubt that the first of the two principles of copyright is applicable to a sermon. The difficulty of the question, such as it is, will be found to arise upon the second of these principles. The delivery of a sermon from a pulpit amounts to a publication. The hearer listens for his own instruction, pleasure, and improvement. For the same objects he may reduce the whole into writing; but it does not therefore follow that he may print and publish it for his pecuniary benefit. We see nothing in the relation of the preacher to his congregation which can sanction such a step. His duty is to teach and to instruct, to point out religious duty, to persuade his congregation to be zealous in discharge of it; but not to make them a present of an essay which they may publish with a profit.”—*Law Magazine*.

Is not the sale of a sermon equivalent to the sale of any other good? and if so, can a clergyman be justified in improving his private income by the profits resulting from the publication of his sermons?

I have the honour to be, Sir, your obedient servant,

A LAY AUTHOR.

JOURNEYS OF ST. PAUL

Acts, xv. 1—35; Gal. ii. 1—10.

SIR,—Do these two passages relate to one and the same journey of St. Paul from Antioch to Jerusalem? I think not. Dr. Paley, in his original and admirable work, the *Horæ Paulinæ*, p. 100, observes, “In the Epistle, Paul tells us that, “he went up by revelation;” (ii. 2.) In the Acts we read, that he was sent by the church of Antioch, (xv. 2,) and received publicly by the whole church at Jerusalem—that is, by the apostles, and elders, and all the multitude. In the Epistle, St. Paul writes that, when he came to Jerusalem, “he communicated that Gospel which he preached among the Gentiles, but privately to them which were of reputation,” (ii. 2.) Dr. Paley adds, that in the Epistle, “no notice is taken of the deliberation and decree which are recorded in the Acts, and according to that history formed the business, for the sake of which the journey was undertaken.”

Mr. Tate, in his continuous History of St. Paul, framed in illustration of the *Horæ Paulinæ*, has added some arguments in favour of Paley's suggestion, and with regard to the omission of all mention of the decree in the Epistle, justly observes, “When St. Paul came, as he did into Galatia, to preach the gospel for the first time in a new place, it is not probable that he would make mention of the decree, or rather letter, of the church of Jerusalem, which presupposed Christianity to be known, and which related to certain doubts that had arisen in some established Christian communities,” p. 104, note.

Again; “In the Epistle, Barnabas and Titus are both mentioned as the companions of Paul, (ii. 1;) and those are his only companions. In the Acts, Paul, and Barnabas, and certain others, (more than three,) are sent on that mission, (xv. 2.) No Titus is mentioned.

"The apostles with whom Paul had his conference were expressly James the Less, Cephas or Peter, and (John, ii. 9.) In the Acts, St. John does not appear.

"The objects of the two journeys were not less dissimilar. In the Epistle, the direct object was to have Paul's apostleship to the Gentiles, as a peculiar and separate commission, duly recognised; and that end, as we read in verses 7—12, was accomplished. In the Acts, the question to be settled was this: Whether it should be accounted essential to the profession of Christianity, that Gentile converts must conform themselves to the law of Moses. A wise and temperate arrangement was the result, (ver. 20—29.)

"If the journeys were identical, then the rebuke given by Paul to Peter, (Gal. ii. 11—14,) in the affair of Antioch, must have taken place *after* the Council of Jerusalem. Thus Peter would appear in practice to disallow the lawfulness of Jewish believers eating with Gentile Christians, the very point which at Jerusalem he had been a principal party in deciding to be lawful, (xv. 7;) and what is hardly, perhaps, less remarkable, Barnabas also, one of the very persons delegated to carry the decree of the Council to Antioch, would be represented (ver. 13) in that same city, either as not understanding the decree, or as absolutely in his conduct running counter to it.

"The rationality of making the rebuke precede the Council has been clearly seen by some eminent persons, as St. Augustine and Basnage.

"If we consider that the journey related by Paul to the Galatians was prior, say by a year, as it easily might be, to the Council of Jerusalem, the order of events is natural, and consistent, and unembarrassed. The Judaizing Christians, who gave so much trouble to the apostle, (Gal. ii. 3,) on his private journey, were ready as soon as ever he appeared upon the public occasion, (Acts, xv. 5,) to raise the same angry controversy on a larger scale again. Providentially, Peter (having profited by the rebuke at Antioch) and St. James had learned, on mature reflection, to entertain firmer sentiments; and under divine guidance, by inspired authority, now gave a decisive ratification to articles of peace, for the harmony of the church," (p. 145.)

Mr. Tate's is a clever design; a valuable addition to the *Horæ Paulinæ*. The style is lively and forcible, and what is a great and rare praise in commentaries, concise. But it might be of advantage if the learned author would re-cast his materials. There is the text of scripture, both the Acts and Epistles, with a running commentary, and constant references to the *Horæ Paulinæ*. Besides these claims on the reader's attention, he is perpetually directed to three other distinct sets of observations, called, Notes, Appendix, and Index; and sometimes backwards and forwards, from one to the other.* If all

* Upon the question here considered, Mr. Tate gives the private journey, from the text of Galatians, and his own commentary, at p. 23, and three references in that page: one to the *Horæ Paulinæ*, a second to Appendix A, a third, "vide Titus in the Index." You turn to the H. P. and find a reference to the Appendix, and also a long note by Mr. Tate upon the omission of all mention of the decree in the Epistle to the Galatians. You turn to the Appendix A, and find three distinct paragraphs of observations, to which is appended a note, and to the note a notice referring you to H. P., 101, and to the Continuous Hist. p. 29 and 35. The ingenious arguments would appear stronger in a compact form.

the matter of one subject were collected into one clear composition, it would surely be more readily understood, and make a stronger impression; at the same time, in tracing the events of St. Paul's life in chronological order, (as far as it can reasonably be made out,) the mind of the reader might be perpetually directed to the grand argument of "undesigned coincidences" between passages in the History of the Acts of the Apostles and in St. Paul's Epistles. Dr. Paley never allows his reader to forget this argument for a single page, as the reader of the *Iliad* is for ever reminded of the hero of the poem.

I am, Sir, yours, &c.,

B.

ON FEES FOR THE ADMINISTRATION OF SACRAMENTS.

SIR,—As I am an humble country curate who happens to coincide with "T. K. L." in the opinion, which opinion I still hold, "That no fee is payable for the administration of a sacrament," I am, of course, sorry to learn, on the authority of "Meleager," in the March Number of the British Magazine, that I am "entirely mistaken."

There is one expression in "Meleager's" letter which would appear to some persons to need explanation. He says, "that no fee is payable at any other time than at the administration of a sacrament," and I, remembering the fee for marriage, said, mentally, "habet;" but was surprised to find, on continuing the perusal of his letter, that he had appropriated my weapon to his own use. He says, "Again, at the solemnization of *the sacrament* of matrimony." "*Besides*," he says, "they *must* receive the sacrament"—of the Lord's supper, he means, though it is curious that he did not say so—as according to him the newly-married had just received the sacrament of matrimony. By what compulsion *must* they? The rubric does not say they *must*. Custom does not say they *must*. Even, however, if it were so, this additional sentence, "*Besides*, &c.," seems to furnish *no* additional weight to "Meleager's" argument.

I do not know what "Meleager" means by the fee for the administration of the sacrament of baptism—it is unknown in this diocese, (Hereford;) but we may possibly be all "entirely mistaken."

Believe me, Sir, your faithful servant,

SILAS.

ON THE NUMBER OF THE SACRAMENTS, AND THE DUTIES PAYABLE AT THE TIME OF THEIR ADMINISTRATION.

SIR,—It appears that my observations on the number of sacraments, and the accustomed duties payable at the time of their administration, have excited the displeasure of two of your correspondents. In answer to them, I assert—

I. That there are more than two sacraments.

There are only two sacraments "generally necessary to salvation," as the catechism teaches us; there are only two sacraments "ordained

of Christ our Lord *in the gospel*," as the twenty-fifth article asserts; there are only two sacraments "whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and *joining in Christ*," as the homily on common prayer and sacraments teaches us. Nevertheless, there are many other sacraments *not* "necessary to salvation," *not* "ordained of Christ our Lord *in the gospel*," and which "do not join us to Christ," as the same homily informs us. It says "absolution is no *such sacrament* as baptism and the communion are;" and "neither the ordering of ministers, *nor any other sacrament else*, be *such sacraments* as baptism and the communion are." The homily against swearing says, "by like holy promise *the sacrament of matrimony* knitteth man and wife in perpetual love." The fathers were well aware that there were more than two sacraments. St. Bernard says, "the washing of feet is the sacrament of daily sins." (Serm. de Cœna Domini.) St. Leo says, "The cross of Christ is both a sacrament and also an example." (De Resur. S. ii.) Tertullian called the whole state of Christian faith "the sacrament of the Christian religion." (Contra Marcion. L. iv.) St. Hilary in many places says, "the sacrament of prayer, the sacrament of fasting, the sacrament of thirst, the sacrament of weeping, the sacrament of the Scriptures." Our best divines, since the Reformation, are of the same opinion. Archbishop Cranmer, in his catechism, calls absolution a sacrament. Bishop Taylor says, "It is none of the doctrine of the church of England that there are two sacraments only; but that of those rituals commanded in Scripture, which the ecclesiastical use calls sacraments, (by a word of art,) two only are generally necessary to salvation." Archbishop Secker says, in his Lectures on the Catechism, "As the word sacrament is not a scripture one, and hath at different times been differently understood, our catechism doth not require it to be said absolutely that the sacraments are *two only*, but '*two only necessary to salvation*,' leaving persons at liberty to comprehend more things under the name if they please, provided they insist not on the necessity of them, and of dignifying them with this title." Bishop Jewel says, "Now, for the number of sacraments, how many there be, it may seem somewhat hard to say, and that it cannot be spoken without offence; for men's judgments herein have swerved very much; some have said there are two, others three, others four, and others that there are seven sacraments. This difference of opinions standeth rather in terms than in the matter." I hope therefore that for the future I may be allowed to call matrimony a sacrament without giving offence to "T. K. L." and "H. A."

II. I assert that money may be "demanded" for the administration of sacraments *after* such sacraments are administered; that is, the accustomed offering may be "exacted."

"We do firmly enjoin that no sacrament of the church shall be *denied* to any one upon the account of any sum of money; because, if anything hath been *accustomed to be given* by the pious devotion of the faithful, we will that *justice be done* thereupon to the churches by the ordinary of the place *afterwards*."—Langton.

Upon account of any sum of money] that is, used to be paid or taken in the administration of any of the sacraments.—Lind. 278.

Shall be denied] or delayed.—Lind. 278.

Hath been accustomed to be given] that is, of old, and for so long a time as will create a prescription, although at first given voluntarily; for they who have paid so long are presumed at first to have bound themselves voluntarily thereunto.—Lind. 279.

Such are the observations of Lindwood on the above constitution of Archbishop Langton. He also says, "It is simony to take anything for christening or burying, *unless it be a fee due by custom.*" And again, "Burial ought not to be sold; but albeit the clergy may not demand anything for burial, yet the laity may be *compelled* to observe pious and laudable customs. But in such case the clerk must not demand anything for the ground, or for the office; but if he should allege that for every dead person so much hath been accustomed to be given to the minister or to the church, he shall recover it."—Lind. 278.

From this I think it is clear that the laity may be *compelled* to pay all ancient and accustomed offerings. The following observations may, perhaps, make it still clearer:—

"Offerings, oblations, and obventions, are one and the same thing; and under these are comprehended, not only small and customary sums commonly paid by every person when he receives the sacrament of the Lord's supper at Easter, which in many places is by custom twopence from every communicant, and in London fourpence a house, but also the *customary payment* for marriages, *christenings*, churchings, and burials."—Wats. c. 52.

"Besides the oblations on the four principal festivals, there were occasional oblations upon particular services; of which there were some free and voluntary, which the parishioners or others were not bound to perform but ad libitum; there were others by custom *certain and obligatory*, as those for marriages, *christenings*, churching of women, and burials."—Deg. p. 2. c. 23.

"Those offerings which were free and voluntary are now vanished, and are not comprehended within the aforesaid statute; but those that were *customary and certain*, as for *communicants*, marriages, *christenings*, churching of women, and burials, are confirmed to the parish priests, vicars, and curates of the parishes where the parties live that *ought to pay the same.*"—Deg. p. 2. c. 23.

Fortified by such authorities, I shall still continue (though I do not live in London) to exact the accustomed fee for baptism, *after* that sacrament is administered, without the least dread of being guilty of simony.

I remain, Sir, your most obedient servant,

MELEAGER.

FEES DEMANDED FOR A SACRAMENT.

MR. EDITOR,—Your correspondent, "T. K. L.," (p. 561,) asks "why, in London and the neighbourhood, an extra fee is charged for the desk-service, as it is called, in the office for the burial of the dead?" I wish that he could and would enforce the inquiry, for the habit has,

I fear, originated in the too general idea which he has himself expressed, that "the curate has a discretionary power." The original design was simply to leave a choice, whether the service in the church, the psalms and lesson, should be read before or after the interment. The rubric on the subject in the first book of Edward is—"These psalmes, with other suffrages following, are to be sayde in the church, eyther before or after buriall of the corps." Shepherd explains the whole matter clearly, referring also to the wish of the Presbyterians at the Savoy conference, that the officiating clergy might be left more to their own discretion; a wish very properly rejected by the church party, foreseeing, as it were, how little creditable to the clergy would be the exercise of any such "discretion."

I would thank "H. A." (p. 561) heartily for his just observations upon "Meleager's" letter. May I observe, as a comment upon his sentence, "I believe that even in those places where a fee is exacted at baptisms, it is never exacted nominally for the baptism, but for the registration," that this is so true, that some of the London clergy, when they baptize privately a sick child, do not register the baptism if the parents are too poor to pay the fee. If the child die, there is no registration of the baptism.

I have the honour to be, Mr. Editor, your faithful servant,

Φ. Φ.

ON THE ÆGYPTO-TUSCAN MINERVA.

SIR,—Livy relates occasionally the appointment of a dictator, for the sole purpose of driving in a nail in the Capitoline temple; the principal passage occurs in lib. vii. c. 3:—*Ea religione adductus, senatus dictatorem clavi figendi causâ dici jussit ... Lex vetusta est, priscis literis verbisque scripta, ut, qui prætor maximus sit, Idibus Septembribus clavum pangat. Fixus fuit dextro lateri ædis Jovis optimi maximi, ex quâ parte Minervæ templum est. Eum clavum, quia raræ per ea tempora literæ erant, notam numeri annorum fuisse ferunt: eoque Minervæ templo dicatam legem, quia numerus Minervæ inventum sit. Volsiniis quoque clavos, indices numeri annorum, fixos in templo Nortiæ, Etruscæ Deæ, &c.* From this passage we learn that Minerva was the numberer, or recorder, who kept in the temple a note of each year as it passed, and that she invented numbers: Nortia was the Tuscan Fortune. Horace gives the recording nail to Necessity, the precursor of Fortune:—*Te semper anteit sæva Necessitas, Clavos trabales et cuneos manu Gestans ahenâ.* (Od. 1. 35.) The phrase, "clavo trabali figure," was used proverbially to put beyond the reach of chance or fortune: *Ut hoc beneficium, quemadmodum dicitur, trabali clavo figeret.* (Cic. in Verr. 5. 21.) We shall soon see that Minerva is the same as Necessity, Destiny, or Fate; and that Venus is Fortune, or Chance.

The heathen deities, Fortune and Destiny, are mentioned by the prophet Isaiah (lxv. 11) under the names of Gad and Meni, (see marg. reading and Bp. Lowth.) Meni is the Numberer; Belshazzar

and his idol were both rebuked in that fearful announcement, "MENE, God hath numbered thy kingdom." The word *menah* signifies "to number" in Hebrew, as well as in Syriac and Chaldee, which enabled the prophet to allude to the name in the next line, "I will number you to the sword." In Syriac, *gad* is fortune, but there is no corresponding meaning in Hebrew, and the prophet could not similarly allude to the second name, "as might have been expected," says Bishop Lowth; but the spirit of the allusion is there, and to bring out the meaning more strongly, I would paraphrase the passage thus:—Because ye have sacrificed to Fortune, and have made a libation to Destiny; therefore do I destine you to the sword, and to be sacrificed shall be your fortune.

The LXX have rendered *Gad* and *Meni* by *τύχη* and *δαίμων*, (see Bp. Lowth,) which are the words used by classical authors, like the Numen and Fortuna of Juvenal. (Sat. 10, fin.) Thus Plutarch says that, on the festival of Harpocrates, his Egyptian worshippers use the phrase, *γλῶσσα τύχη, γλῶσσα δαίμων*: the tongue is *Gad*, the tongue is *Meni*. (De Isid. c. 68, ed. Squire.) Cupérus, as quoted by Squire on this passage, says:—"I am uncertain whether this phrase refers, as Selden supposes in his treatise De Diis Syris I. 1, to the deities *Δαίμων*, *Τύχη*, *Ἐρως*, *Ἀνάγκη*, who, according to Macrobius, preside over the birth of man; or whether the phrase simply means that a man's success in life depends upon the use of the tongue." Selden is assuredly right in referring to the deities who preside over the birth of man, but the four names in Macrobius belong only to one pair of deities, viz., *Dæmon* and *Fortune*, or *Necessity* and *Venus*. Cupérus also is assuredly right in referring to a discreet use of the tongue, for the moral sentiment is repeated by St. Peter from the Old Testament: He that will love life, &c. (1 Epist. iii. 10.)

According to Plutarch, Sylla prided himself on being a soldier of Fortune, or, in other words, a favourite of Venus. In Italy he sur-named himself Felix, but among the Greeks his style and title ran, "Lucius Cornelius Sylla Epaphroditus." After one of his victories, he inscribed on his trophies "*Mars, Victory (Bellona), Venus*," in acknowledgment that he was as much indebted to fortune for his success, as to his own capacity and the valour of his troops. Earlier in life, Sylla dreamed that a goddess armed him with her thunderbolt against all his enemies; and Plutarch remarks that it was the goddess whom the Romans worship according to the Cappadocian ritual, whether it be the Moon, *Minerva*, or *Bellona*. The fact is that she was all three in turn—the goddess of war, of wisdom, and of the sea; for by the Moon is here meant *Astarte*, or *Athara*, the great sea-goddess of Ascalon, (see "*Athara*;") and, according to Pindar, (Olymp. Od. 12,) the sea, the senate, and the battle-field, were the especial scenes of action for *Σώτρεψα Τύχα*.

Nephtys was an Egyptian goddess, whose name is derived from the old Egyptian term for *sea*, (see above, "Wave Offering," vol. 16, p. 408;) but she had other titles—*Νέφθον*, *ἣν καὶ Τελευτήν* καὶ *Ἀφροδίτην*, *ἔνιοι δὲ καὶ Νίκην* *ὀνομάζουσιν*. (De Isid. c. 12.) Aphrodite rose out of the sea, and Victory is *Bellona*. With *Nephtys* or *Aphrodite*

as termination or death, the Egyptians contrasted her sister Isis or Athena as commencement or birth, (ἀρχή, γένεσις;) πῇ μὲν Ἰσιδος, πῇ δὲ Νέφθυος πρόσωπον, αἰνιττόμενοι τοῖς προσώποις Γένεσιν καὶ Τελυτήν. (De Isid. c. 63.) The Rabbis explain Gad by "sidus faustum, Dea fortune," (Buxtorf;) but the planet Venus, as the morning and evening star, is both Gad and Meni. There seems some confusion or interchange of attributes in Plutarch's account; but the idea evidently is that Eileithuia, or the morning star, as ἀρχή and γένεσις, presided over the birth of infants, the dawn of day, and the opening year: she was also a sea-goddess, as implied by her names, Nephthys and Aphrodite. On the other hand, Minerva with her owl, the evening star, as τελευτή, presided over the close of each of these periods.

Pliny, in speaking of the planets, says, that as Venus comes next in splendour after the sun and moon, so she almost rivals them in the number of her names—Juno, Isis, Mater deorum, &c. (Nat. Hist. 2. 8.) Plutarch states that one of the Egyptian titles of Isis was Mout, and that it signifies Mother. (De Isid. c. 56.) And Mr. Wilkinson gives the following hieroglyphical legend:—Maut, (mother goddess,) directress of the temple of Phthah, queen of heaven, ruler of the world. (Mat. Hierogl. p. 12.) Between Gades and the coast of Spain was a smaller island with a town, Gadium; the latter island was variously denominated Erythea, Aphrodisias, Junonis: the name Erythea is derived from its first occupants, the Tyrians, who are said to have come from the Red Sea. (Plin. 4. 36.) Also, one of the Insulæ Fortunatæ, distant from Gades 750 miles, was called Junonia. (Plin. 6. 37.) In these passages, Gad, Fortune, Venus, Juno, Isis, are strangely mixed up together.

Minerva was recorder, and probably directress, of the Capitoline temple. The original or Tuscan form of the name was Menerfa; I believe it to be a compound word, Men-erfa, and would explain it thus:—Coptic, *maein*, *meini*, signum, portentum, monumentum, indicare, notum facere; Chaldee, *mena*, numerare, recensere: *meni*, præfectus, oconomus. The Tuscan *erfa* seems related to the Coptic *erpe*, *erpei*, templum.

W. B. WINNING.

Bedford.

Note.—In the previous paper, "On the dynasty of the Tarquins," I have shewn that Mastarna was the scriba, or ἐπίτροπος, of Cœles Vibenna; I now add that Mastar-na was the Edomitish or Tuscan term for that office. Mastar, מַשְׁתָּר (compare Job, xxxviii. 33,) is a verbal noun from the Hebrew and Arabic *shather*, to inspect, to direct; hence the Hebrew Shoterim: see above, "Shoterim," vol. x. p. 42; and *Martharni* præfecti in Buxtorf. Lex. Chald. et Syriac. p. 369.

ON SOCIALISM.

SIR,—Perhaps either yourself or some other correspondent will kindly answer me these two questions:—Are not socialist meetings on Sundays in their hall of science illegal? If so, what steps are to be adopted

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for the suppression of the evil? It appears to me that every exertion should be made to extinguish such means for the corruption of the community; and I cannot help thinking that the clergy, by their activity, may contribute much to suppress this monstrous heresy.

I am, Sir, yours faithfully,

VIGORNIENSIS.

THE CAMBRIDGE ALMANAC.

SIR,—Will any of your correspondents inform me to whose care is committed the compilation of the Cambridge Almanac? or what is the reason that no notice is taken of the solemn fasts of the church in that publication? It is well known to those who have read the preliminary matter of our excellent liturgy, (I trust, *now*, a continually increasing number, through the admonitions so repeatedly given and so strongly enforced in your judicious miscellany,) that certain “vigils, fasts, and days of abstinence, to be observed in the year,” are enjoined by our church. Of these, some are moveable, depending on Easter-day; others immoveable, preceding certain fixed feasts. The latter are printed in the calendar of the Book of Common Prayer; but of neither one nor other has the Cambridge Almanac for the present year taken the least notice. No “*Fast*” or “*F.*” is subjoined to 1. 23. Feb.; 3. 5. 6. 24. March; 10. April; 17. 18. 19. 29. May. (If it should be answered “that the 29 May is a festival, and that *F.* should not be subjoined, for *festum pellit jejunium*,” I allow it; but I reply, “that as 31 May and 1 June are festivals, the *F.* ought to retrograde to 28 May,” on the same ground as that on which our church enjoins, that “if any of these feast-days” which have a vigil “fall upon a *Monday*, then the vigil or fast-day shall be kept upon the *Saturday*, and not upon the *Sunday*, next before it.”) By a mere typographical inaccuracy, notice of *Ember week* is omitted at 2 June. But why are fasts unnoticed 2. 4. 5. 23. 28. of that month; at 24. July; 23. Aug.; 15. 17. 18. 20. Sept.; 27. 30. Octob.; 29. Nov.; 15. 17. 18. 20. 24. Dec.?

As not unconnected with this subject, I cannot help observing, that it is hardly to be expected that “pastors and curates” will pay the attention to the Ember weeks so properly recommended in some of the later Numbers of your Magazine, when they see them disregarded by their superiors. In your Number for June there are notices of *nine* ordinations, *five* of which will fall out of the “*quatuor tempora*.”

I am, Sir, yours very truly,

CANTABRIGIENSIS.

THREE SHORT INQUIRIES CONNECTED WITH BAPTISM.

SIR,—Many questions connected with baptism have been discussed in your pages; yet I trust you will allow me very briefly to propose three practical queries:—

1. If more than one child be brought at the same time for baptism, and one of the number has been privately baptized, what is to be done? It is a case of frequent occurrence, and yet, I believe, not provided for in the rubric. Can one service be used for them all, or must the two proper services be used successively? I remember seeing, some months ago, an inquiry in your Magazine to the same effect, and in which the writer stated that he first baptized those who were unbaptized, and then received all into the church with the service, "public baptism after private;" but I do not remember seeing any reply to that inquiry.

2. If a child has been privately baptized in a distant parish, and the parents coming to reside in mine, bring the child to church, with sponsors, am I to enter the name in my register? Can I properly enter him in my register of *baptisms*, seeing he was not baptized in my parish? Am I justified in taking for granted that he was registered where he was baptized?

3. A youth who had been baptized in his infancy by dissenters presents himself as a candidate for confirmation; what is to be done? Should he be baptized with the hypothetical form, or should he be received into the church with sponsors?

I am, Sir, your obedient servant,

MERIDIANUS.

ON THE DIVISION OF THE COMMANDMENTS.

SIR,—Your correspondent "Anachoreta" having, in the Number of your Magazine for December, expressed a desire for some information respecting the grounds on which the revisers of our liturgy adopted the division of the commandments which obtains among us, and likewise having desired to know what is the division in use among the Jews, I am also anxious to draw the serious attention of some of your learned readers to the same subject, in hopes they may be induced to throw some light on a difficulty which is calculated to perplex candid inquirers. I shall endeavour to state, as clearly as I can, the whole circumstances of the case, as I conceive them.

It is well known that there are three different numerical divisions of the commandments prevalent among Christian communities, viz., the Roman-catholic, the Lutheran, and the Reformed, or Calvinistic. The latter is that adopted in the Anglican church. The division used among the Lutherans is the same with that of the church of Rome, except in the two last commandments, as they reckon them. These divisions will be best understood by referring to the twentieth chapter of Exodus. Taking the modern division into verses, as a guide to the better elucidation of the subject, I shall commence, for clearness' sake, with referring to the Reformed division, which considers the first commandment as that contained in the third verse; the second that contained in the fourth, fifth, and sixth verses; the third commandment in the seventh verse; the fourth in the eighth, ninth, tenth, and eleventh; the fifth in the twelfth; the sixth in the thirteenth; the seventh in the fourteenth; the eighth in the fifteenth; the ninth in the

sixteenth ; and the tenth in the seventeenth. The Roman catholics and Lutherans hold the first commandment to include the whole of the third, fourth, fifth, and sixth verses, (i.e., the first and second commandments of the Reformed church ;) their second is that contained in the seventh verse, answering to the third commandment of the Reformed church ; their third answers to our fourth, their fourth to our fifth, their fifth to our sixth, their sixth to our seventh, their seventh to our eighth, and their eighth to our ninth ; when again they differ in the division of their ninth and tenth commandments, the Lutherans making the ninth commandment to be, "Thou shalt not covet thy neighbour's house ;" and the tenth, "Thou shalt not covet thy neighbour's wife," &c., to the end of the seventeenth verse ; while the Roman catholics make the ninth commandment to be, "Thou shalt not covet thy neighbour's wife," and the tenth, "Thou shalt not covet thy neighbour's house," &c., adopting the order of Deuteronomy, v., instead of Exodus, xx.

It is well known that the distribution in use among the Roman catholics, (the same as that of the Lutherans,) together with the practice of abridging the commandments in the shorter catechisms, has given rise to the vulgar error that they have left the second commandment out of the decalogue. But this error might have been easily corrected by a reference to the Trent, or any of the longer catechisms, or their translations in the vulgar tongue, such as that of the Douay, published more than a century ago in the Irish language for the use of the natives of that country, in which the commandment is given in full, as in the Bible or the English liturgy, only that the first and second of the Anglican and Reformed churches are, as has been said, incorporated into one. The Greek and Oriental churches also divide the commandments (if I am not mistaken) according to the distribution in use in the church of Rome, which it appears was also that adopted in St. Augustine's time. Your correspondent is naturally anxious to know the authority for the Anglican division, and what division is in use among the Jews. I have myself examined several Hebrew Bibles, and found them to contain the Roman division. This would at first sight seem to favour the idea that the Jewish division was the same ; but when it is recollected that the early editions of the Hebrew Bible (from which the subsequent editions are nearly all reprints) not only contain the Latin chapters of the thirteenth century, but were probably influenced in other respects by the Latin divisions then prevailing, it seems far from certain that these early editions faithfully represent the divisions of the text which prevailed among the ancient Jews, or even among the Masorites. And this view of the case has been further confirmed in my mind by the fact that Dom Calmet, one of the most learned divines of the Roman church, represents the Jewish division as identical with that adopted by the Anglican church. (See Calmet's Dictionary, art. Law.) In this state of uncertainty, I heartily join in the wish expressed by "Anachoreta," that some one of your able correspondents, who has an opportunity of consulting books, (which I have not,) would furnish your readers with further information on this interesting subject.

I have mentioned that the Lutheran division is essentially the same with the Roman-catholic. The Lutherans, however, have taken a liberty with the text of the fourth commandment, (enumerated by them as the third.) Instead of "Remember the Sabbath-day to keep it holy," the Lutheran third commandment is, "Remember to keep holy Sundays and Feast-days." And there is a modern sect in France, called the *Eglise Apostolique Française*, which, commencing with enumerating the commandments according to the Roman-catholic division, concludes the series with what it chooses to call the ninth commandment, viz., Exodus, xx. 17, or the Anglican tenth commandment; adding, in its catechism, for the edification of youth, that the tenth commandment is not to be found in the Bible!

I have the honour to be, Sir, your obedient servant,

W. WRIGHT.

Windsor.

THE SCARF.

SIR,—Questions have sometimes been asked and discussions admitted in the *British Magazine* on the subject of the vestments of the clergy; allow me to inquire on what authority the use of the scarf, worn over the *gown*, is confined to chaplains of the royal family, of the nobility, and of the bishops, and to D.D.'s and cathedral dignitaries?

I was present, some years ago, at an ordination of the Cardinal Archbishop of Malines, on which occasion, among other ceremonies, the archbishop with his own hands placed a scarf over the shoulders of those who were ordained, saying, as he did so, "*Accipe jugum, jugum Domini*," and other words which I could not catch.

I did not before suspect that the scarf is emblematical of the "yoke of Christ;" in which light it is a very interesting portion of the clerical habit, and as such most appropriate to every clergyman. In London, the clergy generally use the scarf over the surplice; but if not chaplains, D.D.'s, or dignitaries, it is not, I believe, worn by them with the gown. At a recent visitation, I remarked several clergymen (mostly young men, and some of them curates) with scarves over their gowns, while older men, who were incumbents of many years' standing, had none. Now, I should wish to know, either from yourself or any other competent person, (1) whether or not the clergy generally may wear the scarf *over their gowns*; (2) if not, whether incumbents may? (3) Whether rural deans, who have a regular appointment under the bishop's seal, are not equally entitled with cathedral deans and prebendaries to wear it? And lastly, whether, as I have heard the matter mentioned more than once among my clerical friends, it is not desirable that the *right* to use this article of the ecclesiastical dress be ascertained? The scarf is so beautiful an addition to the surplice and gown, and, as emblematical of the Christian yoke, so significant, that I cannot but wish it were worn by the clergy on every occasion when the gown or surplice is used.*

INDAGATOR.

* [The Editor is really most incompetent to give any opinion on such points. Perhaps in a matter relating to public service, the popular opinion (whether right or

RURAL DEANS.

SIR,—As the attempt made to obtain some compensation to rural deans for their services has been frustrated, ought not some honorary distinction at least to be conferred upon them? The office itself (so recently restored) needs more than the support of the bishop's commission to render it as respectable as it ought to be considered in the eyes of the clergy generally. It is an office, to a certain extent, of inspection over their brethren within the rural-decanal jurisdiction; and I submit that, as much on their account as for the sake of the rural deans themselves, it is most essential that it should be looked upon by the parochial clergy in a proper light.

It is also of the greatest use to the church at large, and to the clergy themselves in particular. Archdeacons cannot minutely inspect the several churches &c. within their archdeaconries.* The rural dean alone can do this; and had the office never fallen into desuetude, neither churches nor glebe-houses would have suffered so much as they have done. Sanctioned by the rural dean, clergymen may induce their parishioners to consent to the purchase of books for the desk and altar; if needed, to the alteration of pews, repairs, &c., which, without referring to him, it might not always be so easy to do. Here it is that he comes in aid of his ecclesiastical superior, the archdeacon. The latter, after having directed the attention of churchwardens, at his annual visitation, to certain matters relating to the discharge of their duties, may not know for another year whether or not his suggestions have been attended to. By means of the rural dean, however, this evil is readily obviated. Being for the most part at no inconvenient distance from the churches placed under his inspection, he can at any moment ascertain whether the directions of the archdeacon are complied with; and in this way, while it proves the utility of the office of rural dean, the efficiency of that of archdeacon is materially increased. From what I have witnessed, I would respectfully suggest to our bishops the necessity of supporting and upholding their rural deans as much as possible. They need this in proportion to the lowness of their position in the scale of dignitaries; and if they are to receive no emolument whatever in respect of their office from the ecclesiastical commission, or from any other source, let them have some honorary appointment in the cathedral of the diocese. In all our cathedrals, I presume, there are now many stalls kept up (although without emolument) merely for the sake of distinguishing those clergymen whom the bishop may wish to reward. Where these exist, who can have stronger claims upon the bishops for them than the rural

wrong) should be taken into account, to prevent our leading people into mistakes. That opinion the Editor believes to be, that a person who is not a D.D. has no right to wear a scarf, unless he is a chaplain; insomuch that appointing a clergyman chaplain is popularly called "giving him a scarf." While this is the case, having neither of these qualifications, the Editor would feel it as proper to wear a mitre as a scarf; but in thus giving an opinion that is asked for, he does not mean to abridge the Christian liberty of those, and he believes they are many, who think differently.]

* [Why?—Ed.]

deans? I know not what other means the bishops may have at their disposal for such purposes, except that in some instances a bishop may make a rural dean one of his honorary chaplains. But I do venture to express a hope, from a strong conviction of the importance of strengthening the office of rural dean by making it honourable in the eyes of the clergy, that the bishops may be induced to do something, each in his respective diocese, with that view.

ARCHIPRÆSBYTER RURALIS.

ON "THE NOBLE LESSON."

DEAR SIR,—I am afraid that Dr. Gilly, from what he says in the concluding paragraph of his letter in the June Number of the British Magazine, has misunderstood the opinion I ventured to give on the date of the MS. of the noble lesson of which a fac-simile specimen was sent to me.

It was not my wish to give any opinion as to the date of the Noble Lesson itself, but only as to the date of a particular MS. of it. The poem itself may have been, and there is good reason to think it was, composed in or shortly after the year 1200, or, if Dr. Gilly pleases, it may have been put forth in the year 1100; and yet the Genevan MS. of it may not have been written until the fifteenth century. There is therefore, so far, no disagreement between the author of the papers "On the Poems of the Poor of Lyons" and myself.

But Dr. Gilly says that "Mr. Sennebie and Mr. Raynouard have pronounced it to be their opinion that the Genevan MS. is a *document* of the twelfth century." If so, that is, if they really meant to speak of the date of the MS. as distinct from the date of "the document" of which it is a copy, and if the MS. they speak of be the same as that of which a specimen was sent to me, then, no doubt, I differ widely from them. One ought not, perhaps, to speak very positively of the age of a MS. of which one has seen only a fac-simile of three lines copied on tracing paper; but so far as a judgment can be formed from materials so scanty, I shall venture again to express my conviction that the MS. in question could not have been written much before the year 1450. Its characters, contractions, illuminations, all belong to that period, and are not at all similar to MSS. of the twelfth century. I cannot help believing, therefore, that M. Sennebie and Mr. Raynouard must have laboured under some mistake, if they really supposed this MS. to be of so early a date; and I would not advise my friend Dr. Gilly to rest any portion of his argument upon their opinion.

I remain, yours faithfully,

JAMES H. TODD.

Trinity College, Dublin.

OF DISCUSSING POINTS AS TO THE PERFORMANCE OF SERVICE.

SIR,—I am induced by the reluctance which I feel to see episcopal functions forced upon the Editor, or assumed by the correspondents,

of a Magazine, to call the attention of yourself and those numerous persons who, when in doubt upon a point of church discipline or practice, are in the habit of applying to your Magazine for a solution of their doubts, to the following passage in the second preface to our Prayer-book "concerning the service of the church :"—

"And forasmuch as nothing can be so plainly set forth but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book, the parties that so doubt or diversely take anything shall always resort to the bishop of the diocese."

I hope that this practice, which is so inconsistent with those principles of recognition of constituted authorities, will not henceforward be allowed to weaken your advocacy of those principles.

I am, Sir, your obedient servant, CLERICUS ANGLICANUS.*

Christ Church, Oxford.

* [Does "Clericus Anglicanus" really think that the passage which he has quoted was meant to prohibit those who feel doubts about matters of use and practice in the service of the church from conferring together either by speech or writing on the subject of those doubts? and that everyone who asks a question or answers it is insulting a bishop and sinning against God? The Editor is not aware, and will be very sorry if he finds, that the "episcopal functions forced upon" him have led to his deciding authoritatively about such matters; and he will be equally surprised to learn that any writer or reader of the correspondence in question has imagined that a magazine (a sort of thing for which he has quite as little respect as "Clericus Anglicanus" can have) is to control or supersede the power of a bishop in his diocese. He can even suppose that his superiors may be glad to see such matters canvassed among the clergy generally, in print, and as far as they please anonymously, instead of being perpetually called upon to decide, not merely doubts, but controversies, between their own clergy who "diversely take" things, by an exercise of naked authority which many would resist and many evade, especially some who are most impressed with the sacredness of abstract episcopacy. Nay, the Editor will go further, and, without assigning any reason for what his correspondent may think quite improbable, he will even suggest the possibility that a bishop might wish to express an opinion on such matters more generally than to his own peculiar clergy, and grounded rather on the arguments which convinced his own mind than on the authority which, if appealed to, would have required him to give a decided "ay" or "no," without allowing him to feel any doubt himself. Should the Editor, however, receive any hint that the course pursued is considered in the slightest degree disrespectful by the bench, he will most gladly alter it; in the meantime, he trusts that his anonymous correspondent will not feel aggrieved if he is not accepted as the prolocutor of the upper house; and he is entreated to listen to a few words explanatory of the reasons which induce the Editor to devote some part of the Magazine to such discussions. "Nothing," it is said, "can be so plainly set forth but doubts may arise." Of this there can be no question, and it is quite right that a case so probable should be provided for; but the provision made for it does not apply to another case, very different and very important. The case where difference of use and practice have crept in through individual ignorance or caprice, and men go on doing what is right in their own eyes, with no doubt about the matter at all. No man who has any extensive knowledge of the use and service of the parish churches of this country can doubt about this, and the number of letters to which "Clericus Anglicanus" refers (to say nothing of others) sufficiently attests it. Now, it is surely desirable that, so far as we can, we should walk by the same rule. "Doubts may arise," indeed, in the minds of men who have never doubted yet, and shew no sign of it; but it is to be feared that we must wait a long while for it, and, perhaps, wait in vain. It is well to raise doubts in their minds, and guide them to a right solution; and it is probable that it can be done in no way so effectually and so inoffensively as by the temperate discussion of such points by parties unknown to them, making no reference to their particular "use or practice," but arguing the matter generally. In fact, it is obviously much more for the benefit of those who do not doubt than of those who do, that it is worth while to discuss such matters.—Ed.]

MYRDDIN WYLLT AND TALIESIN.

SIR,—Your correspondent “H.,” in exposing the extravagant theories of Swedenborg and his followers with regard to the eucharist, after quoting from one of their works the words, “It is not impossible, *by a peculiar and distinct action*, to eat the spiritual body of Christ, and to drink his blood, not psychic, but pneumatic, Christ himself giving it, and saying, ‘Take, eat; this is my body,’” &c., says, “The very same idea is expressed by the bard Merlin, second of that name, and the intimate friend of that Taliesin whose kabbalistic or magic sacraments I pointed out to your notice in another letter.” Now, supposing Merlin to have been the author of the passage quoted by “H.,” it seems far from probable that the same idea is intended to be expressed thereby as is contained in the Swedenborgian theory of the eucharist. The same passage is quoted by Dr. Morgan, Bishop of St. David’s, in his preface to Salisbury’s New Testament, in Welsh, published early in the sixteenth century, to shew that an abhorrence of the Romish clergy existed in the British church one thousand years before the Reformation. It occurs in a poem entitled “A Dialogue between Myrddin Wyllt and his sister Gwenddydd, ending with her advice to her brother to receive the communion before death, and his answer, “I will not receive the communion from the accursed or excommunicate (as the word ‘escymmun’ literally signifies) monks.” Then the bishop quotes another passage from the same bard, in which he calls the monks “lying, gluttonous, and dissolute.” All that can be inferred, then, from the passage, is, that he would rather trust to the possibility (not that he believes it possible) of receiving the communion through the ministration of God himself—that is to say, of sharing in its privileges without actually partaking of it—to receiving it at the hands of the monks, whose character he held in abhorrence. Now, if the passage were authentic, it is clear that what the monks referred to would be of British, not of Romish origin; so that it carries on the face of it a strong proof of its own want of authenticity. But that no argument can be grounded upon the poem as being the production of Merlin appears from the following extract respecting it from the *Archæologia Britannica* of the learned Edward Lhwyd:—“Merlini et Gwendidii sororis ejus Synchronismus; sive Dialogus de futuris principibus Cumbriæ: ignoto auctore, quem circa annum 948, non reverâ de futuris, sed præteritis (cùm eos nominatim designet) scripsisse constat.”*

With regard to the “Awdl Fraith,” or Varied Ode, ascribed to Taliesin, be it remembered that no argument has been adduced from *the meaning of the words themselves* in the passage asserted by “Asaph” to contain the Doctrine of the Real Presence, to shew that they allude to a sacrament of a “cabalistic or magic nature.” And “H.” has admitted that they do not contain the doctrine of transubstantiation;

* Vid. *Catalogus MSS. Britannicorum*, in *Arch. Brit.* sub vocibus, “Kyroese Myrddin a Guenddydd i Xvaer.”

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so that, if it can be shewn that there is no reason for supposing them to refer to something cabalistic, they can refer to nothing but to the orthodox doctrine, for that they do relate to the eucharist in some way is not denied. One argument for their not relating to the catholic practice is drawn from the mysterious character of other parts of the same poem. That some of these are drawn from traditions current at the time the poem was written appears from their agreement with another work, which must have been well known in Britain, the *Elucidarium* of Honorius Augustodunensis,* a Welsh translation of which, by an anchorite of the church of Llanddewi Brefi, in Cardiganshire, is still in existence. It is here said that Adam was created in Hebron, and that seven hours was the duration of our first parent's sojourn in Paradise. Hence it is probable that the source of the other strange allusions to appearances of angels &c. are to be sought, not in the author's imagination, but in tales of a similar kind. The work of Honorius is a kind of dialogue on theological subjects between a master and his scholar. It contains, also, an expression relating to the eucharist, which coincides remarkably with that in the "Awdl Fraith." Speaking of wicked priests, the disciple there asks, "Conficiunt corpus Domini tales?" to which the master replies, "*Quamvis damnatissimi et injusti, tamen per verba quæ recitant, fit corpus Domini, non enim ipsi, sed Christus consecrat, et per inimicos salutem filiis operatur.*" Here the words spoken by the priest are said to be, as it were, the instrument of the sanctification of the elements by Christ himself. The words are, therefore, in effect, his, though uttered by his minister; and this I take to be the meaning of "the words of the Trinity consecrate them," in the poem.

But I fear that no argument can stand with regard to the subject in dispute, which is founded on the hypothesis only of this poem's being the work of Taliesin. Both its orthography and style have the appearance of being of a later date than are those of his acknowledged works. The two lines appended to it in the *archaiology* in which his name occurs are in a different metre, and seem to have been taken from some other composition, nor do they appear at all in the copy in the British Remains. The quotations from it in the second edition of Dr. O. Pughe's *Welsh and English Dictionary* are there attributed to *Johannes Menevensis*, a monk of St. David's of the tenth century; and I am informed that it was attributed to him by the other editors of the *Myvyrian Archaiology*. And it does not occur in the list of the genuine works of Taliesin, given by Mr. Lloyd in his *Archæologia Britannica*.† I am myself inclined to believe that part of it at least was written in the time of Henry VII., to whom the prophecy towards the end has been generally referred as being the prince in whose

* Published in the *Collected Works of Archbishop Anslem Colonius*, 1573, but erroneously ascribed to him, as appears from the *Magna Bibliotheca Coloniensis Veterum Patrum* by De La Bigne, tom. xii. p. 929.

† See the *Catal. MSS. Brit.* "Taliesin Ben-beirdd. Hujus extant varia opuscula quamvis nonnulla ei (uti et Merlino) falsò tribuantur. Sequentia quæ pro genuinis habeo," &c.

person the sovereignty of the country was supposed to be restored to its original possessors. See Gray's poem of the bard for the line—

“All hail, ye genuine kings! Britannia's issue, hail!”*

I was not aware that I was incurring the charge of being personally discourteous in attributing an unbecoming levity (as to me it seemed) to “H.’s” way of treating this subject. If any expression of mine appeared to be so, I never intended it, and am sorry for it.

I am, Sir, yours respectfully, ORDOVIX.

DAILLE ON THE RIGHT USE OF THE FATHERS.

SIR,—In this month's Number of your Magazine an anonymous letter appears, attacking, in no measured terms, an advertisement which I inserted the month previous, announcing a new edition of the above work: the *gist* of the charge is founded on certain remarks of an obscure enemy of Daille's, of the name of Scrivener, of whom the Lord Clarendon, in his Apology, speaks in the most contemptuous terms, and pretty clearly intimates to be totally unworthy of belief. My lord's opinion is staunchly supported by Du Moulin, and other truly eminent divines of the same period. I trust to your sense of fair play to insert this reply to my hidden opponent, and remain,

Yours respectfully, W. WHITE.

24, Pall Mall.

THE “WEEKLY DISPATCH.”

MY DEAR SIR,—I send you the following extract from the above-named newspaper, which was sent to me by mistake:—

“The King of Cochin China has recently put to death ten Roman-catholic clergymen, missionaries in his dominions.—[What business had the fellows there? The Chinese are very happy in their own belief: and why should a parcel of Roman-catholic priests or protestant missionaries attempt to disturb it? A few more such examples would afford a wholesome lesson to the piety-trafficking gentry.]”

It is well that people should speak out; but what are we to think of the state of a professedly Christian country, in which a paper professing such principles can meet with a remunerating sale? Besides this, it was filled with abuse of the most estimable men in the country, charging the Archbishop of Canterbury and Sir R. H. Inglis with hypocrisy, and comparing King George the Third to a disgusting South African chief described in some book of travels it was reviewing.

In return, let me give good cause for the charge of a persecuting spirit in the clergy. When will the time come back again when such impiety and slander shall be burnt by the common hangman?

I am, my dear Sir, faithfully yours, J. B.

* Both Merlin and Taliesin had prophesied that the Welsh should regain their sovereignty over this island, which seemed to be accomplished in the house of Tudor.

DEPOSITION OF THE PATRIARCH OF CONSTANTINOPLE.

MY DEAR SIR,—Another instance has recently occurred of the humiliating condition in which the Greek church at present exists. I read the following in the public papers:—

“The Grecian Patriarch and the Corothite Nicholas Aristarch have been deposed this day by the Sultan. The former has been replaced by Anthenos, Bishop of Cysique, and the latter by the brother-in-law of the Prince of Samos. The others were the creatures of Russia, active and devoted in her service. These changes are attributed to Lord Ponsonby, whose influence increases daily since the downfall of Reschid Pasha. He has already appointed an English admiral (Java Pasha), an English general (Jockmus), and a Doctor Davy, inspector general of hospitals. The Russians display more patience than we have been accustomed to under all these circumstances.”

Well may we exclaim with the poor patriarch of Jerusalem, “How long, O Lord?” Here we have an English ambassador, a Christian nobleman, all powerful with the Turkish government; and this is the second instance within a year or two in which he has procured the deposition of a patriarch of Constantinople; thus making the occupant of the second seat in Christendom, the superior in ecclesiastical rank of our own metropolitan, a mere political shuttlecock. The best that can be said is, that Lord Ponsonby found the system as it is; but how sad that at this moment, when the thoughts of English Christians are directed to the best means of contributing to raise that church from its degradation, the official power of our country should be exercised for the purpose of continuing it!

I am, my dear Sir, faithfully yours,

JAMES BEAVEN.

ON SOME STATEMENTS OF MR. NEWMAN AND MR. McNEILE RESPECTING THE ARTICLES AND LITURGY.

SIR,—I lately saw in the Record that several clergymen in and near Liverpool had signed a letter to the Bishop of Oxford, thanking him for having put a stop to the Tracts for the Times. I am not going to discuss the propriety or impropriety of private clergymen in one diocese interfering, whether for praise or censure, with the bishop of another; the Bishop of Bath and Wells has settled that point in a way that must approve itself to every sound churchman. The point to which I wish to direct attention is this—amongst the signatures was that of the Rev. Hugh McNeile. I will not say that I was surprised at this, but certainly it did seem to me somewhat inconsistent that a clergyman who had allowed himself so much liberty of prophesying as Mr. McNeile had done in his Lectures on the Church of England, should thank the bishop of another diocese for not allowing equal liberty to Mr. Newman. Mr. McNeile, in his Lectures, (page 101, fourth edition,) says, “Another hindrance in the way of our complete practical efficiency may be traced to a few important passages, of *equivocal* import, in some of our occasional services.” Who does not remember the indignation with which a certain party received the fol-

lowing passages in the introduction to No. 90? Mr. Newman had been recommending union amongst members of the church, and he goes on to say—"Till her members are stirred up to this religious course, let the church sit still; let her be content to be in bondage; let her work in chains; let her submit to her imperfections as a punishment; let her go on teaching with the stammering lips (a scriptural expression) of *ambiguous formularies*, and inconsistent precedents, and principles but partially developed." If Mr. McNeile may without offence—nay, with great applause—speak of our occasional services, as containing passages of *equivocal* import, why should Mr. Newman be made an offender for the word *ambiguous formularies*? But as both Mr. McNeile and Mr. Newman agree in thinking that there are ambiguities in some of our services, and one therefore is just as much to blame on this account as the other, let us see what remedies they propose. Mr. Newman's has been already quoted: it is, "Let the church sit still; let her submit to her imperfections as a punishment." No man, who loves the church as she is, can object to this advice. But what is Mr. McNeile's remedy? In his own words, "it is simply this, that the passages referred to, as they stand in our services, be placed by authority between brackets, and the clergy authorized to read or not to read those bracketed clauses, according to their varying judgment and convictions." Who is the best son of the church of England *as she is*—Mr. Newman, who says, "Let the church sit still;" or Mr. McNeile, who would have some passages of her formularies put between brackets, and the clergy authorized to read or not to read them, according to their varying judgment and convictions? Who advises the greatest alteration? who is least satisfied with things as they are? Again, the object of No. 90 was to put the most catholic interpretation upon the articles they would admit, and this expressly to satisfy some consciences which wanted satisfaction on these points. Whether this object was a good one, and whether it were well or ill done, are questions still sub judice. But what I would ask is this—is it more contrary to the principles of the church of England to endeavour to put a catholic interpretation upon some of her articles, which seemed to some to need it, than to say what is said by Mr. McNeile upon the form of Absolution in the Visitation of the Sick? Page 33: "Still, as the meaning of the word (I absolve) is equivocal I cannot withhold my honest conviction that the expression, 'I absolve thee,' although thus defensible by a friendly interpreter, is an *unwise oversight* in the purifiers of the Book of Prayer, inconsistent with our other services," &c. If Mr. McNeile is at liberty to say that the expression "I absolve thee" is an unwise oversight in the purifiers of the Prayer-book, why should he object to Mr. Newman's taking the liberty of thinking and saying that these same reformers made some unwise oversights in some of the articles? How could Mr. McNeile wish to deprive another of the liberty he allows himself? Has he any right to take out a patent for altering the liturgy according to his own fancy, and at the same time endeavour to obtain an injunction to restrain others from putting what they consider a catholic interpretation upon the articles?

The sum of this letter is this—is it a greater offence against the church to endeavour to put a catholic interpretation upon her articles, than to propose altering some of her formularies, and putting others between brackets? If Mr. M'Neile is to be applauded, why should he wish Mr. Newman to be silenced? I do not know what those passages or formularies were which Mr. M'Neile would have put between brackets; but I have been informed that there is an attempt now being made in the diocese of Chester to procure one hundred signatures of clergymen to a petition, (to whom I know not, whether to the bishops, or parliament, or the convocation assembled in Exeter Hall,) the prayer of which is, that the creed commonly called the creed of St. Athanasius should be, not merely put between brackets, but left out entirely. I am anxious to know whether any of the clergymen who signed the letter to the Bishop of Oxford have signed this petition. But whether any of the clergymen in or near Liverpool have signed it or no, I would take this opportunity of expressing my opinion, that they would be much more in the way of duty if they would sign a petition to their own diocesan, the Bishop of Chester, praying him to interpose his authority in order to stop this centipede, that is now crawling in his diocese, than they were in interfering between the Bishop of Oxford and his clergy.

I remain, yours truly,

C. C. C. C.

ON SEPARATION FROM PAROCHIAL COMMUNION.

MR. EDITOR,—My queries on this subject have received two replies in your last Number, for which I am obliged. I assure "L. de R." that my request to him was not preferred in irony; neither are the thanks which I now tender for the notice he has taken of the request "ironical." But, though I considered what is said in each communication, I must confess that I am still "Dubitans," and not prepared to be "Ductor Dubitantium" in the matter. Neither "L. de R." nor "A Cornish Curate" have, *strictly* speaking, replied to my inquiries, but have rather given me their opinion, in opposition to that of Sherlock. He says that "vicious conduct" in a minister justifies separation from parochial communion. I ask, what degree of vicious conduct will justify such a step; and, in reply, I am told that no conduct in a minister, however vicious and scandalous, as it cannot invalidate his ministerial acts, can justify such separation. I am left, therefore, to balance the judgment of your correspondents against that of Sherlock. "L. de R." proceeds to say that the transition is easy from the case of scandalous to that of inefficient ministers; and refers to a Mr. Hopkins, in Mr. Paget's *Tales of the Village*, as holding some *outré* opinions on the point. I am not acquainted with Mr. Hopkins, nor with the work in which his sentiments on ministers and preaching are recorded, and cannot, therefore, tell on what grounds that gentleman would justify himself on becoming a separatist. "L. de R." adds, "The fact of there being a Judas among the apostles seems to me full

of instruction." I also consider it a fact of great importance, and have often made use of it in maintaining the doctrine laid down in our 26th article. But I never could see how to avoid allowing two things : (1) that he was not an *openly* vicious man during the exercise of his apostleship, though covetous, and a thief ; and (2) that he preached the truth—i.e., that he was guided by the Holy Spirit in declaring the true mind of God to the people equally with the other apostles.

It is also stated that the proper course to be taken in the case of a vicious minister is, not to separate from his ministry, but to endeavour to have the evil remedied by reporting it to the ordinary.

Now, no bishop, of course, would notice an anonymous communication ; but would he take cognizance of any charge unless it were preferred by those whose duty it is to make such presentments ? There are several causes which combine to render presentments of such a nature of very rare occurrence ; not unfrequently one of the churchwardens is glebe-tenant ; and where a scandalous minister owns every acre of land in the parish, which of the parishioners is likely to stir in such a matter ?

After all, I confess I am more inclined to agree with Sherlock than with your correspondents ; and to consider that, though no measure of vicious conduct in a minister would justify separation from church communion, a certain measure *may* justify separation from *parochial* communion. But as to what measure of such conduct would justify such a step I am in doubt. I could illustrate my meaning by examples, but it would be painful, and undesirable in your pages.

I am, Sir, your constant reader,

DUBITANS.

ON THE STATE OF THE RUBRICS.

SIR,—In my late observations on the rubrics, I stated the desirableness of framing a *new selection of lessons* from the Holy Scriptures ; and it may tend to allay any prejudice which might be excited against the proposer of such an *innovation*, if you would allow me to state the nature of what I then alluded to.

The present mode of reading the lessons makes no special provision for Lent, not even for Ash Wednesday ; and the want of any *explicit rule* for those years when there are more than twenty-five Sundays after Trinity leads into much confusion. The church, indeed, does read Isaiah in Advent, (beginning with the evening of the twenty-third day of November,) and also *begins* Genesis on Septuagesima Sunday, according to ancient practice ; but neither for these holy seasons, nor for Sundays generally, has she any *second lessons*, as have been judiciously added in the American Prayer-book, the want of which frequently causes the usual second lesson to clash with the epistle or gospel of the day ; and the Old Testament, which our church evidently intended to be read *continuously*, is broken in upon by the

table for Sundays. The great *inequality*, too, in the length of the lessons, their depending almost entirely on the inconvenient and absurd division into *chapters and verses*, and not on the *sense* or natural division of the subjects, with the utter neglect of all *chronological* order, which certainly ought not to be overlooked in a course of *continuous* reading, are serious defects in the present mode; and I might add, perhaps, that it would not be difficult to supply the place of many of the proper lessons by others of a more *edifying kind*, especially to a modern congregation. The above points, that is, a due attention to *chronological* order, to the *natural division* of the subjects, and to a *nearer equality* of length, would be advantageously kept in view in the adoption of a new table.

And this need not prevent certain portions of Scripture from being read at certain times, as Isaiah in Advent, Genesis from Septuagesima, and *portions* of Job and Jeremiah in Lent. If, instead of a double table, one for Sundays and the other for the days of the month, one table only were formed *for the weeks of the year*, to be named after each respective Sunday, beginning with the *first Sunday in Advent*, and ending with the *twenty-seventh Sunday after Trinity*, the Sundays and certain other times might still have appropriate lessons, and the *continuous* reading of the books in a certain order be *resumed* immediately after such lessons; it would be only necessary to make some special provision for Christmas and saints days, which do not always fall on the same day of the week, and for many of which there are no proper lessons at present.

As, however, I am persuaded, with many of your correspondents, that it is not only desirable, but was the original intention of our reformed liturgy, that there should be a *daily communion*; and as the want of an appropriate epistle and gospel has, doubtless, tended much to the neglect of this, and even of reading that portion of the office which is ordered to be said when there is no communion; provision should be made also for a daily epistle and gospel, that the eucharist may once again assume its prominent position as the chief glory of Christian worship.

Can any of your readers inform me whether the reason assigned by Hamon L'Estrange, in his "*Alliance of Divine Offices*," be correct—viz., that the feasts of St. Mark, and of St. Philip and St. James, have no *fasted* vigil, because they fall within the fifty days of Pentecost, during which the early church held it *unlawful to fast*? If so, then the *Fridays* during that season, and the *Rogation days*, should also have been excluded from the list of fasts, and the *vigil* of the Annunciation also. I certainly think that in some points our reformers were guided by a desire after a conformity to the Eastern church in opposition to that of Rome; but I hardly think that they were in this case. I will only add, that in the above and similar alterations in matters of *mere detail*, the several offices for the state holidays afford a sufficient precedent.

Your obedient servant,

DE SANCTA TRINITATE.

ON FASTING.

MY DEAR SIR,—A correspondent who is much impressed with the duty of fasting inquires respecting some difficulties he finds personally. All me to recommend him to read Dr. Pusey's Letter in vol. vii. of the Magazine, p. 524, especially § vii. of that letter. If that does not meet his difficulty, and he will do me the favour to state it again, I will endeavour to satisfy him.

I am, my dear Sir, faithfully yours,

J. B.

CHURCH MATTERS.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT,
BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of the committee of this society was held at their chambers St. Martin's Place, on Monday, the 21st June, 1841. There were present, his Grace the Archbishop of Canterbury in the chair; his Grace the Archbishop of York; the Bishops of London, Durham, Winchester, Lincoln, Gloucester and Bristol, Hereford, Bangor, and Lichfield; the Revs. Archdeacon Hale, Dr. D'Oyly, Dr. Shepherd, Dr. Spry, H. H. Norris, and J. Lonsdale; Joshua Watson, N. Connop, Jun., H. J. Barchard, G. Gipps, J. S. Salt, A. Powell, E. Badeley, J. Cocks, W. Davis, B. Harrison, and W. Cotton, Esqrs.

Grants were voted towards repewing the church at Fordingbridge, Southampton; building a church at Montpellier, in the parish of St. Paul, Bristol; building a chapel at St. Stephen's, Herts; building a chapel at Exwick, in the parish of St. Thomas, Exeter; building a chapel at Woking, Surrey; building a church in the Broadway, Westminster; building a chapel at Cambo, in the parish of Hartburn, Northumberland; building a church at Colden Common, in the parish of Owslebury, Southampton; building a church at Merthyr Tidvil, Glamorgan; building a church at Ashley Road, in the parish of St. Paul's, Bristol; building a chapel at Noak Hill, in the parish of Romford, Essex; rebuilding the body of the church at Burbage, Leicester; rebuilding the nave of the church at Thrapston, Northampton; pewing the vacant space at the east end of the church at Barking, Essex; repewing and erecting gallery in the church of St. Cross, at South Elmham, Suffolk; repewing the church at Shaddingfield, Suffolk; repewing and extending gallery in the church at Chelmarsh, Salop; repewing the church at Ashbourne, Derby; building a chancel to, and erecting a gallery in, the church at Seaton Carew, Durham; repewing the church at West Parley, Dorset; repewing the church

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at Nash, Pembroke; building a gallery in the church at Glynde, Sussex; enlarging the church at Perran Arworthall, Cornwall; building a chapel at Windy Nook, in the parish of Heworth, Durham, and other business was transacted.

THE DEANERY OF YORK.

COURT OF QUEEN'S BENCH, WESTMINSTER, JUNE 20.

THE judgment of the court was delivered by Lord Denman.

HIS Lordship commenced by stating, in a general way, the proceedings which had occurred at the visitation. He then went on to say that there could be no doubt but that the visitation was perfectly regular in its inception, and that the archbishop had the power to visit all ecclesiastical persons within the limits of his jurisdiction. The inquiry having commenced, was, in the first instance, directed to objects of a fiscal nature, and related principally to certain matters of account connected with a fund which was appropriated to the sustentation of the fabric of the cathedral. It appeared that the dean attended at the commencement of the inquiry, and was examined upon the subjects in question, and that in consequence of the course which he pursued upon that occasion, he was declared by the commissary to be in contempt. At this period the dean absented himself from the visitation, and the proceedings continued in reference to the original subjects of investigation, until the Rev. Mr. Dixon, one of the canons residentiary, made an irrelevant answer to one of the articles of inquiry, and charged the dean with having simoniacally disposed of the livings which were in his presentation. The dean was requested to attend the visitation for the purpose of answering this charge, and was also admonished to purge his previous contempt. He, however, declined to do so. The commissary thereupon proceeded to try him in his absence, and ultimately sentenced him to deprivation for simony and contumacy, which sentence was afterwards ratified and delivered by the archbishop himself. An application was at a later period made to this court for a writ of prohibition, and the application was supported upon several grounds, of which the first to which the court would allude was that furnished by the statute of 2 and 3 Victoria, cap. 86. This was entitled "An Act for better enforcing Church Discipline," and after having recited in the preamble that the manner of proceeding in causes for the correction of clerks required amendment, it went on to repeal the 1st Henry VII., c. 4, upon the same subject, and subsequently described the manner in which any archbishop or bishop may proceed against a clergyman for any imputed offence against the law ecclesiastical. A subsequent section (the 23rd) of the same statute was relied upon as a decisive bar to the exercise of the visitatorial jurisdiction in the manner in which it had been exercised upon the present occasion. This section declared that "no criminal suit or proceeding against any clerk in holy orders of the established church for any offence against the laws ecclesiastical, should be instituted in any ecclesiastical court in any other manner than as in that statute had been therein before enacted and provided." Upon this subject, the counsel for the Dean of York had contended that he, being a clerk in holy orders, and the offence imputed to him being only an offence within the laws ecclesiastical, his case was literally within the provisions of the Act, and could not therefore be inquired into in any other manner than that which had been directed by the statute. To this it was answered on the part of the archbishop, first, that the visitation was not in itself a criminal proceeding; and secondly, that being one which the ordinary could exercise "personally and without process in court," it was preserved upon its former footing by the 25th section of the late statute. It was said, that the object of the Act, as stated in the preamble, was to amend the manner of proceeding in "causes," and that the present not being a "cause," was not included in the operation of the statute. The court, however, was of opinion that the mere use of the word "cause" in the preamble was no adequate reason for imposing an arbitrary restriction upon the application of the Act, and that all doubt upon this subject was removed by the

general words of the 23rd section, which includes all suits or proceedings of a criminal nature. Was this, then, a proceeding of a criminal character, or was it merely the investigation of an incidental fact which had been brought accidentally to light in the course of the visitation? The dean had been charged with an ecclesiastical offence which was advanced against him by a present accuser; the case was conducted by an ecclesiastical advocate, and the production of evidence was followed by a sentence of deprivation. Whether this course of affairs could or could not with propriety be called a "cause" or a "suit," there appeared to be no reason for doubting that it was at least a criminal proceeding, and that it was therefore included within the very letter of the 23rd section of the statute. It had been contended that the archbishop, as ordinary, had the power of proceeding to deprivation "personally and without process" in court; but he (Lord Denman) considered this assumption to be unfounded, and said, that there was no example of an ordinary having proceeded to such an extent in that manner even in their more regular and solemn visitations. High authorities had been referred to upon the extent of the visitatorial power, and *Comyn's Digest* had been cited to shew that the visitor may proceed *summarius simpliciter et de plano, sine strepitu aut figurâ judicii*. It was certainly true that in many instances they were not under the necessity of observing all the strict formalities of the courts of law, or even those of the more regular ecclesiastical tribunals; but still some degree of attention to regular formalities was indispensable, as much form at least as involved the necessity of giving the accused party an ample opportunity of being acquainted with the precise nature of the charge, and of making the most effectual preparation for his defence. The noble and learned lord here adverted to the Report of the Ecclesiastical Commissioners, and after having read some short extracts from it, his lordship went on to say, that it was not usual for the court to take such documents into consideration for the purpose of assisting them in the construction of the acts which had subsequently passed upon the recommendation of the commissioners. The present report, however, having been drawn up by persons of the greatest eminence and learning, may, with sufficient propriety, be consulted as a repository of the law then existing upon the subject, and it had expressly stated that there was the greatest difficulty in punishing a clergyman for any ecclesiastical offence, and that the introduction of a new and more expeditious method of effecting that object was extremely desirable. Upon this point it had, on the part of the dean, been asked, whence the difficulty alluded to could have arisen, if the Archbishop of York possessed the power which he professed to exercise upon the recent occasion? To this question no satisfactory answer had been given, and indeed it seemed to this court to be quite certain that it was for the purpose of supplying the defect pointed out in the report that the statute of the 2nd and 3rd Victoria, c. 86, had been enacted. His lordship then passed on to an examination of the several cases which had been cited at the bar in support of the irresponsible character of the visitatorial power in general. The principal of those cases were "*Bury v. Philips*," in the time of Lord Holt; "*the Bishop of St. David's v. Lucy*," in Lord Raymond's Reports; and the case of "*the Bishop of Kildare v. the Archbishop of Dublin*." Having commented with some particularity upon each of those cases, his lordship observed, that they failed in proving the only proposition for which they had been cited. His lordship then proceeded to distinguish between the authority of visitors in general and that possessed by those visitors who had been appointed by the founders of eleemosynary institutions; and laid it down that, as in the latter cases the founders were at liberty to make what regulations they may have thought proper with regard to the distribution, and management of their own bounty, the parties who came into the enjoyment of such foundations must accept the benefit in conjunction with any conditions which the founder may have annexed to the fruition. The fact, therefore, of the Court of Queen's Bench refusing to interfere with the functions of a visitor so appointed, was no reason at all why they should not prevent an excess of jurisdiction upon the part of a visitor whose authority was derived from the common or ecclesiastical law. Whether visitations in general were to be considered as courts in the ordinary sense of the latter term was a question which it was not now necessary to decide, as the visitation which was now under discussion must be considered as undoubtedly such. Being, therefore, a court, it was by the late statute entirely divested of all jurisdiction to proceed in the manner in which it had done, and this court was therefore constrained to come to the conclusion that the most rev. prelate who had acted as visitor upon that occasion had acted entirely beyond his authority.

in so far as he had proceeded to pronounce the sentence of deprivation against the dean. Such being the judgment of this court upon the principal subject in controversy, it became unnecessary to enter minutely into the several specific objections which were made to particular parts of the proceedings. There was one subject, however, of a technical nature to which it was necessary to advert. It had been alleged, in answer to the application, that the sentence of deprivation having been pronounced in fact, and the sentence being complete in law, there was nothing to be done on the part of the archbishop, and nothing therefore which could be prohibited by this court. This was a sort of argument which ought to be very narrowly watched, as it would seem to lead to the consequence, that no excess of jurisdiction, however illegal, could be remedied, after it had been committed, and that proceedings otherwise unlawful would become legal by the mere circumstance of their being concluded. This court, however, could not give its assent to such doctrine, and felt that it possessed the power to call upon the archbishop to revoke the judgment which he had pronounced. It was besides to be observed, as a matter of fact, that the Dean of York was not in a condition to apply for the prohibition until the sentence of deprivation had been pronounced; as, up to that point of time, and whilst engaged in the mere process of inquiry, the archbishop had not committed any excess; and it was upon this ground that the application to the Lord Chancellor had been refused. But it had been said, that the jurisdiction of the Court of Visitation was not in a state of continuing existence, and that there was no proper party to whom the writ of prohibition was to be addressed. But this assertion was also inaccurate, as the visitation, after the delivery of the sentence, was adjourned over to a future day, and has been still further adjourned to a day which has not yet arrived. The clear conviction which the court entertained upon every part of the case was not in any degree embarrassed by the adverse decision of the commissary, as it was clear that the late statute had entirely escaped his notice, embarrassed as he was by a variety of novel circumstances, and unassisted by advocates who would have drawn his attention to so important a subject, but who were not to be found in such a jurisdiction as the Court of the Visitation. If this court entertained any doubt whatever upon any part of the case, they would have declined coming to a final conclusion upon a summary application, and put the Dean of York upon filing a declaration in prohibition, and so affording an opportunity for having the case deliberately and successively decided by the highest and greatest judicial authorities in the country. But after the long and learned arguments which they had heard upon the case—arguments prepared and elaborated with the most consummate skill, and enforced with extraordinary learning and abilities by some of the most eminent advocates in the country—this court owed it to themselves, to the public, and to all the parties more immediately concerned, not to cause any further delay in the decision of the case, and not to encourage any doubt in the minds of others upon subjects in respect to which the court itself entertained no doubt or hesitation at all—subjects which were of such vital interest to the community at large, and of such a peculiar and transcendent importance to the honour, the dignity, and security of the church. Upon the whole matter, the rule must be made absolute for prohibiting the Archbishop of York from proceeding or continuing in any manner to give effect to the sentence of deprivation which he had pronounced against the dean.

DOCUMENTS.

MARRIAGE ACT AMENDMENT BILL.

THURSDAY, June 17th, a Bill (of which an abstract follows) was laid upon the table of the House of Lords, presented by Lord Wharncliffe, entitled "A Bill to amend an Act, intituled, 'An Act to render certain Marriages valid, and to alter the Law with respect to certain voidable Marriages,' and to define the prohibited degrees of affinity":—

The preamble—Whereas by an act passed in the 5th and 6th Will. IV., c. 54, "An Act to render certain Marriages valid, and to alter the Law with respect to certain voidable Marriages," it was enacted that all marriages which should have been celebrated before the passing of the said Act between persons being within the prohibited degrees of affinity, should not thereafter be annulled for that cause by any sentence of the Ecclesiastical Court, unless pronounced in a suit which should be depending at the time of the passing of the said act, and it was by the said recited Act provided that nothing thereinbefore enacted should affect marriages between persons being within the prohibited degrees of consanguinity; and it was by the said Act also enacted, that all marriages which should thereafter be celebrated between persons within the prohibited degrees of consanguinity or affinity should be absolutely null and void to all intents and purposes whatsoever: and whereas numerous marriages have been celebrated since the passing of the said recited act between persons within certain degrees of affinity, under a sincere conviction that such marriages are not forbidden by the Divine law: and whereas it is expedient to alter and amend the said recited Act in certain respects, and to define the cases which are within the prohibited degrees of affinity.

Clause 1 provides, that all marriages which have been celebrated, or which shall hereafter be celebrated, between persons being within any degrees of any affinity, other than and except such as are specifically mentioned in the table set forth in the *schedule* to this Act annexed, shall be deemed lawful and valid marriages from the beginning to all intents and purposes: Provided always, that nothing in this Act contained shall affect marriages which have heretofore been annulled or declared void by legal decision, or marriages between persons within the prohibited degree of consanguinity.

Clause 2 says: And whereas doubts have arisen whether marriages celebrated between persons being within the prohibited degrees since the passing of the said recited Act in countries wherein such marriages are permitted by law are liable to be annulled by any sentence of the ecclesiastical courts in England; be it therefore enacted, that *all marriages which have been celebrated since the passing of the said Act, on which shall hereafter be celebrated in ANY COUNTRY whatsoever between persons within the prohibited degrees of consanguinity, or comprised in the schedule hereunto annexed, shall be ABSOLUTELY VOID to all intents and purposes whatsoever: Provided always, that nothing herein contained shall be construed to extend to that part of Great Britain called SCOTLAND.*

The following is the schedule above referred to:—

**MARRIAGE BETWEEN A MAN
AND**

1. His grandfather's widow.
2. Wife's grandmother.
3. Stepmother.
4. Wife's mother.
5. Wife's daughter.
6. Son's widow.
7. Son's son's widow.
8. Daughter's son's widow.
9. Wife's son's daughter.
10. Wife's daughter's daughter.

**MARRIAGE BETWEEN A WOMAN
AND**

1. Her grandmother's husband.
2. Husband's grandfather.
3. Stepfather.
4. Husband's father.
5. Husband's son.
6. Daughter's husband.
7. Son's daughter's husband.
8. Daughter's daughter's husband.
9. Husband's son's son.
10. Husband's daughter's son.

AN ACT TO EXPLAIN AND AMEND TWO SEVERAL ACTS RELATING
TO THE ECCLESIASTICAL COMMISSIONERS FOR ENGLAND.

ANNO QUARTO ET QUINTO VICTORIÆ REGINÆ.

[21st June, 1841.]

Commissioners may adjourn Meetings from Day to Day. Proviso as to confirming Proceedings.

WHEREAS an act was passed in the seventh year of the reign of his late Majesty, intituled "An Act for carrying into effect the Reports of the Commissioners appointed to consider the State of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, so far as they relate to Episcopal Dioceses, Revenues, and Patronage:" and whereas another Act was passed in the last session of parliament, intituled "An Act to carry into effect, with certain Modifications, the Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues:" and whereas it is expedient to explain and amend certain provisions in the said acts contained; be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That, notwithstanding anything in either of the said recited Acts contained, it shall be lawful for the ecclesiastical commissioners for England, at any meeting duly convened according to the provisions thereof, to continue and adjourn such meeting from day to day for any such number of days as they shall deem necessary; and the proceedings of the said commissioners, and all acts, matters, and things done and executed by them, on each and every of such days of adjournment, shall be as valid and effectual to all intents and purposes as if the same had been done and executed on the first day of such meeting: Provided always, that no proceeding which requires to be ratified and confirmed by the common seal of the corporation shall be finally concluded by the affixing of the said seal on any such day of adjournment, unless notice of the intention to propose such proceeding for final consideration and decision shall have been sent, together with every notice issued for such first day of meeting.

Cathedrals in which Honorary Canonries are founded.

2. And for the removal of all doubts respecting the foundation of honorary canonries, be it declared and enacted, That honorary canonries are and shall be founded forthwith in the Cathedral Churches of Canterbury, Bristol, Carlisle, Chester, Durham, Ely, Gloucester, Norwich, Oxford, Peterborough, Ripon, Rochester, Winchester, and Worcester, and in the Collegiate Church of Manchester, so soon as the same shall become a Cathedral Church, and in no other Cathedral Church; and that all the provisions of the secondly recited act which purport to relate to honorary canonries shall apply to the honorary canonries so founded.

Honorary Preferment may be held with Two Benefices, and shall not be subject to Lapse.

3. And be it enacted, That the holding of an honorary canonry, or of any prebend, dignity, or office, not now in any manner endowed, or whereof the lands, tithes, or other hereditaments, endowments, or emoluments shall have been vested in the Ecclesiastical Commissioners for England, or which may hereafter be endowed to an amount not exceeding twenty pounds by the year, shall not be construed to prevent the holding therewith of more benefices than one;—and that no such prebend, dignity or office, which was vacant on the thirteenth day of August last, or became so at any time since, shall be deemed to have lapsed by reason of such vacancy, but hath remained and shall remain in the patronage of the archbishop or bishop of the diocese for the time being,

until a successor shall be collated thereto; and that every such prebend, dignity, or office, which shall hereafter become vacant, and every such honorary canonry, shall in like manner be and remain in the patronage of the archbishop or bishop of the diocese for the time being, until a successor shall be collated thereto; any royal prerogative, statute, canon, or usage to the contrary notwithstanding.

First Fruits and Tenths of Vacated Prebends, &c.

4. And whereas it is not just that first fruits and tenths should be paid by the holders of dignities, prebends, and offices of which the estates are vested in the said ecclesiastical commissioners, and it is inexpedient to diminish the amount of the fund accruing to the governors of Queen Anne's Bounty in respect of such prebends, dignities, and offices, and of sinecure rectories; be it enacted, That the holders of all dignities, prebends, and offices, whereof the lands, tithes, tenements, and other hereditaments and endowments shall have become so vested, shall be absolutely relieved and discharged from the payment of all first fruits and tenths in respect of such their dignities, prebends, and offices respectively; and that the said commissioners shall yearly and every year, on or before the thirty-first day of March, out of the monies at their disposal under the provisions of the secondly recited act, pay or cause to be paid to the treasurer of the said governors for the time being, a sum equal to one twentieth part of the aggregate amount charged for first fruits on all dignities, prebends, offices, and sinecure rectories, of which the lands, tithes, tenements, or other hereditaments or endowments had on the last day of the preceding December become so vested in the said commissioners, as an average compensation for, and in full satisfaction of all claim of the said governors to the first fruits heretofore payable in respect thereof; and the said commissioners shall also, subject to the proviso hereinafter contained, on or before the same day of March, and out of the same monies, pay or cause to be paid yearly and every year to the said treasurer for the time being, the aggregate amount of the tenths due to the said governors for or in respect of all the same dignities, prebends, offices, and sinecure rectories: Provided always, that nothing herein contained shall relieve any person from the payment of any tenths which he is now bound to pay by any covenant contained in any lease held by him: Provided also, that in case of any bishop being deprived by the provisions of this act of any tenths heretofore receivable by him, the amount thereof shall from time to time and out of the same monies be paid or allowed to such bishop by the said commissioners.

Deans need not hold Prebends.

5. And be it declared and enacted, That the holding of a canonry residentiary, prebend, or office, is not nor shall be necessary to the holding of the deanery of any cathedral church in England, nor to the entitling of any dean to his full share of the divisible corporate revenues of such church, although such share may not heretofore have been received by any preceding dean otherwise than as a canon residentiary; and that the holding of a prebend is not nor shall be necessary to the holding of either of the residentiary canonries in the cathedral church of Saint Paul in London, which are in the direct patronage of her Majesty.

Commissioners to have same Claims as duly qualified Prebendaries.

6. And be it declared and enacted, That the provisions of the secondly recited act, and of this act, by virtue of which any lauds, tithes, or other hereditaments, endowments, or emoluments belonging to any dignity, prebend, or office, in any cathedral or collegiate church, have accrued to and become vested in, or may accrue to or become vested in, the said ecclesiastical commissioners, do and shall be construed to extend to and include all lands and tenements, (except any house within the precincts of such church belonging to any canonry

or usually held and enjoyed therewith, or any small portion of land situate within the limits and precincts of any cathedral or collegiate church, or in the vicinity of any residence house, which, under the provisions of the secondly recited act, may be reserved to such church, or permanently annexed to any residentiary house by the authority in the same act provided,) tithes, or other hereditaments, endowments, and emoluments, of what nature or kind soever, which, if the said secondly recited act had not been passed, any successor to such dignity, prebend, or office would have been entitled to possess or receive, if duly qualified in all respects according to the statutes and usages of his church to possess or receive the same, and if qualified and ready at all times personally and duly to perform all the duties and services of such his prebend, dignity, or office.

Provisions of 3 & 4 Vict. c. 113, to apply to other non-residentiary Prebends, &c.

7. And be it enacted, That all the provisions in the said secondly recited act and in this act contained, relating to lands, tithes, or other hereditaments or endowments belonging to prebends not residentiary, shall apply also to all lands, tithes, and other hereditaments and endowments belonging to the respective offices of sacrist, custos, and hospitaller in any cathedral or collegiate church, or enjoyed by the holders thereof in right of such offices, as fully and effectually as if such offices had been expressly named as subject to such provisions.

Application of certain Monies to Parishes of St. Margaret's and St. John's, Westminster.

8. And be it enacted, That so much of the secondly recited act as relates to the application of certain monies therein specified towards making a better provision for the cure of souls in the respective parishes of Saint Margaret and Saint John, Westminster, shall be repealed; and that it shall be lawful to apply such monies towards making such better provision in such manner as by the authority in the same act provided shall be deemed best for the spiritual interests of the said parishes respectively; provided that such monies shall be exclusively applied within the respective parishes with which the canonries in the collegiate church of Saint Peter, Westminster, are connected, and from the proceeds of which they respectively accrue; and that with respect to the parish of Saint John, it shall also be lawful, by the like authority, in the same manner, to apply so much of the monies paid over to the ecclesiastical commissioners for England, or to their account, by the treasurer of the governors of the bounty of Queen Anne, under the provisions of the same act, as came to his hands by reason of the temporary suspension of the canonry in the said church, to which is now annexed the rectory of the said parish of Saint John, together with any interest which may have accrued thereon.

Archdeaconries may be endowed with Benefices.

9. And be it enacted, That, notwithstanding anything in the said secondly recited act contained, it shall be lawful by the authority in the same act provided, with the consent of the bishop of any diocese, and of the patron of any benefice within the limits of any archdeaconry in such diocese, to endow such archdeaconry, by the annexation thereto of such benefice, such annexation to take effect immediately if the benefice be vacant at the time of such endowment, or otherwise upon the then next vacancy thereof; and every benefice so annexed, and every future holder thereof, shall be subject to all the provisions of an act passed in the second year of her present Majesty's reign, intituled "An Act to abridge the holding of Benefices in plurality, and to make better provision for the residence of the Clergy:" Provided always, that no such annexation shall take effect as to any archdeacon in possession at the passing of this act, without his consent; and in default of such consent at the

time when any benefice would otherwise so as aforesaid become annexed, or until such consent be given, during the incumbency of such archdeacon, the income and emoluments of such benefice shall, after due provision thereof being made for the cure of souls in the parish or district of such benefice, be applied, by the like authority, either in improving the existing house and buildings, or in providing a new house of residence for such benefice, or in improving or augmenting the glebe belonging thereto, or if no such improvement or augmentation be deemed necessary, then for the benefit of any poor benefice or benefices within the same archdeaconry.

The provision in 1 & 2 Vict. c. 106, as to Archdeacons holding Two Benefices, to extend to Peculiars.

10. And whereas it is by the thirdly recited act provided, that nothing therein-before contained shall be construed to prevent any archdeacon from holding, together with his archdeaconry, two benefices, under the limitations in the said act mentioned with respect to distance, joint yearly value, and population, and one of which benefices shall be situate within the diocese of which his archdeaconry forms a part, or one cathedral preferment in any cathedral or collegiate church of the diocese of which his archdeaconry forms a part, and one benefice situate within such diocese : and whereas doubts are entertained whether the said provision includes benefices of peculiar or exempt jurisdiction, and it is expedient that such doubts should be removed ; be it therefore enacted, That the said provision shall extend and apply to benefices locally situate within the diocese of which any such archdeaconry shall form a part, although the same may not be subject to the jurisdiction of the bishop of such diocese.

Endowment may be disannexed from one Archdeaconry, and annexed to another.

11. And be it enacted, That any canonry or portion of the income of a canonry or benefice annexed to any archdeaconry under the provisions of the secondly recited act or this act may at any time, upon the representation of the bishop of the diocese, and by the authority in the said secondly recited act provided, be disannexed from such archdeaconry on the vacancy thereof, and annexed to any other archdeaconry in the same diocese.

Further Provisions respecting Southwell.

12. And be it enacted, That so much of the said secondly recited act as relates to the Archdeacon of Nottingham and to the parish of Southwell shall be repealed ; and that the Bishop of Lincoln, and not the Archbishop of York, shall from henceforth be the visitor of the collegiate church of Southwell, and shall enjoy all powers now vested in the said archbishop as such visitor ; and that, notwithstanding anything in the said secondly recited act contained, no appointment shall be made to any canonry or prebend in the said collegiate church, but that so soon as every person who was a member of the chapter thereof at the passing of the same act shall have ceased to be such member, all lands and tenements, tithes, and other hereditaments belonging to the said church or the chapter thereof, except any right of patronage, shall, without any conveyance or assurance in the law other than the provisions of this act, accrue to and be vested in the Ecclesiastical Commissioners for England, and their successors, for the purposes of the secondly recited act and of this act ; and that out of the lands, tenements, tithes, and other hereditaments and endowments which shall so accrue to the said commissioners, or the proceeds thereof, competent provision shall be made, by the authority in the said secondly recited act provided, and in such manner as shall be by such authority deemed expedient, for the services of the said church of Southwell, and for the maintenance and reparation of the fabric of the said church, and for

any minor canon or officer thereof; and that the patronage of all benefices with cure of souls possessed by the said chapter shall be transferred to and vested partly in the Bishop of Ripon and partly in the Bishop of Manchester, subject to the same provisions as are in the said secondly recited act contained, with respect to benefices in the patronage of the prebendaries of the said collegiate church; and that, so soon as conveniently may be, and by the like authority, and out of the same lands, tenements, tithes, or other hereditaments or endowments, or the proceeds thereof, or out of any other lands, tithes, or other hereditaments or endowments now or in the meantime vested in the said commissioners, or any emoluments already accrued or hereafter accruing to them in respect of the canonries or prebends of the said church, provision shall be made for the spiritual care of the said parish of Southwell, and for the competent endowment of ministers in the several parishes within the deanery of Southwell, wherein any of such lands, tenements, tithes, and hereditaments are respectively situate or arise; and the vicarage of Southwell shall be endowed with such portion of the tithes of the parish of Southwell, or with such other provision, as by the like authority may be determined on, and may be constituted a rectory with cure of souls; and that on the then next avoidance thereof the Archdeacon of Nottingham for the time being shall become *ipso facto* rector of the said rectory, and the said rectory shall thenceforth be permanently annexed to the archdeaconry of Nottingham: Provided always, that the said rectory of Southwell and the incumbent thereof shall continue subject to all the provisions of the thirdly recited act passed in the second year of her present Majesty's reign.

Durham University Trusts.

13. And whereas inconvenience arises from the mode in which certain property is now held partly by the bishop and partly by the dean and chapter of Durham in trust for the University of Durham; be it enacted, That it shall be lawful, by the authority in the said secondly recited act provided, with the consent of the said University, and also of the said bishop or of the said dean and chapter, as the case may be, to make any such arrangements as may be deemed fit by the like authority for varying, transferring, or annulling any of the trusts upon which any monies or securities for money, or any lands, tenements, tithes, or other hereditaments, are now held for the benefit of the said University, and for transferring and vesting such monies, securities for money, lands, tenements, tithes, or other hereditaments, or any part thereof, in such other manner and in such other persons or body corporate as may be deemed by the like authority most beneficial to the said University; and that the said University of Durham may, by the name of "The warden, masters, and scholars of the University of Durham;" take and purchase and hold lands, tenements, tithes, and other hereditaments to them and their successors, the statutes of Mortmain or any other act or acts to the contrary notwithstanding; and that, when the lands, tenements, tithes, or other hereditaments, monies or securities for money, or any part thereof, now held by the said bishop or by the said dean and chapter in trust for the said University, shall be vested, by the authority aforesaid, in the said warden, masters, and scholars, they shall have and enjoy all the powers of sale, of purchase, of holding in mortmain, of leasing, of management, of applying the principal monies, and the rents, dividends, and interest thereof, or of such part thereof as shall be vested in them, in as full and ample manner as the said dean and chapter now have and enjoy the same powers by virtue of an act passed in the third year of the reign of his late Majesty, intituled "An act to enable the dean and chapter of Durham to appropriate part of the property of their church to the establishment of a University in connexion therewith for the advancement of learning;" and that it shall be lawful for all bodies corporate, aggregate, or sole, and all other incapacitated persons named in the said act, to sell and convey to the said warden, master, and scholars, and their succe-

sors, all such lands, tenements, and hereditaments as by the said act they are enabled to sell and convey to the said dean and chapter, and in such manner and by such conveyances and assurances as in the said act are mentioned; and that it shall be lawful for the said warden, masters, and scholars to apply the building fund to the payment of expenses already incurred by the said University in erecting and completing, altering, repairing, or improving any building for the use of the said University, or for the use of any person or persons for whom the said University was or is bound to provide any office or building under an order of her Majesty in council, bearing date the nineteenth day of July, one thousand eight hundred and thirty-seven, relating to the Castle of Durham, and to the erection and completion, alteration, reparation, or improvement of any building erected or to be erected, not only on land now vested in the said dean and chapter, but also on land now vested in the said bishop in trust for the said University, or on land to be hereafter acquired by the said warden, masters, and scholars for any of the foregoing uses; and that it shall be lawful, by the like authority, with the consent of the said University, and also of the said bishop and of the said dean and chapter, to transfer to the said warden, masters, and scholars the whole or any part of the powers relating to the government of the said University, and the order and discipline to be observed therein, which are now vested by the last-mentioned act in the said dean and chapter.

Saint David's, Llandaff, and Brecon Revenues. Provisions repealed.

14. And be it enacted, That so much of the said secondly recited act as relates to the division and application of the existing corporate revenues of the chapters of the cathedral churches of Saint David and Llandaff respectively, and to the application of the endowments belonging to the prebends in the collegiate church of Brecon, shall be, and the same is hereby repealed.

Amendments relating to Minor Canons.

15. And be it declared and enacted, That, notwithstanding anything in the secondly recited act contained, any minor canon in any cathedral or collegiate church may take and hold, together with his minor canonry, any benefice which is within the distance prescribed by the said act; and that in every case in which any dean before the passing of the same act enjoyed a right, as such dean, to appoint any minor canon, nothing therein contained shall be construed to deprive him or his successors thereof; and that, in the construction of the same act and of this act, the term "minor canon" shall not be construed to extend to or include any other than a spiritual person.

Majority of Members to constitute a Chapter.

16. And be it enacted, That in every cathedral church in which any canonry or canonries is or are or shall be suspended, a majority of the existing members of chapter, including or not including the dean, according as his presence may or may not be by law required, shall at all times be a sufficient number of canons for constituting a chapter.

Sinecure Rectories in Private Patronage.

17. And be it enacted, That so much of the secondly recited act as relates to the purchase, by the Ecclesiastical commissioners for England, of ecclesiastical rectories without cure of souls, shall be construed to extend and apply to any ecclesiastical rectory which shall by the archbishop of the province and the bishop of the diocese be certified to be, and shall by the said commissioners be deemed to be, an ecclesiastical rectory without cure of souls, although there shall be no vicarage endowed or perpetual curacy belonging thereto or connected therewith; provided that when any such ecclesiastical rectory purchased by the said commissioners shall have become suppressed under the provisions of the same act, the whole, if it be deemed necessary, or such part

as shall be deemed necessary by the said commissioners of the lands, tithes, or other endowments belonging to such rectory, and of the proceeds thereof, shall, by the authority in the same act provided, be set apart and applied towards the spiritual care of the population of the parish or district in which such lands, tithes, or other endowments are situate or accrue, in such manner as by the like authority shall be deemed expedient.

Disposal of Residence Houses.

18. And be it enacted, That the provisions of the secondly recited act relating to the disposal of residence houses, and houses attached to any dignity, prebend, or office in the precincts of the respective cathedral and collegiate churches, and also so much of an act passed in the second year of the reign of his late Majesty as annexes to the archdeaconry of Durham the house of residence therein mentioned, shall be repealed; and that the dean and chapter of any cathedral or collegiate church, with the consent of their visitor, may from time to time sanction and confirm the exchange of houses of residence, or of houses attached to any dignities, offices, or prebends in the precincts of such church, among the canons of such church, or may make any such arrangement to take effect at any future time, or may assign any one of such houses being vacant to any canon willing to accept the same in lieu of the house theretofore occupied by him, and thereupon any house no longer required by any canon may by the said dean and chapter be disposed of, in such way as they shall deem fit, with the consent of their visitor, and of the ecclesiastical commissioners for England, signified under their common seal; provided that all acts, matters, and things relating to any such house already done under the last-mentioned provisions of the said secondly recited act shall be valid and effectual to all intents and purposes.

Correction of Error respecting Endowments belonging to Lichfield Prebends.

19. And be it declared and enacted, That the provisions of the secondly recited act, which purport to relate to the endowments belonging to the suspended prebends in the cathedral church of Lichfield, were intended to apply and do apply to all the lands and tenements, tithes, and other hereditaments and endowments, which are or are to be vested in the said ecclesiastical commissioners, by or under the provisions of the said act, by reason of the vacancy of any canon residentiary, or of any prebend, dignity, or office not residentiary in the said church.

Enlarged Discretion as to Mode of fixing Incomes.

20. And be it declared and enacted, That, notwithstanding anything in the secondly recited act contained relating to the payment of fixed annual sums by certain deans and canons, and the payment of other annual sums to certain deans and chapters therein respectively named or referred to, or relating to the transfer of parts of the lands, tithes, or other hereditaments therein specified to the chapters of York, Chichester, Exeter, Hereford, Lichfield, Salisbury, and Wells, respectively, for the purposes therein respectively specified, it shall be lawful, by the authority in the same act provided, to carry such purposes or any of them into effect by any mode of payment, contribution, augmentation, or endowment which may be deemed fit, as well as by the modes in the said act specified; and that the scale of payments and receipts may from time to time in any case be revised, and if need be, varied by the like authority, so as to preserve, as nearly as may be, the intended average annual incomes respectively, but not so as to affect any dean or canon in possession at the time of making any such variation.

Powers of Exchange &c. extended to all Corporations Sole.

21. And be it declared and enacted, That the provisions of the secondly recited act relating to the sale, transfer, or exchange of any lands, tithes, or

other hereditaments, the purchase of other lands, tithes, or other hereditaments in lieu thereof, or the substitution of any lands, tithes, or other hereditaments for any money payment, do and shall extend to authorize the substitution of any money payment for any lands, tithes, or other hereditaments, and do and shall include and apply to all lands, tithes, or other hereditaments in the possession or enjoyment of any dean, canon, prebendary, or other dignitary or officer of any cathedral or collegiate church, or in the possession of the ecclesiastical commissioners for England; and the consent in writing under the hand only of any such dean, canon, prebendary, or other dignitary or officer, shall be deemed to be a consent within the meaning of the said act.

Provisions of 3 & 4 Vict. c. 113, s. 73, respecting Exchange of Advowsons, to authorize Exchange by Ecclesiastical Corporations.

22. And be it declared and enacted, That it is and shall be competent to the authority in the first recited act provided to make arrangements, under and according to the provisions of the said act, for improving the value or making a better provision for the spiritual duties of ill-endowed parishes or districts, by means of the exchange of advowsons, or other alterations in the exercise of patronage, notwithstanding that such advowsons, or any or either of them, or such patronage, shall be vested in or belong to any ecclesiastical corporation aggregate or sole.

Exchanges of Advowsons may be made for the purpose of Unions.

23. And be it enacted, That whenever it shall be made to appear to the Ecclesiastical commissioners for England that it would be expedient to make an exchange of an advowson, or of any right of patronage, for any other advowson or right of patronage, with a view to proceedings being taken for the union of two or more benefices under the provisions of the said act passed in the second year of her present Majesty's reign, it shall be lawful for the said commissioners, with the consent of the patron or patrons of every such advowson or right of patronage, and also, in case any such advowson or right of patronage shall be vested in or belong to any ecclesiastical corporation aggregate or sole, with the consent of the bishop of the diocese, or in the case of benefices lying in more than one diocese then with the consent of the bishop of each diocese, and where a bishop shall be himself one of the patrons, with the consent of the archbishop of the province to certify the same to such archbishop; and that thereupon, if the said archbishop shall think fit, proceedings may be taken, under and in pursuance of the provisions of the said last-mentioned act, for effecting the union of such benefices; and the said archbishop, at the same time that he shall certify to her Majesty in council the inquiry and consent referred to in the same act, shall transmit such certificate of the said commissioners to her Majesty in council, together with an abstract of the title to any advowson or right of patronage mentioned in the certificate of the said commissioners, other than advowsons or rights of patronage belonging to any such ecclesiastical corporation as aforesaid, and the opinion of counsel on such title; and that thereupon it shall be lawful for her Majesty in council, in any order for such licence made and issued under the provisions of the same act, to order that such exchange as aforesaid shall take effect; and upon such order being made and registered pursuant to the said act, the said exchange shall be valid and effectual, without any other assurance in the law, and notwithstanding that the advowsons or rights of patronage, or any or either of them, exchanged by virtue of the said order, were or was previously thereto vested in or belonged to any such ecclesiastical corporation as aforesaid; and the respective exchangees, their heirs, appointees, successors, and assigns, shall thenceforth stand seised of the advowsons or rights of patronage so taken in exchange, in the same manner, to all intents and purposes, and subject to the same trusts, powers, limitations,

charges, and incumbrances (if any), as the advowsons or rights of patronage by them given in exchange were respectively held and were subject.

Consent of Patrons, how to be given.

24. And be it declared and enacted, That all the provisions relating to the consent of patrons of benefices, contained in the thirdly recited act passed in the second year of the reign of her present Majesty, shall be construed to apply to the consent of patrons under the provisions of the secondly recited act and of this act, as fully and effectually as if the same had been therein and herein repeated and enacted respecting the patrons of benefices affected by such secondly recited act and this act.

Division of Corporate Revenues at Windsor and Lincoln.

25. And be it enacted, subject to the provisions of the said secondly recited act with respect to the interests of existing incumbents, That in the Queen's free chapel of Saint George within her castle of Windsor, so soon as a vacancy shall occur in the deanery, the share of the divisible corporate revenues from time to time payable to each canon appointed after the passing of the same act, and to the ecclesiastical commissioners for England in respect of each suspended canonry, shall be one-fourteenth part of the whole of such revenues, and the remainder thereof shall be paid to the dean; and in the cathedral church of Lincoln, so soon as the chapter thereof shall entirely consist of a dean and canons appointed after the passing of the said secondly recited act, the whole divisible corporate revenues shall from time to time be divided into six shares, and two of such shares shall be paid to the dean, and one of such shares shall be paid to each canon; and in the meantime such revenues may be so apportioned by the authority in the said secondly recited act provided as to afford just shares thereof to the new members of chapter.

Augmentations under 1 & 2 W. 4, c. 45, may be made by all Corporations Sole; and Building Land may be let or sold for the purpose.

26. And be it declared and enacted, That the provisions of the secondly recited act respecting the augmentations of benefices under the provisions of an act passed in the second year of the reign of his late Majesty King William the Fourth, intitled "An Act to extend the provisions of an Act passed in the twenty-ninth year of the reign of his Majesty King Charles the Second, intitled 'An Act for confirming and perpetuating Augmentations made by Ecclesiastical Persons to small Vicarages and Curacies;' and for other purposes," therein recited, do and shall extend and apply to every dean, canon, prebendary, or other dignitary or officer whose revenues are or may be affected by any of the provisions of the said two first-recited acts or either of them, or of this act; and if for the purpose of more fully carrying into effect the provisions of the said act relative to augmentations, it shall appear to the said commissioners and to any bishop or chapter to be expedient that any land belonging to such bishop or chapter adjacent to or situate within the distance of twenty miles from any city or town should be let or sold for purposes of building or other improvement, it shall be lawful for such bishop or chapter, as the case may be, with the consent of the said commissioners under their common seal, to grant any lease or leases of such land for such period or periods, and upon such conditions as the said commissioners, having regard to the circumstances of the case, shall deem just and equitable, or, with the like consent, to convey the said land in fee simple for such price as shall appear to the said commissioners to be the full value thereof; provided that the rent in the former case, or the purchase money in the latter case, after reserving to the bishop or chapter, as the case may be, an annual payment equal to the amount theretofore enjoyed in respect of the land so let or sold, shall be wholly applied to the purposes of the said last-mentioned act, the consent of the said commis-

sioners being in all cases necessary to the particular application thereof: Provided also, that if it be deemed expedient with a view to the better effecting of such purposes, such rent or purchase money, or any part thereof, may, with the like consent, be at any time reinvested in the purchase of land.

Commissioners may pay Agents, &c.

27. And be it enacted, That it shall be lawful for the ecclesiastical commissioners for England, out of the revenues accruing to them under the said recited acts respectively, or this act, to pay and defray all necessary law charges, and to make any such allowance for costs, charges, expenses, pains, and trouble, as to the said commissioners shall appear just and reasonable, to any person employed by them in receiving or paying any monies accruing to them, or in auditing any accounts relating thereto, or in surveying, valuing, or performing any other duty relating to or connected with the possession or management of any lands, tithes, or other hereditaments vested in them the said commissioners, or relating to or connected with any other matter or thing to be done or executed under the authority of the said recited acts, or either of them, or of this act.

Act not to apply to Saint Asaph and Bangor, &c.

28. And be it enacted, That nothing in this act contained shall, except as herein after specified, extend or apply to the dioceses or cathedral churches of Saint Asaph and Bangor, or either of them; and that an act passed in the sixth year of the reign of his late majesty, intituled "An act for protecting the revenues of vacant ecclesiastical dignities, prebends, canonries, and benefices without cure of souls, and for preventing the lapse thereof, during the pending inquiries respecting the state of the established church in England and Wales," and another act passed in the seventh year of the reign of his said late majesty, intituled "An act for suspending for one Year Appointments to certain Dignities and Offices in Cathedral and Collegiate Churches, and to sinecure Rectories," and such parts of another act passed in the second year of the reign of her present majesty, intituled "An Act to suspend until the first Day of August One thousand eight hundred and forty certain Cathedral and other Ecclesiastical Preferments, and the operation of the new arrangement of dioceses upon the existing Ecclesiastical Courts," as relate to the two last-mentioned acts, so far only as the same acts and parts of an act apply to the said two last-mentioned dioceses and churches, or either of them, and also the temporary provisions of the first herein-recited act, shall respectively continue and be in force until the first day of August in the year one thousand eight hundred and forty-two, and, if parliament shall be then sitting, until the end of the then session of parliament: Provided always, that notwithstanding anything in the same acts, or any or either of them, or in this act contained, it shall be lawful for the Bishop of Bangor for the time being to collate to any vacant canonry, prebend, dignity or office, in the said cathedral church of Bangor not having any estate or endowment belonging thereto; and also that any bishop or archdeacon may hold visitations of the clergy within the limits of his diocese or archdeaconry, and at such visitations may admit churchwardens, receive presentments, and do all other acts, matters, and things by custom appertaining to the visitations of bishops and archdeacons in the places assigned to their respective jurisdiction and authority under or by virtue of the provisions of the said first or secondly recited act; and any bishop may consecrate any new church or chapel or any new burial ground within his diocese.

Construction of the Terms "Lands," &c.—Provisions of Tithe Commutation Acts extended to Commissioners.

29. And for the purpose of removing all doubts respecting the meaning of the terms "real estates," "lands," and "lands, tenements, and hereditaments,"

be it declared and enacted, That the said terms, wherever they occur, either in the recital or in the enactments of either of the said recited acts, or in any scheme, or any order of her Majesty in Council, prepared and issued under the authority of those acts or either of them, shall respectively be construed to include and comprehend lands, tithes, tenements, and other hereditaments, except any right of ecclesiastical patronage; and that the said first-mentioned terms, and also the term "lands, tithes, tenements, or other hereditaments," in any part of either of the said recited acts or in this act or in any such scheme or order in council contained, shall be construed to apply and extend to lands, tithes, tenements, and other hereditaments, as well in reversion as in possession, and to any leasehold interest therein; and that the term "tithes" in either of the said acts or in this act contained shall extend to and comprehend rents-charges allotted or assigned in lieu of tithes; and the Ecclesiastical Commissioners for England shall, in respect of all lands, tithes, tenements, or other hereditaments, endowments, or emoluments, already vested or liable to be vested in them by or under the provisions of either of the said acts, or of this act, be deemed to be the owners or joint owners thereof respectively, as the case may be, for all the purposes of an act passed in the seventh year of the reign of his late Majesty King William the Fourth, intituled "An Act for the Commutation of Tithes in England and Wales," and of the several acts to explain and amend the same.

Powers of 6 & 7 W. 4. c. 77, and 3 & 4 Vict. c. 113, extended to this Act.

30. And be it enacted, That all the powers and authorities vested in her Majesty in Council and in the Ecclesiastical Commissioners for England by the two first-recited acts or either of them, with reference to the matters therein respectively contained, and all other the provisions of the secondly-recited act relating to schemes and orders prepared, made, and issued for the purposes thereof, shall be continued, and extended and apply to her Majesty in Council and to the said commissioners, and to all schemes and orders prepared, made, and issued by them respectively with reference to all matters contained in this act, as fully and effectually as if the said powers, authorities, and other provisions were repeated in this act; and that so much of the said secondly-recited act as enacts that the said first-recited act and the said secondly-recited act shall be construed as if they were one and the same act shall be repealed.

Act may be amended this Session.

31. And be it enacted, That this act may be amended or repealed by any act to be passed in the present session of parliament.

STATE OF THE CHURCH.

THE House of Commons has ordered, on the motion of Dr. Nicholl, to be forthwith prepared a series of returns regarding the clergy—namely, returns for each of the dioceses of England and Wales, and for each of the years 1836, 1837, 1838, 1839, and 1840:—1. Of the number of ordinations of priests. 2. Of the number of ordinations of deacons. 3. Of the number of donations, of nominations, of presentations, of institutions, of inductions, of installations, of collations, of licenses, or of other admissions to cathedral preferments and benefices with cure of souls, (within the meaning of the Pluralities Act, 1 and 2 Victoria, c. 106,) distinguishing those above the annual value of 300*l.*, those above the annual value of 150*l.* and under the annual value of 300*l.*, and those under the value of 150*l.* 4. For the year 1840, of the amount of stamp duties, and of fees payable or paid to government officers, or to chapter clerks, or registrars, clerks, or ministers of deans and chapters, or to the judges, registrars, clerks, or ministers of ecclesiastical courts, (distinguishing to whom,)

on each donation, nomination, presentation, institution, induction, installation, collation, license, or other admission to any cathedral preferment or benefice with cure of souls, and on each dispensation for holding together two or more benefices; stating in each case the annual value and population of the benefice, or the annual value of the cathedral preferment. 5. Of all dispensations for holding together two benefices granted since the passing of the Act 1 and 2 Victoria, c. 106, specifying in each case the patron or patrons of each of such benefices, the diocese or dioceses in which situated, the annual value and population of each of such benefices, and the estimated distance from church to church. 6. From each diocese of England and Wales, of the number of licenses granted since the passing of the Act 1 and 2 Victoria, c. 106, for non-residence in enumerated cases. 7. For non-residence in cases not enumerated. 8. For residence elsewhere than in the glebe-house, under the Act 1 and 2 Victoria, c. 106, s. 33. 9. Of monitions to return to residence. 10. Of sequestration for non-obedience to such monitions, or for non-residence. 11. Of sequestrations at the suit of a creditor. 12. Of other sequestrations, specifying the nature thereof. 13. Of livings avoided under 1 and 2 Victoria, c. 106, s. 58. 14. Of revocations of licenses for non-residence. 15. Of licenses to stipendiary curates to non-resident incumbents. 16. Of licenses to assistant curates to resident incumbents. 17. Of licenses to curates appointed to sequestered benefices. 18. Of licenses to curates appointed an account of the inadequate performance of duty, under the Act 1 and 2 Victoria, c. 106, s. 77. 19. Of licenses to curates, under the Act 1 and 2 Victoria, c. 105, s. 105. 20. Of licenses to curates, under the Act 1 and 2 Victoria, c. 105, s. 78. 21. Of licenses to a second stipendiary curate. 22. Of cases where two services have been ordered, under the Act 1 and 2 Victoria, c. 106, s. 80. 23. Of cases where a third service has been directed, under the Act 58 George III., c. 45, s. 65.

THE NATIONAL CHURCH IN THE COLONIES.

At a meeting of archbishops and bishops held at Lambeth, on the Tuesday in Whitsun week, 1841, the following declaration was agreed to by all present:—

“We, the undersigned archbishops and bishops of the united church of England and Ireland, contemplate with great concern the insufficient provision which has been hitherto made for the spiritual care of the members of our national church residing in the British colonies and in distant parts of the world, especially as it regards the want of a systematic superintendence of the clergy, and the absence of those ordinances the administration of which is committed to the episcopal order. We therefore hold it to be our duty, in compliance with the resolutions of a meeting convened by the Archbishop of Canterbury on the 27th of April last, to undertake the charge of the fund for the endowment of additional bishoprics in the colonies, and to become responsible for its application.

“On due consideration of the relative claims of those dependencies of the empire which require our assistance, we are of opinion that the immediate erection of bishoprics is much to be desired in the following places:—New Zealand, the British possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Dieman's Land, and Ceylon.

“When competent provision shall have been made for the endowment of these bishoprics, regard must be had to the claims of Sierra Leone, British Guiana, South Australia, Port Philip, Western Australia, Northern India, and Southern India.

“In the first instance, we propose that an episcopal see be established at the seat of government in New Zealand, offers having been already made which appear to obviate all difficulty as to endowment.

“Our next object will be to make a similar provision for the congregations

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of our own communion established in the islands of the Mediterranean, and in the countries bordering upon that sea; and it is evident that the position of Malta is such as will render it the most convenient point of communication with them, as well as with the bishops of the ancient churches of the East, to whom our church has been for centuries known only by name.

"We propose, therefore, that a see be fixed at Valetta, the residence of the English government, and that its jurisdiction extend to all the clergy of our church residing within the limits above specified. In this city, through the munificence of her Majesty the Queen Dowager, a church is in course of erection, which, when completed, will form a suitable cathedral.

"Our attention will then be directed to the countries named in the foregoing lists, without binding ourselves to the exact order therein followed, or precluding ourselves from granting assistance to any place where means may be found for the earlier endowment of a bishopric.

"In no case shall we proceed without the concurrence of her Majesty's government; and we think it expedient to appoint a standing committee, consisting of the Archbishop of Canterbury, the Archbishop of York, the Archbishop of Armagh, the Archbishop of Dublin, the Bishop of London, the Bishop of Durham, the Bishop of Winchester, the Bishop of Lincoln, the Bishop of Rochester, with full powers to confer with the ministers of the crown, and to arrange measures, in concert with them, for the erection of bishoprics in the places above enumerated.

"We appoint as our treasurers the Hon. Mr. Justice Coleridge, the Venerable Archdeacon Hale, and Mr. W. E. Gladstone, M.P.; and as honorary secretary, the Rev. Ernest Hawkins.

"For the attainment of these most desirable objects, a sum of money will be required, large as to its actual amount, but small when compared with the means which this country possesses, by the bounty of Divine Providence, for advancing the glory of God and the welfare of mankind. Under a deep feeling of the sacredness and importance of this great work, and in the hope that Almighty God may graciously dispose the hearts of his servants to a corresponding measure of liberality, we earnestly commend it to the goodwill, the assistance, and the prayers of all the members of our church.

"W. CANTUAR.
J. G. ARMAGH.
C. J. LONDON.
E. DUNELM.
C. WINTON.
C. BANGOR.
G. ROCHESTER.
E. LLANDAFF.
J. H. GLOUCESTER AND BRISTOL.

"J. ELY.
E. SARUM.
E. NORWICH.
T. HEREFORD.
J. LICHFIELD.
C. ST. DAVID'S.
P. N. CHICHESTER.
R. DERRY AND RAPHAEL.
T. V. SODOR AND MAN."

We, the undersigned, desire to express our concurrence in the foregoing declaration:—

E. EBOR.
R. DUBLIN.
G. H. BATH AND WELLS.
J. LINCOLN.
W. ST. ASAPH.
H. CARLISLE.
J. B. CHESTER.
R. OXFORD.
H. EXETER.

C. T. RIPON.
G. PETERBOROUGH.
H. WORCESTER.
R. P. CLOGHER.
J. ELPHIN.
R. DOWN AND CONNOR.
STEPHEN CASHEL.
CHARLES MEATH.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

| | |
|--|---------|
| Archbishop of Canterbury, Lambeth Palace | June 6. |
| Bishop of Ely, St. George's, Hanover Square | May 23. |
| Bishop of Chichester, Chichester Cathedral | June 6. |
| Bishop of Lincoln, Lincoln Cathedral..... | June 6. |
| Bishop of London | June 6. |
| Bishop of Bath and Wells, Wells Cathedral | June 6. |
| Bishop of Oxford, Oxford Cathedral | June 6. |
| Bishop of Gloucester and Bristol, St. Margaret's Church, Westminster | June 6. |

DEACONS.

| <i>Name.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> | <i>Title.</i> |
|------------------------------|----------------------|--------------------|---|---|
| Andrew, Thomas, B.A.. | Pembroke | Camb. | Ely | |
| Andrews, Thos. B. M.A.. | CorpusChristi | Oxford | Oxford | |
| Armstrong, B. J. B.A.... | Caius | Camb. | London | { Assis. C. of St. Peter, Saffron Hill, St. Andrew, Holborn, Middlesex |
| Arthur, G. Baxter, B.A. | Worcester | Oxford | Abp. of Canterbury | |
| Attwood, E. Wm. B.A.... | Jesus | Oxford | Oxford | { Assis. C. of Croydon, Surrey |
| Back, James, B.A..... | Christ's | Camb. | London | { Chaplain to the Mili- tary Establishment, near Liege |
| Baker, Arthur, B.A..... | Wadham | Oxford | London | |
| Baker, Joseph, B.A..... | Worcester | Oxford | Oxford | { Assis. C. of Trinity Chur., Marylebone |
| Barker, Fred. M. R. M.A. | Oriel | Oxford | Oxford | |
| Beckett, W. T. B.A..... | Trinity | Oxford | Bath and Wells | |
| Bishop, Daniel G. (Literate) | | | London | { Master of Buntingford Grammar School |
| Blackall, Samuel, M.A. | St. John's | Camb. | Ely | |
| Bowles, Henry, B.A..... | Oriel | Oxford | Oxford | |
| Brown, George (Literate) | | | { London, by let. d. Bp. of Jamaica | |
| Browne, C. H. B.A..... | Worcester | Oxford | Oxford | |
| Buckland, Samuel, M.A. | Ch. Ch. | Oxford | Oxford | |
| Burrowes, T. R. B.A.... | Trinity | Dublin | Bath and Wells | |
| Chaplin, Ed. J. M.A..... | Magdalen | Oxford | Oxford | |
| Clarke, L. S. S.C.L..... | New | Oxford | Oxford | |
| Clayton, Edward, B.A.... | Ch. Ch. | Oxford | Oxford | |
| Colson, Charles, B.A.... | St. John's | Camb. | Ely | |
| Courtenay, Francis, B.A. | Exeter | Oxford | Oxford | |
| Davis, John (Literate). | | | { Ely, by let. d. from Bp. of Llandaff | |
| Davy, C. R. B.A..... | Balliol | Oxford | Bath and Wells | |
| Dorville, Thos. E. B.A.. | Worcester | Oxford | Chichester | C. of Irvington, Sussex |
| Drake, P. L. M.A..... | Magdalen | Oxford | Oxford | |
| Du Pre, H. R. (Lit.).. | Exeter | Oxford | Chichester | { C. of East Grinstead, Sussex |
| Fiske, Robert, B.A..... | St. John's | Camb. | London | |
| Ford, R. R. B.A..... | Queens' | Camb. | Lincoln | { Assis. C. of St. Peter, Saffron Hill, St. Andrew, Holborn, Middlesex |
| Formby, H. B.A..... | Brasenose | Oxford | Bath and Wells | |
| Foster, J. S. B.A..... | | | Bath and Wells | |
| Frey, C. T. (Literate).. | Ch. Missa, Islington | | London | |

| Name. | College. | University. | Ordaining Bishop. | Title. |
|-----------------------------|----------------------|-------------|---|---|
| Frost, Percival, B.A..... | St. John's | Camb. | Ely | |
| Garrard, Thomas, B.A.... | St. John's | Oxford | Oxford | |
| Gooden, C. C. B.A..... | Exeter | Oxford | Bath and Wells | |
| Golding, Edward, B.A.. | Brasenose | Oxford | Oxford | |
| Gollmer, C. A. (Lit.).. | Ch. Miss., Islington | London | | |
| Griffin, W. N. M.A..... | St. John's | Camb. | Bath and Wells | |
| Grimstone, Hon. E. H. M.A. | All Souls | Oxford | Oxford | |
| Guise, G. C. B.A..... | University | Durham | Bath and Wells | |
| Gunning, J. W. B.A..... | Queens' | Camb. | Bath and Wells | |
| Gunning, G. B.A..... | St. John's | Camb. | Lincoln | |
| Guyon, G. G. B.A..... | St. Peter's | Camb. | { B. & W. by let. d. from Bp. Llandaff | |
| Halkett, D. Stewart, B.A. | Trinity | Camb. | London | { Assis. C. of All Souls, Marylebone, Mid- dlesex |
| Hemery, James, M.A.... | Trinity | Camb. | Ely | |
| Hibbs, R. B.A..... | St. John's | Camb. | Lincoln | |
| Hill, Edward, B.A..... | St. Edmund H. | Oxford | Oxford | |
| Hobbs, Septimus (Lit.) | Ch. Miss., Islington | London | | |
| Hunt, R. S. B.A..... | Exeter | Oxford | Bath and Wells | |
| Jackson, T. B.A..... | Brasenose | Oxford | Lincoln | |
| Jackson, William, B.A.. | Worcester | Oxford | Oxford | |
| Jenkin, J. Wm. (Lit.). | | | { Ely, by let. d. from Bishop Llandaff | |
| Jenkins, R. Chas. B.A. | Trinity | Camb. | London | { C. of Willeaden, Middlesex |
| Jones, Wm. Henry, B.A. | Magdalen H. | Oxford | London | { C. of St. Andrew, Holborn, Middlesex |
| Kemp, George, B.A..... | Corpus Christi | Camb. | London | { Assis. C. of Trinity Church, Marylebone |
| Knight, William, B.A.... | Worcester | Oxford | Oxford | |
| Lander, J. B.A..... | Pembroke | Oxford | Bath and Wells | |
| Lee, A. Pye (Literale) | Ch. Miss., Islington | London | | |
| Lyne, Chas. Felix, B.A. | Pembroke | Oxford | { Chichester, by let. d. from Bp. Exeter | |
| Main, Thos. John, B.A.. | St. John's | Camb. | Ely | |
| Maitland, B. M.A..... | Trinity | Camb. | Chichester | { Assis. C. of St. James's Chapel, Brighton |
| Maltby, C. L. B.A..... | St. John's | Camb. | Lincoln | |
| Marshall, Jenner, B.A.... | Worcester | Oxford | Oxford | |
| Martyn, John, B.A..... | St. John's | Camb. | Ely | |
| Maule, Thos. C. B.A.... | St. John's | Oxford | Oxford | |
| Meeres, Henry, B.A..... | Clare Hall | Camb. | London | { C. of Highgate, Mid- dlesex |
| Moorsom, Richard, B.A. | University | Oxford | Chichester | { C. of Pett, Sussex |
| Neale, J. M. B.A..... | Trinity | Camb. | Bath and Wells | |
| Neate, R. Henry, B.A.. | Trinity | Camb. | London | { C. of St. Mary, Hag- gerstone, Shoreditch |
| Newman, Wm. S. B.A.. | Wadham | Oxford | Oxford | |
| Oliver, Wm. H. B.A.... | Trinity | Camb. | { Ely, by let. d. from Bp. of Exeter | |
| Page, Vernon, B.A..... | Ch. Ch. | Oxford | Oxford | |
| Pedder, W. B.A..... | Brasenose | Oxford | Bath and Wells | |
| Penny, C. J. B.A..... | Queen's | Oxford | Bath and Wells | |
| Phillips, C. B.A..... | Trinity | Camb. | Bath and Wells | |
| Plumer, John J. M.A.... | Balliol | Oxford | Oxford | |
| Reynardson, J. B. B.A. | Corpus Christi | Camb. | Lincoln | |
| Reynier, George F. B.A. | St. John's | Camb. | Ely | |
| Reynolds, Edward, B.A. | Wadham | Oxford | Ely | |
| Rick, E. J. W. H. B.A. | New | Oxford | Oxford | |
| Roach, W. H. B.A..... | Pembroke H. | Camb. | Bath and Wells | |
| Ross, C. S. B.A..... | Magdalen H. | Oxford | Bath and Wells | |
| Rowlatt, J. C. B.A..... | Queens' | Camb. | Lincoln | |
| Reichardt, J. C. (Literale) | | | London | |

| <i>Name.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> | <i>Title.</i> |
|--------------------------|----------------------|--------------------|---|---|
| Ragley, J. W. S. B.A. | St. John's | Camb. | Ely | |
| Sargent, Edw. (Lit.).... | Ch. Miss., Islington | London | London | |
| Scott, T. M.A. | New Inn H. | Oxford | Bath and Wells | |
| Sharpe, W. Chas. M.A. | St. John's | Camb. | Oxford | |
| Sharpe, Wm. Robt. B.A. | Catharine H. | Camb. | Ely | |
| Sheppard, J. G. B.A. | Wadham | Oxford | Oxford | |
| Simmonds, J. De L. B.A. | St. Edm. H. | Oxford | Bath and Wells | |
| Skrine, H. B.A. | Wadham | Oxford | Bath and Wells | |
| Smith, R. S. (Lit.).... | Caius | Camb. | Chichester | { Assis. C. of Brighton Church, Sussex |
| Stephens, W. (Lit.).... | | | Bath and Wells | |
| Stooks, T. F. M.A. | Trinity | Camb. | London | { C. of Kentish Town Chapel, Pancras |
| Sweet, W. F. B.A. | Pembroke | Camb. | Bath and Wells | |
| Thackeray, R. W. B.A. | Trinity | Camb. | London | { Assistant C. of Much Hadham, Herts |
| Thompson, Edm. B.A. | Christ's | Camb. | Ely | |
| Thorold, J. B.A. | Emmanuel | Camb. | Lincoln | |
| Tucker, J. T. (Lit.).... | Ch. Miss., Islington | London | London | |
| Underwood, R. B.A. | St. John's | Oxford | Bath and Wells | |
| Watkin, J. Wm. S. B.A. | St. John's | Camb. | { Chichester, by l. d. from Bp. Exeter | |
| Wilson, John, B.A. | Catherine H. | Camb. | London | |
| Wilson, George L. B.A. | Christ | Camb. | Chichester | { Assis. C. of Fletch- ing, Sussex |
| Woodcock, G. H. B.A. | Emmanuel | Camb. | Lincoln | |
| Woodward, Nathl. B.A. | Magdalen H. | Oxford | London | C. of Bethnal Green |
| Wright, B. W. B.A. | Clare Hall | Camb. | Lincoln | |

PRIESTS.

| | | | | |
|--------------------------|-------------|--------|--------------------|---|
| Ayres, B. B.A. | Queens' | Camb. | Bath and Wells | |
| Bandinel, James, B.A. | Wadham | Oxford | London | { C. of St. John's, Westminster |
| Barclay, John, M.A. | Ch. Ch. | Oxford | Oxford | |
| Bernard, Thos. D. M.A. | Exeter | Oxford | London | { C. of Great Baddow, Essex |
| Biggs, Michael, B.A. | Pembroke | Camb. | London | { C. of St. Peter's, Mile End, Stepney |
| Blunt, W. M.A. | Caius | Camb. | Glouce. & Bristol | |
| Bostock, H. M.A. | Wadham | Oxford | Lincoln | |
| Bund, T. H. B. B.A. | Trinity | Camb. | Glouce. & Bristol | |
| Burney, E. B.A. | Magdalen H. | Oxford | Glouce. & Bristol | |
| Burrow, E. B. B.A. | Pembroke | Oxford | Bath and Wells | |
| Butler, George A. B.A. | Queen's | Oxford | Oxford | |
| Carey, Charles, M.A. | Oriel | Oxford | Oxford | |
| Codd, E. T. B.A. | Trinity | Camb. | Glouce. & Bristol | |
| Cole, Robert, M.A. | Queen's | Oxford | London | { C. of Rickmansworth, Herts |
| Cole, M. S. B.A. | Christ's | Camb. | Glouce. & Bristol | |
| Curtis, Cyril T. B.A. | Trinity | Camb. | Abp. of Canterbury | C. of Sevenoaks, Kent |
| Dennis, R. N. | Clare Hall | Camb. | Bath and Wells | |
| Driffeld, G. T. B.A. | Brasenose | Oxford | Oxford | |
| Dunn, Jas. Chas. T. B.A. | Queens' | Camb. | Chichester | C. of Newhaven, Suss. |
| Elwyn, Wm. M. H. M.A. | Pembroke | Camb. | Ely | |
| Estcourt, E. E. M.A. | Exeter | Oxford | Glouce. & Bristol | |
| Evans, J. P. B.A. | Jesus | Oxford | Oxford | |
| Fagan, G. H. N. M.A. | Oriel | Oxford | London | C. of Great Baddow |
| Fennell, Geo. K. (Lit.) | Trinity | Camb. | Chichester | |
| Frampton, T. B.A. | St. John's | Camb. | Glouce. & Bristol | |
| Francis, James, B.A. | Christ's | Camb. | Chichester | C. of Warbleton, Suss. |
| Fraser, George (Lit.)... | Queens' | Camb. | Chichester | |
| Garratt, Samuel, B.A. | Trinity | Camb. | London | { C. of St. Mary, Is- lington |

| <i>Name.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> | <i>Title.</i> |
|---------------------------|----------------------|--------------------|---|--------------------------------------|
| George, J. B.A..... | Emmanuel | Camb. | Lincoln | |
| Gossett, J. H. B.A..... | Exeter | Oxford | Lincoln | |
| Gower, G. L..... | Trinity Hall | Oxford | Lincoln | |
| Graham, John, B.A..... | New Inn Hall | Oxford | London | { C. of St. Magnus the Martyr |
| Griffith, C. A. B.A..... | New | Oxford | Oxford | |
| Griffith, J. B.A..... | Queen's | Oxford | Lincoln | |
| Hall, Henry, M.A..... | Ch. Ch. | Oxford | Oxford | |
| Hall, W. D. B.A..... | New | Oxford | Oxford | |
| Hart, H. C. M.A..... | Trinity | Camb. | Glouces. & Bristol | |
| Hawes, Robert, (Lit.).. | Ch. Miss., Islington | London | London | Colonial |
| Hensley, E. J. M.A..... | Corp. Christi | Oxford | Oxford | |
| Holland, Charles, B.A... | University | Oxford | London | C. of Gt. Horkeasley |
| Hulme, William, B.A.... | Balliol | Oxford | Oxford | |
| Jay, William, M.A..... | Caius | Camb. | { London, by let. d. from Bp. Norwich Ely, by let. d. from Bp. of Llandaff | { C. of Upper Chelsea |
| Jones, Samuel (Lit.)... | | | | |
| Kissling, G. A. (Lit.).. | Ch. Miss., Islington | London | London | Colonial |
| Linzee, Edwd. H. B.A.. | Ch. Ch. | Oxford | { London, by let. d. from Bp. Norwich | { C. of Little Warley, Essex |
| Litton, E. A. M.A..... | Oriel | Oxford | Oxford | |
| Lowder, J. B.A..... | Queens' | Camb. | Glouces. & Bristol | |
| Mallinson, W. B.A..... | Magdalen | Camb. | Ely | |
| Marah, William, M.A.... | Trinity | Camb. | Ely | |
| Milner, Edw. Wm. M.A. | Pembroke | Camb. | Abp. of Canterbury | |
| Milles, Thomas, B.A.... | Trinity | Oxford | Abp. of Canterbury | |
| Moore, Daniel, B.A..... | Catharine H. | Camb. | London | { St. John's Wood Chapel, Marylebone |
| Nagle, William, B.A.... | Caius | Camb. | Oxford | |
| Nevinson, Charles, M.A. | Wadham | Oxford | Oxford | |
| Nicholson, Wm. B.A.... | Jesus | Camb. | London | { C. of St. John's, Islington |
| Noel, A. W. M.A..... | Trinity | Camb. | Glouces. & Bristol | |
| Oke, W. S. B.A..... | Wadham | Oxford | Bath and Wells | |
| Paley, J. B.A..... | St. Peter's | Camb. | Glouces. & Bristol | |
| Pattison, Mark, M.A.... | Lincoln | Oxford | Oxford | |
| Peck, Edward A. B.A... | Trinity | Camb. | Ely | |
| Pickney, W. P. M.A.... | Trinity | Camb. | Lincoln | |
| Pierson, G. J. B.A..... | Jesus | Camb. | Glouces. & Bristol | |
| Powell, J. Cotton, M.A. | Trinity | Oxford | Abp. of Canterbury | C. of South Malling |
| Prince, H. J..... | St. David's | Lampeter | Bath and Wells | |
| Randolph, Wm. B.A.... | St. John's | Camb. | Abp. of Canterbury | { C. of Cheriton, with Newington |
| Rigand, S. J., S.C.L..... | Exeter | Oxford | Oxford | |
| Roberts, R. B.A..... | Trinity | Camb. | Glouces. & Bristol | |
| Rusbridger, John, M.A. | Wadham | Oxford | Chichester | C. of Eastergate, Sussex |
| Saunders, C. D. B.A.... | Wadham | Oxford | Bath and Wells | |
| Scott, J. Henry, B.A.... | Ch. Ch. | Oxford | London | C. of Leigh, Essex |
| Sewell, Francis H. B.A. | Caius | Camb. | Chichester | C. of Lindfield, Sussex |
| Simpkinson, J. N. B.A.. | Trinity | Camb. | Chichester | C. of Hurstmonceaux |
| Smith, Henry B. B.A... | Trinity | Camb. | Chichester | C. of Midhurst, Sussex |
| Starkey, A. B. C. B.A... | St. John's | Oxford | Oxford | |
| Storks, Thos. T. B.A.... | Jesus | Camb. | London | { C. of St. John's, Hoxton |
| Townson, Joseph, M.A.. | Queens' | Camb. | Ely | |
| West, Hon. R. W. M.A. | Balliol | Oxford | Chichester | |
| West, T. W. M.A..... | Magdalen H. | Oxford | Bath and Wells | |
| Wilkins, A. B.A..... | Christ's | Camb. | Lincoln | |
| Williams, S. B.A..... | Trinity | Dublin | Bath and Wells | |
| Wintle, T. D. M.A..... | Pembroke | Oxford | Glouces. & Bristol | |
| Wood, Henry O. M.A.... | St. John's | Camb. | London | |
| Woolcombe, Lewis, M.A. | Exeter | Oxford | Oxford | |

The Lord Bishop of Meath held an Ordination on the 6th of June, in the parish church of Arbraccan, when the following were admitted to holy orders:—

DEACONS—R. Courtenay, A.M., for the diocese of Dublin; H. H. Dombrain, A.B., T.C.D., for Tuam.

PRIESTS—Rev. W. Attwell, A.M., T.C.D., for Meath; Rev. F. Randall, A.B., T.C.D., for Dublin; Rev. J. Wolfe, A.B., T.C.D., for Meath; Rev. F. R. Sadleir, A.M., T.C.D., for Meath; Rev. W. Hamilton, A.B., T.C.D., for Dublin.

On Trinity Sunday, the Lord Bishop of Down and Connor held an ordination in Anne's church, Belfast, when the following gentlemen were admitted to holy orders:—

DEACONS—Thomas Richard Wright, A.B., for Raloo, diocese of Connor; Hartley Hodson, A.B., for Derriagh; Francis Young, A.M., for Donegore, Connor; Robert King, A.B., by letters dimissory, for the diocese of Dublin.

PRIESTS—Arthur Henry Leech, A.B., for Hillsborough; Frederick M'Culloch, A.B., for Kilmore, Down; Hutchinson Henry Holmes, A.M., for Rathlin, Connor; William Campbell, A.B., for Shankill Chapel; Johnston B. Godfrey, A.B., Duneane; Edward J. Hart-
rick, A.B., Drumtullach Grange; William Marsden Hind, A.B., for Derriagh; Richard Archer Agar, A.B., by letters dimissory, for Rathfriland, diocese of Dromore; Richard Gibbing, A.M., by letters dimissory, for Trinity College, as a resident tutor; Thomas B. Adair, A.B., by letters dimissory, for the diocese of Dromore; and Alexander William M. Stewart, A.B., by letters dimissory, for the diocese of Raphoe.

CANADA.

At an ordination held in the cathedral church of Toronto, by the Lord Bishop of the diocese, the following gentlemen were admitted to the holy order of Priests:—

Rev. John Flood, rector of Richmond, Bathurst district.

Rev. Arthur Mortimer, rector of Warwick, Western district.

Rev. John Flanagan, missionary at Barton, Gore district.

Rev. Adam Townley, assistant minister at Thornhill.

These gentlemen return to their respective stations.

To the order of Deacons were admitted:—

Mr. William Henry Hobson, late a Theological Student under the protection of the Society for the Propagation of the Gospel in Foreign Parts. The destination of this gentleman is not yet fixed.

Mr. Hannibal Mulkins, Theological Student, appointed to the Mission of Pakenham and Fitzroy, in the Bathurst district.

Mr. John M'Intyre, Theological Student, appointed to the Mission of Orillia and parts adjacent, in the district of Simcoe.

These two gentlemen were formerly preachers in the Canadian Wesleyan Methodist connexion.

Mr. James Coleman is appointed to the Mission of Warpole Island and Sombra, on the river St. Clair.

ORDINATIONS APPOINTED.

The Bishop of Lincoln's next ordination will take place in Lincoln Cathedral, on Sunday the 19th of September; candidates must send their papers to his lordship at Willingham House, near Market Rasen, before the 8th of August.

The Lord Bishop of Oxford purposes to hold a general ordination in the Cathedral Church of Oxford, on the Sunday next before Christmas-day, and requires the candidates to give to the Archdeacon at Christ Church, at least six months' notice previous to the day of ordination.—Christ Church, June 2d, 1841.

PREFERMENTS AND CLERICAL APPOINTMENTS.

Selwyn, Rev. G. A., M.A., of St. John's College, Cambridge, to be Bishop of New Zealand.

Beadon, Rev. F. F., to the V. of Burnham, Somerset, dio. Bath and Wells; patn., Dean and Chapter of Wells.

Bennie, Rev. Archibald, to be one of Her Majesty's Chaplains in Ordinary in Scotland.

Bickerstaff, Rev. R., B.A., to the P. C. of Lydiat, Lancashire, dio. Chester; patn., Rector of Haleall.

- Bishop, Rev. D. G., to the Mastership of the Grammar School, Buntingford.
- Boodle, Rev. R. G., to the V. of Compton Dando, Somerset, dio. Bath and Wells; pat. Bishop of Bath and Wells.
- Bosanquet, Rev. E. Stanley, to the Rectories of Bolingbroke and Hareby, Lincolnshire, dio. Lincoln; pat., C. Bosanquet, Esq.
- Boulton, Rev. W., to be Head Master of the Free Grammar School, Wem, Shropshire.
- Brock, Rev. Mourant, M.A., to be Sunday Evening Lecturer at All Saints' Chapel, Bath.
- Brocklebank, Rev. W., to the P. C. of Udimore, Sussex, dio. Chichester; pat., Earl of Burlington.
- Broughton, Rev. W. C., to the R. of Stopham, Sussex, dio. Chichester; pat., Wm. Smith, Esq.
- Brown, Rev. John, M.A., V. of St. Mary's, Leicester, to the V. of St. Martin's Leicester; pat., The Lord Chancellor, it being the wish of his lordship that those benefices be held in conjunction, as the late Dr. Fancourt held All Saints' and St. Mary's, and the latter and St. Martin's, when united, would be no more than the population of St. Mary's, before the district of Trinity was severed from it.
- Buckley, Rev. J., V. of Badminton, to be Domestic Chaplain to the Duke of Beaufort.
- Buller, Rev. J., to the R. of Troston, Suffolk, dio. Ely; pat., Lord Chancellor.
- Campbell, Rev. Mr., to the R. of Swithland, Leicestershire, dio. Peterborough; pat., Lord Chancellor.
- Carew, Rev. Gerald P., to the V. of Antony, East Cornwall, dio. Exeter; pat., H. P. Carew, Esq.
- Cartman, Rev. Wm., to be Head Master of Skipton Grammar School.
- Crowther, Rev. Francis R., B.A., of Caius College, Cambridge, to be Head Master of the New School at Lincoln.
- Cubitt, Rev. B., to the R. of Sioley, Norfolk, dio. Norwich; pat., B. Cubitt, Esq.
- Currie, Rev. Thos., to the R. of Roudham, Norfolk, dio. Norwich; pat., Sir J. S. Sebright, Bart.
- Darwell, Rev. J. G., to be Minister of the New Church of St. Mary Magdalene, at Peckham.
- Daubeney, Rev. H. W. B., to the V. of Hanington, dio. Gloucester and Bristol; pat. Col. Freke, C.B.
- Dayman, Rev. P. D., to the V. of Poundstock, Cornwall, dio. Exeter; pat., J. Dayman, Esq.
- Dicken, Rev. C. R., to the Lectureship of the United Parishes of St. Benét and St. Peter, Paul's Wharf, London.
- Donaldson, Rev. J. W., to be Head Master of the Royal Free Grammar School of Bury St. Edmund's.
- Dooton, Rev. J., to the V. of Biggleswade, Bedfordshire, dio. Ely; pat., The Prebendary thereof.
- Dugard, Rev. G., to the P. C. of Birch within Warrington, Lancashire, dio. Chester; pat., J. Dickinson, Esq.
- Dursin, Rev. Fred. Jeanes, B.A., to the R. of Foxcote, Somersetshire.
- Gambier, Rev. S. J., to the P. C. of Grimsall, Salop, dio. Lichfield; pat., John Wood Esq.
- George, Rev. John, B.A., to the V. of Deeping St. James, Lincolnshire, dio. Lincoln; pat., Sir T. Whichcote, Bart.
- Good, Rev. H., to the P. C. of Wimborne Minster, Dorset, dio. Peculiar.
- Gray, Rev. Horace Faithfull, to be an Honorary Canonry in Wells Cathedral, pat., the Lord Bishop, and Private Chaplain to the Lord Bishop of Bath and Wells.
- Hall, Rev. P., to be Minister of Long Acre Episcopal Chapel, St. Martin's-in-the-Fields, London, vacant by the resignation of the Rev. T. B. Paget.
- Herning, Rev. H., to the V. of St. Giles, Oxford, dio. Oxford; pat., St. John's College, Oxford.
- Highton, Rev. H., to be one of the Masters of Rugby School.
- Holdsworth, Rev. John, to be Second Master of Skipton Grammar School.
- Howman, Rev. G. Ernest, M.A., to the R. of Barnsley, Gloucestershire, dio. Gloucester and Bristol; pat., Sir Jas. Musgrave, Bart.
- Hull, Rev. J. Dawson, to be Domestic Chaplain to Her Grace the Duchess of Gordon, and Minister to the Episcopalian Congregation in Huntly, N. B.
- Humphrey, Rev. Robert Pargiter, to the R. of Thorpe Mandeville, Northamptonshire, dio. Peterborough; pat., the Queen, by reason of the lunacy of R. P. Humphrey, Esq.
- James, Rev. T., to the R. of Manerdivy, Pembrokeshire, dio. St. David's; pat., Lord Chancellor.
- Jones, Rev. R. B., to the R. of Cilmaenllwyd, pat., Lord Chancellor.
- Kelly, Rev. —, to be Assistant Curate of St. Gregory and St. Peter, Sudbury.
- Keppel, Hon. and Rev. S. E., late of Caius College, Cambridge, to be one of the Deputy Clerks of the Closet to Her Majesty.
- Langdon, Rev. G. H., to be Rural Dean of the Archdeaconry of Chichester.
- Law, Rev. John, to the R. of Elvetham, Hants, dio. Winchester; pat., Lord G. Calthorpe.
- Little, Rev. R., to the R. of Yarmouth, Isle of Wight, Hants, dio. Winton; pat., Lord Chancellor.
- Lyne, Rev. C., to the V. of Tywardreth, Cornwall, dio. Exon; pat., W. Rashleigh, Esq.
- Mead, Rev. D., to the P. C. of Brewham, Somersetshire, dio. Bath and Wells; pat., Sir Hugh Hoare, Bart.
- Miller, Rev. G. D., to the V. of Skenfret, Monmouthshire, dio. Llandaff; pat., Mrs. S. Pugh.
- Oakeley, Rev. Sir Herbert, Bart., to be Archdeacon of Colchester.

Osmanney, Rev. E. A., to the V. of Chew Magna w. Dundry C., Somerset, dio. Bath and Wells; pats., Heirs of R. Roberts, Esq.

Owen, Rev. H., to be one of the Domestic Chaplains to the Earl of Stradbroke.

Parry, Rev. T., to the V. of Kenilworth, Warwickshire, dio. Worcester; pat., Lord Chancellor.

Pearse, Rev. T., to the R. of Roach, Cornwall, dio. Exeter; pats., Trustees of the late J. Thornton, Esq., vacant by the resignation of the Rev. C. Lyne.

Penfold, Rev. James, to the V. of Thorley, Isle of Wight, Hants, dio. Winton; pats., Rev. Dr. Walker, and E. Roberts.

Pooley, Rev. D., Head Master of the Oundle Grammar School.

Prater, Rev. Thomas, to the R. of Hardwicke, and R. of Tusmore, Oxfordshire, dio. Oxford; pats., the Trustees of Mrs. Ramsay.

Prosser, Rev. Jas., M.A., to the V. of Thame w. Sydenham C., Tetworth C., and Towersey V., Oxfordshire, dio. Pec. of Dean and Chapter of Lincoln; pat., W. Long, Esq.

Ready, Rev. T. M., B.C.L., to the V. of Mountnessing, Essex, dio. London; pat., Lord Petre.

Ridding, Rev. C. H., V. of Andover, to be a Fellow of Winchester College.

Robinson, Rev. Geo. A., to the R. of Thorngaby, Lincolnshire, dio. Lincoln; pat., the Queen, for this turn, by reason of lapse.

Salvin, Rev. Hugh, to the V. of Alston Moor, Cumberland, dio. Durham; pats., Commissioners of Greenwich Hospital.

Seale, Rev. E. T., to the V. of Blackawton w. Street, c. Devon, dio. Exeter; pat., Sir J. H. Seale, Bart.; vacant by the resignation of the Rev. W. Hockin.

Shepherd, Rev. R., to be C. of St. Mary's, Whitechapel.

Slade, Rev. H. R., to the Living of Henley, Salop, dio. Lichfield; pat., Duke of Cleveland.

Spence, Rev. Hugh Maltby, V. of West Haddon, to be one of the Rural Deans of West Haddon, dio. Peterborough.

Stafford, Rev. J. C., to the V. of Dinton w. Telford Magna, co. Wilts, dio. Sarum; pat., Magdalen College, Oxford.

Storer, Rev. T., to be C. of St. John's, Deritend, Birmingham.

Stroud, Rev. Joseph, to be Domestic Chaplain to the Right Hon. Earl of Egremont.

Thurlow, Rev. John, to the V. of Worstead, Norfolk, dio. Norwich; pats., Dean and Chapter of Norwich.

Villiers, Hon. and Rev. H. M., to the R. of St. George, Bloomsbury, dio. London; pat., Lord Chancellor.

Watson, Rev. B. L., of St. Mary Hall, to be Chaplain to the Oxford General Workhouse.

Willis, Rev. W. Downes, M.A., Prebendary of Wells, to the R. of Elstead, Sussex, dio. Chichester; pats., Rev. L. V. Harcourt, and the Hon. C. V. Harcourt, his wife.

Wright, Rev. J., to the R. of Congham, Norfolk, dio. Norwich; pat., J. Roper, Esq.

CLERGYMEN DECEASED.

Allen, Rev. John, V. of Bladlington, Gloucestershire, dio. Gloucester and Bristol; pats., Christ Church, Oxford.

Atkinson, Rev. T., R. of St. Edmund's, Exeter, dio. Exeter; pat., the Mayor and Corporation.

Bawden, Rev. R., R. of Warkleigh, Devon, dio. Exeter; pat., J. Gould, Esq.

Blencowe, Rev. W. M., at Dawlish, Devon.

Butler, Rev. Dr., at Burnchurch, county of Kilkenny.

Butt, Rev. Thos., Domestic Chaplain to the Duke of Sutherland, P. C. of Trentham, Stafford, dio. Lichfield; patron, Duke of Sutherland; and R. of Kinnerley, Shropshire, same diocese and patron.

Calthorp, Rev. C., Missionary of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, and Superintendent of the Vepery Missionary College at Madras.

Duncan, Rev. John, late Minister of St. Andrew the Less, Cambridge, and formerly Lecturer of St. Paul's, Shadwell.

Ferrers, Rev. John B., R. of Beddington, Surrey, dio. Winchester; pats., representatives of Admiral Sir H. B. Carew.

Ferris, Rev. Charles Francis, at the Parsonage, Cain's Cross, Gloucestershire.

Fisher, Rev. John, R. of Higham-on-the-Hill, Leicestershire, dio. Peterborough; and R. of Caldecote, Warwickshire, dio. Worcester; patron, D. Heming, Esq.

Gilbert, Rev. Thos., of Colton Hall, Staffordshire, at Paris.

Grantham, Rev. T. A., M.A., at Boston, U. S.

Hargreaves, Rev. J., Handsworth R. Staffordshire, dio. Lichfield; pat. Sir Robt. Peel, Bart.

Hole, Rev. John, R. of Woolfardisworthy, Devon, dio. Exeter.

Horne, Rev. W., of Gore Court, near Maidstone, Kent, and R. of Otham, dio. Canterbury.

Kenny, Rev. Thos., R. of Donoughmore.

Kipling, Rev. C., LL.B., V. of Stony Stratford, Bucks, dio. Lincoln; patron, Bishop of Lincoln; and R. of Coston, Leicestershire, dio. Peterborough; pat., Lord Chancellor.

Kynnerley, Rev. E. C. S., R. of Draycott-in-the-Moors, Staffordshire, dio. Lichfield; pat., Dowager Lady Stourton.

Lloyd, Rev. L., R. of Nannerch, Flintshire, dio. St. Asaph; pat., Bishop of St. Asaph.

Mathias Rev. W. B., at Dublin.

Merivale, Rev. A. F., one of the Assistant Masters of Rugby School.

Meyrick, Rev. Thomas, R. of Covenham St. Mary, Lincolnshire, dio. Lincoln; pat., Lord Chancellor.

M'Pherson, Rev. R. R. J., late of Rugby, at Midhurst.

Orrett, Rev. W. G., R. of Standish, Lancashire, dio. Chester; pat., C. Standish, Esq.
 Pearson, Rev. Jos. P. C. of Camerton, Cumberland, dio. Carlisle; pats., Dean and Chapter of Carlisle.
 Portis, Rev. J., late R. of Little Leigh's, Essex.
 Prior, Rev. J. Derryhouse, C. of West Houghton, Lancashire.
 Richards, Rev. R. S., V. of Hambledon, Hants, dio. Winchester; pat., Bishop of Winchester.
 Rous, Hon. and Rev. T. Manners, in Queen-street, May Fair.
 Savage, Rev. Robt., R. of Harford, Devon, dio. Exeter; pats. Sir J. L. Rogers and the Heirs of Rev. H. Julian, alternately.
 Sidgwick, Rev. W. of Skipton.

Staveley, Rev. Edmund, V. of Drinagh, Ireland.
 Stephenson, Rev. Wm. Rose, R. of Corringham, Essex, dio. London; and R. of Neenton, diocese of Hereford.
 White, Rev. J. Blanco, at Greenbank, Liverpool.
 White, Rev. W., V. of Stradbroke, Suffolk, dio. Norwich; pat., Bishop of Ely.
 Wilson, Rev. T., at Sention, Nottinghamshire.
 Winnington, Rev. Charles F., R. of Stanford-on-Terne, and V. of Clifton-upon-Terne, Worcestershire, dio. Hereford; pat., Sir T. E. Winnington, Bart.
 Yonge, Rev. F. L. W., P. C. of Frithlestock, Devon, dio. Exeter; pats., the Misses Johns.

UNIVERSITY NEWS.

OXFORD.

(From the "OXFORD HERALD.")

May 29.

CLASS LIST.

The names of those candidates who, at the Examination in Easter Term, (which closed yesterday,) were admitted by the Public Examiners according to the alphabetical arrangement prescribed by the statute, are as follows:—

CLASS I.—Garden, J., scholar of Merton; Chretien, C. P., scholar of Brasennoe; Hedley, W., scholar of Queen's; Karlake, E. K., student of Ch. Ch.; Northcote, J. S., scholar of Corpus Christi.

CLASS II.—Bellamy, J., fellow of St. John's; Chepmell, W. H., lushy scholar of Magdalen Hall; Clough, A. H., scholar of Balliol; Foulkes, E. S., scholar of Jesus; Garbett, E., scholar of Brasennoe; Harris, H., demy of Magdalen; Mant, F. W., commoner of New Inn Hall; Prior, H. L., scholar of Trinity; Pritchard, H., scholar of Corpus Christi; Rendall, J., commoner of Balliol; Smith, R. P., scholar of Pembroke; Stretch, T. C. B., Bible clerk of Worcester; Terry, M., scholar of Lincoln; Walker, J., commoner of Brasennoe.

CLASS III.—Chase, T. H., scholar of Queen's; Compton, B., scholar of Merton; Dowding, W. C., commoner of Exeter; Gar-side, C. B., commoner of Brasennoe; Gibbs, H. H., commoner of Exeter; Govett, H., commoner of Worcester; Kingdon, P. A., scholar of Exeter; Le Mesurier, J., commoner of Ch. Ch.; Mercier, L. P., scholar of University; Moberly, C. E., scholar of Balliol; Morton, M. C., scholar of Exeter; Murray, F. H., student of Ch. Ch.; Rust, G., commoner of Pembroke; Winnington Ingram, A. H., commoner of Ch. Ch.

CLASS IV.—Archer, C. H., commoner of Balliol; Barnes, W., student of Ch. Ch.; Clifford, C. C., commoner of Ch. Ch.; Cobb, W., servitor of Ch. Ch.; Collins, C. H., student of Ch. Ch.; Darnell, N., fellow of New; Evans, D. J., scholar of Jesus; Groom, J., commoner of Wadham; Harris, H., Bible clerk of St. John's; Hunt, A. A., scholar of Exeter; Jackson, W., scholar of Worcester; Lewis, L., commoner of Jesus; Moorsom, R., commoner of University; Norman, J. P., commoner of Exeter; Poole, W., commoner of Oriel; Smith, J., commoner of Magdalen Hall; Sutton, R. S., fellow of Exeter; Teissier, P. A. de, Exhibitioner of Corpus Christi; Thompson, C. E., commoner of Trinity; Toms, H. W., Commoner of Exeter; Tufnell, T. P., commoner of Wadham; Tylden, W., commoner of Balliol; Williams, R. P., commoner of Jesus.

RICHARD MICHELL,
 EDWARD A. DAYMAN,
 CHARLES P. EDEN,
 WILLIAM E. JELF, } Examiners.

In a Convocation holden yesterday, the sum of fifty pounds was unanimously voted from the University chest, towards the erection of a chapel in the Hamlet of Lew, in the parish of Banpton, the University being the proprietors of a farm in that Hamlet.

Yesterday the following Degrees were conferred:—

Bachelors in Divinity—Rev. H. Reynolds, Fellow of Jesus; Rev. W. W. Stoddart, Fellow of St. John's.

Bachelor in Civil Law—E. C. Egerton, Fellow of All Souls.

Masters of Arts—S. Buckland, student of Ch. Ch.; P. H. Morgan, scholar of Jesus; J. J. Randolph, Fellow of Merton; Rev. W. H. Benn, Merton; D. W. Eaton, Exhibitioner

of Lincoln; T. F. Kent, Balliol; C. Ross de Havilland, Oriel; Rev. W. B. Ady, Exeter; Rev. C. T. Wilson, and G. H. O. Pedlar, Magdalen Hall.

Bachelors of Arts—T. A. Strong, Exeter Coll. grand comp.; J. P. Norman, H. H. Gibbs, P. F. Britton, C. S. Gordon, M. C. Morton, R. W. Deane, C. J. A. N. Padley, T. F. W. Walker, C. E. Hoaken, P. A. Kingdon, and A. A. Hunt, Exeter College; C. E. Moberly, scholar of Balliol, W. Tylden, and O. W. Farver, Balliol; H. T. Harris, New Inn Hall; H. S. R. Matthews, Lincoln; C. B. Garride, and G. Watts, Brasenose; W. B. Bushby, Queen's; J. S. Northcote, and H. Pritchard, scholars of Corpus Christi; L. Lewis, Jesus; E. F. Gepp, and H. Hill, Wadham; G. Rust, R. Payne Smith, and E. Sterd, Pembroke; J. E. King, Oriel; J. Roe, Worcester; H. L. Prior, scholar of Trinity; T. P. Little, and G. F. Turner, Trinity.

On Saturday, May 15, a Special Congregation was holden, when the following Degree was conferred:—

Doctor in Divinity—Rev. J. W. Hatherell, Brasenose College, grand comp.

Mr. F. Hookey Bond and Mr. G. Butler, Commoners of Exeter College, have been elected scholars of that Society.

Mrs. Denyer's Theological Prizes have been adjudged as follows:—1. *On the Divinity of our blessed Lord and Saviour*. The Rev. Stuart Adolphus Peers, M.A., Fellow of Corpus Christi College. 2. *On the Sufficiency of the Holy Scriptures for the Salvation of Man*. The Rev. Mark Pattison, M.A., Fellow of Lincoln College.

June 5.

In a Convocation, holden on Wednesday last, the Rev. J. S. Pinkerton, M.A., Fellow of St. John's College; the Rev. W. Andrews, M.A., Fellow of Exeter College; and the Rev. E. H. Hansell, M.A., Demy of Magdalen College, were nominated, by the Vice-Chancellor and Proctors, to be Masters of the Schools for the year, commencing with the present Term.

At the same time, the following degrees were conferred:—

Doctor in Civil Law—Rev. R. Higgin, Fellow of St. John's.

Bachelor in Civil Law by commutation—Rev. W. H. Butler, Christ Church.

Masters of Arts—Rev. R. Gardner and Rev. G. Warriner, St. Edmund Hall; Rev. J. Edwards, Lincoln; Rev. W. H. Vernon, Magdalen Hall; A. Cox, Christ Church; Rev. J. Lawrell, Merton; Rev. R. Hill, Fellow of Balliol; Rev. R. W. Majou and Rev. H. W. Lloyd, scholars of Jesus; Rev. M. Davies, Jesus; Rev. J. Tracey and Rev. C. E. Strong, Wadham; Rev. H. Jodrell, Exeter; J. Davis, Trinity.

Bachelors of Arts—J. R. Quirk, T. Bourne, and M. Tylee, St. Edmund Hall; M. Terry, scholar of Lincoln; C. W. Belgrave, Exhibitioner of Lincoln; B. Hallows, Lincoln; C. C. Southey and E. L. Howell, Queen's; F.

E. Lot and B. B. G. Astley, St. Alban Hall; C. J. M. Mottram and V. W. Ryan, Magdalen Hall; Hon. H. P. Cholmondeley, C. H. Collyns, W. Barnes, W. J. Whately, W. F. Hotham, F. H. Murray, and E. K. Karlake, students of Christ Church; W. H. Skrine, H. C. Key, J. Le Mesurier, G. F. Morgan, and W. Cobb, Christ Church; W. Jackson, scholar of Worcester; W. A. Hill, E. W. T. Chave, and T. S. Hewitt, Worcester; H. Harris, demy of Magdalen; C. P. Chretien and J. Walker, Brasenose; J. J. Reynolds and H. A. Bowles, St. John's; J. N. Hinxman, C. Dolben, H. W. Forrester, and W. Taylor, Trinity; E. J. G. H. Rich, Fellow of New; J. P. Bremridge and W. C. Dowding, Exeter; D. J. Evans, scholar of Jesus; R. P. Williams, Jesus.

On Wednesday last, the following gentlemen were elected Fellows of Merton College:—B. Compton, B.A., of Merton College; E. M. Gouldburn, B.A., of Balliol College; E. Hobhouse, B.A., of Balliol College.

The Rev. S. A. Pears, M.A., Fellow of Corpus Christi College, and the Rev. M. Pattison, M.A., Fellow of Lincoln College, to whom Mrs. Denyer's Prizes were awarded, yesterday, at two o'clock, read their respective Essays in the Divinity School.

June 12.

In a convocation holden on Wednesday last, the nomination of J. A. Ogle, M.D., and of C. G. Bridle Daubeny, M.A., to be Examiners of the Candidates for Degrees in Medicine were unanimously approved.

At the same time the following Degrees were conferred:—

Doctor in Civil Law—Rev. T. B. Fooks, late Fellow of New College.

Masters of Arts—J. L. Thomson, Exeter College, Grand Comp.; G. Hinton, and Rev. A. Anstey, Worcester; H. Tripp, scholar of Worcester; Rev. H. Gosse, Rev. H. Ward, Rev. P. Young, and Rev. F. Courtenay, Exeter; Rev. C. R. Martyn, Lincoln; C. J. Penny, and Rev. G. T. Berkeley, Queen's; Rev. E. Burney, W. G. S. Addison, Rev. J. Hayes, and R. Wynnell-Mayow, Magdalen Hall; T. Meyrick, scholar of Corpus Christi; W. Mathias, Brasenose; Rev. J. G. Sheppard, scholar of Wadham; Rev. S. F. Marshall, Wadham; Rev. T. A. Echalar, Rev. J. J. Rogers, and T. Gunner, Trinity.

Bachelors of Arts—J. Rendall, Balliol; A. De Tessier, scholar of Corpus; E. S. Foulkes, scholar of Jesus; H. W. Toms, Exeter; A. Urgan, St. John's; W. Thorne, University; W. J. Garnett, and A. H. Winnington Ingram, Christ Church; R. Bell, Worcester College, (incorporated from Trinity College, Dublin.)

At a meeting of the electors of a Professor of Moral Philosophy on Dr. White's Foundation, holden on Saturday last, the Rev. C. W. Stocker, D.D., some time Fellow of St. John's College, was elected Professor, in the room of Mr. Sewell, of Exeter College, who had filled

the office for five years, the term specified by the founder.

On Monday last, the election for four Scholars on the Original Foundation of Trinity College, and one founded by Mr. Blount, in the same society, terminated in the election of the following gentlemen:—*Old Foundation*: H. J. Coleridge, late Blount Scholar; A. De Butts, Commoner of Exeter; E. A. Freeman; E. T. Turner, Commoner of Brasenose. *Blount Scholar*: H. Wilkins, from Harrow School.

On Thursday last, Mr. H. Jacobs was elected an Exhibitioner on the Michel Foundation at Queen's College. Same day Mr. G. Read was elected a Bridgman Exhibitioner at Queen's College.

June 19.

In Disciplinis Mathematicis et Physicis.

CLASS I.—Bellamy, J., Fellow of St. John's, (in Class II. Classics;) Compton, B., Scholar of Merton, (in Class III. Classics;) Hedley, W., Scholar of Queen's, (in Class I. Classics;) Kingdon, P. A., Scholar of Exeter, (in Class III. Classics;) Le Mesurier, J., Commoner of Christ Church, (in Class III. Classics;) Pritchard, A., Scholar of Corpus Christi College, (in Class II. Classics.)

CLASS II.—Barrow, F., Commoner of Wadham; Groom, J., Commoner of Wadham, (in Class IV. Classics.)

CLASS III.—Chepmell, W. H., Lusby Scholar of Magdalene Hall, (in Class II. Classics.)

CLASS IV.—Gepp, E. F., Commoner of Wadham; Harrington, Sir John E., Ch. Ch.; Smith, William C. H., Commoner of Exeter; Smith, John, Commoner of Magdalen Hall, (in Class IV. Classics;) Swayne, H., Commoner of St. Mary Hall; Thompson, C., Commoner of Trinity, (in Class IV. Classics;) Tufnell, T. R., Commoner of Wadham, (in Class IV. Classics.)

Robert Walker,
Wm. F. Donkin, } Examiners.
John A. Ashworth, }

In a Convocation holden on Thursday last, J. Meredith, Esq., Gentleman-Commoner of St. Alban Hall, was admitted to the Honorary Degree of Master of Arts, being presented to the Vice-Chancellor and Proctors by the Rev. H. Wall, M.A., Vice Principal of that Society; and the Rev. J. Amiraux Jeremie, M.A., Fellow of Trinity College, Cambridge, was admitted *ad eundem*.

At the same time the following degrees were conferred:—

Doctor in Divinity—Rev. R. Grove Curteis, formerly fellow of Corpus Christi College, grand comp.

Bachelors in Divinity—Rev. W. Sewell, fellow of Exeter; Rev. R. Wood, fellow of St. John's; Rev. J. Ley, fellow of Exeter; Rev. J. W. Warter, Christ Church.

Masters of Arts—Rev. R. Farquharson, and Rev. J. H. Seadamore Burr, Ch. Ch., grand compounders; N. Stainton and Rev. G. F. Deedes, Wadham; Rev. C. J. Champness, St. Alban Hall; Rev. J. Slatter, J. R. Craw-

ford, and S. Andrew, Lincoln; W. P. Hoblyn, Queen's; Rev. W. W. Dickinson and Rev. J. Byron, Brasenose; Rev. M. Steel, Jesus; Rev. J. M. Sumner, Rev. C. W. Holbech, J. Round, and Rev. H. Pearson, Balliol; J. H. Dart and W. F. Fooks, Exeter; W. Burnett, and Rev. T. R. Agnew, fellows of New Coll.; Rev. W. Bruce, and F. J. Rooke, Oriel; E. Oldfield, fellow of Worcester; G. O. Hughes, Worcester; Rev. H. E. Pratt, University.

Bachelors of Arts—T. H. Farrer, Balliol, grand comp.; R. Marsh, Wadham, grand comp.; E. D. Bascom, St. Mary Hall; J. Holland, fellow of New College; R. Raikes, and B. Way, Exeter; W. Poole, Oriel; A. Baynes and H. Govett, Worcester; R. H. W. Miles, Christ Church.

In a Convocation holden in the afternoon of the same day, it was agreed to advance the sum of 828*l.* 6*s.* 8*d.*, by way of loan to the Physic Garden, to be repaid hereafter by instalments.

On Thursday last, the Rev. A. W. Haddan, M.A., of Trinity College, was admitted an Actual Fellow of that Society.

Yesterday, Mr. R. A. Le Mesurier, Commoner of Christ Church, was elected and admitted Scholar of Corpus Christi College.

Yesterday, Mr. Lyde was elected University Beadle, in the room of Mr. James, deceased. There were seven candidates.

The annual commemoration was celebrated at Oxford on Tuesday, 15 June. On that day, Prince Albert [who had, with her Majesty, arrived at the Archbishop of York's seat, at Nuneham, on Monday] visited Oxford, where he was received, in the centre of a knot of buildings called the Schools, by the Duke of Wellington, and the heads of houses, all in their full state costume. His royal highness and the Chancellor entered the theatre at ten o'clock; and the applause which hailed their appearance no power of language could describe. The entire theatre was filled, the under-gallery with elegantly dressed ladies, the gallery with under graduates.

In the course of reading the Act of Convocation, when his Grace the Chancellor alluded by name to "Augustissimus Princeps Albertus," the mention of his royal highness was hailed by loud and prolonged cheers.

His Grace the Chancellor then, turning towards Prince Albert, read the following address:—

"To Field Marshal his Royal Highness Francis Albert Augustus Charles Emanuel, Duke of Saxe, Prince of Saxe Coburg and Gotha, Knight of the Most Noble Order of the Garter.

"May it please your Royal Highness,—We, the Chancellor, masters, and scholars of the University of Oxford, already honoured by the high privilege of enrolling your highness amongst its members, eagerly embrace the opportunity of another gracious act of condescension to renew the homage of our unfeigned respect, and to welcome with the liveliest

satisfaction the presence of your Royal Highness within these walls.

"We rejoice that your Royal Highness will assist at the solemn commemoration of our founders and benefactors, and behold on every side in our schools, and libraries, and colleges, the various monuments of their piety and munificence. But we are anxious to invite the attention of your Royal Highness not so much to beautiful edifices or any outward display, as to our studies and institutions themselves, their history, genius, and design.

"Trained in a celebrated university, your Royal Highness has tasted those studies, and cultivated those excellent qualities of mind and heart, which are peculiarly adapted to the just appreciation of the varied pursuits of literature, and science, and sacred truth. And, whatever may have been the success of our own exertions in the great cause of sound learning and religious education, the spirit and objects of our institutions will be found to deserve, as they have for many ages obtained, the countenance of statesmen and the favour of princes; for they have no narrow range nor selfish aim, but are intimately bound up with the best and highest interests of the country and of mankind.

"And one result, at least, of our anxious cares, and of the enlightened piety of our benefactors, your Royal Highness cannot fail to recognise in an universal attachment to the British Constitution in Church and State, combined with most devoted and heartfelt loyalty to her most gracious Majesty and her royal house.

"Given at our House of Convocation, under our common seal, this 12th day of June, in the year of our Lord, 1841."

The Chancellor then handed this address, beautifully written on vellum, and sealed with the University seal, enclosed in a case of gold, to his Royal Highness, who was graciously pleased to accept it, and briefly returned thanks for the honour thus conferred upon him, expressing the deep satisfaction which it afforded him to visit this renowned seat of learning—a satisfaction which was enhanced by his recollection of the favour previously conferred upon him by admitting him an honorary member of their distinguished University.

The Prince's brief address was received with the loudest shouts of applause. "Three cheers for Prince Albert" were called for, and the call was responded to by nine rounds of applause.

His Royal Highness acknowledged the compliment standing, bowing with a dignified yet most easy grace, and manifesting a bearing throughout which left nothing to desire in the consort of our gracious Queen.

The Public Orator then delivered an address in Latin, appropriate to the occasion of his Royal Highness's visit to the University, and alluding in extremely felicitous terms to the distinguished annals of the House of Saxe-Coburg. Adverting to the merits of his Royal Highness's glorious ancestor, the Elector Frederick, the Orator coupled the name of Frederick with that of Luther amidst the loudest applause,

which reached its acme when he described the Prince's renowned progenitor as "*Papali superstitioni acerrimus hostis.*"

His Grace the Chancellor then conferred the honorary degree of Doctor in Civil Law upon the following noblemen and gentlemen:—

His Grace the Duke of Marlborough.

His Grace the Duke of Sutherland, K. G., M. A., of Christ Church.

The Right Hon. the Earl of Liverpool.

The Right Hon. the Earl Cawdor, B. A., of Christ Church.

The Right Hon. the Lord Ashley, M. A., of Christ Church.

The Right Hon. the Lord Prudhoe.

Sir John Johnstone, Bart.

Major-General Sir Edward Bowater, G. C. H.

John Loveday, Esq., M. A., of Brasenose College, High Sheriff of the county of Oxford.

Professor Keble pronounced from the rostrum the Creweian oration in Latin, containing the customary honourable mention of the founders and benefactors of the different Colleges and Halls, and recording the principal events of the last academical year.

The Prize Essays were then recited by the fortunate concurrents, the prizes having been determined by the Vice-Chancellor, the two Proctors, Public Orator, and Professor of Poetry, as follows:—

FOR ENGLISH VERSE—"The Sandwich Islands." Samuel Lucas, Commoner of Queen's College.

FOR LATIN VERSE—"Vim per Angliam ferro stratae." Frederick Fanshaw, scholar of Balliol College.

FOR ENGLISH ESSAY—"The pleasures and advantages of literary pursuits compared with those which arise from the excitement of political life." George Marshall, student of Christ Church, and Craven scholar.

FOR LATIN ESSAY—"De Etruscorum cultu, legibus, et moribus, eorumque apud Romanos vestigiis." Benjamin Jowett, Fellow of Balliol College.

His Royal Highness, at the conclusion of the recital of the Prize Essays, proceeded to the Town-hall, where he received addresses from the city and county, which he acknowledged in suitable terms, and then repaired to St. John's College, where a sumptuous entertainment was served up in the hall, at which all the Heads of Houses and many of the other distinguished visitors were present.

His Royal Highness, attended by his Grace the Chancellor, and the Heads of Houses, then proceeded to visit the chief objects of attraction in the University, the Bodleian library, Christ Church, the University printing-office, Dr. Buckland's Museum, &c. At four o'clock his Royal Highness attended divine service in the beautiful chapel of New Hall, the most elegant ecclesiastical edifice in Oxford, where sixteen choristers executed the appropriate church music with admirable precision and beauty. At five o'clock precisely, his Royal Highness returned to Nuneham to dinner, loudly cheered by the numerous spectators,

and escorted as before by the Oxfordshire Yeomanry Cavalry.

A Chaplaincy on the East India Establishment having been placed at the disposal of his Grace the Chancellor, and left by his Grace in the nomination of the heads of Houses; candidates who intend to offer themselves for this appointment are requested to send to the Vice-Chancellor their names, together with certificates of their standing, testimonials of character, and letters of priests' orders, without delay.

June 26.

Yesterday the following Degrees were conferred:—

Bachelor and Doctor in Divinity by accumulation—Rev. D. R. Godfrey, Queen's, Grand Compounder.

Doctor in Civil Law—Rev. W. H. Butler, Christ Church.

Bachelor in Divinity—Rev. W. H. Cox, late Michel Fellow of Queen's, now Vice-Principal of St. Mary Hall.

Bachelor in Medicine, with Licence to Practice—A. Tawke, Trinity.

Masters of Arts—H. Formby, Brasenose; Rev. T. Coldridge, Exeter; Rev. G. F. Child, Christ Church; Rev. J. D. Collis, Fellow of Worcester; R. Meredith, Worcester, incorporated from Trinity College, Dublin.

Bachelors of Arts—G. A. F. Saulez, Magdalene Hall; T. C. B. Stretch, Worcester; L. P. Mercier, Scholar of University.

CAMBRIDGE.

May 29.

Yesterday, the following gentlemen were elected Tyrwhitt's Hebrew Scholars:—H. Bailey, B.A., St. John's College, first Hebrew Scholar; W. H. Guillemard, B.A., Pembroke College, second Hebrew Scholar.

We understand that the author of the second best English poem on the death of the Marquess Camden, bearing the motto "*Non lugendam esse mortem quam immortalitas consequatur*," is Mr. J. Purchas, of Christ's college, son of Captain Purchas, R.N.

At a Congregation, on Wednesday last, the following degrees were conferred:—

Doctor in Physic—W. H. Miller, St. John's.

Licentiates in Medicine—T. Willis and H. F. Burman, Caius.

Masters of Arts—J. A. Foot, Pembroke; B. D. Koe and E. D. Bland, Caius; W. C. Sharpe, J. Thornhill, and J. B. Jukes, St. John's; E. Hicks, Trinity; J. Wing, Clare-hall.

Bachelors of Arts—T. Burbidge and R. A. Willmott, Trinity; J. Losh, Jesus.

At the same Congregation, the grace for the appointment of a Syndicate to consider and report to the Senate on certain proposals for the establishment of a course of Theologi-

cal study (dated "Trinity College, May 20th, 1841") was rejected by a majority of 42 to 25.

At the same Congregation, the following grace passed the Senate:—"To grant to Mr. Ansted, of Jesus College, the sum of one hundred and fifty pounds out of the Woodward Funds, for the assistance which he has afforded during the last two years towards the arrangement of the Geological Collection."

Hans Bush, Esq., of Trinity College, in this university, has been called to the bar by the Hon. Society of Lincoln's Inn.

June 5.

Many members of the university having left for the vacation, it is understood that the grace for appointing a Syndicate on the subject of additional Theological Examinations will not be submitted to the Senate during the present Term. It will, however, we understand, be brought forward early after the re-assembling of the University in October next. The substance of the grace then to be submitted will be:—

"To appoint the Vice-Chancellor, the Master of Jesus, the Master of Pembroke, the Master of Emmanuel, and the Master of St. John's; the Five Regius Professors, the Margaret's, and the Norrisian Professors of Divinity; Professors Whewell and Mr. Perry of Trinity College; Mr. Hymers and Mr. Collison of St. John's College; Mr. Cookson of St. Peter's College; Mr. Thurtell of Caius College; Mr. Calthrop of Corpus Christi College; Mr. Harvey of King's College, Mr. Phillips of Queens' College; Mr. Philpott of Catharine Hall, and Mr. Hildyard of Christ's College; a Syndicate to consider whether any, and what steps shall be taken for establishing a Theological Examination in the University, and to report to the Senate before the end of next term."

On Saturday last the Porson Prize (the interest of 400*l.* stock) was adjudged to Mr. George Druce, of St. Peter's College. Subject: SHAKESPEARE'S *Tempest*, Act iv., sc. 1.

Beginning, "This is most strange:

And ending, "To still my breaking mind."

Translated into Greek verse.

The Norrisian Professor of Divinity has given notice, that his Lectures in Michaelmas Term, 1841, will commence on Tuesday, October 19.

June 12.

At a Congregation holden yesterday, the following degrees were conferred:—

Bachelors in Divinity—S. E. Walker, Trinity; J. Newton Peill, Fellow of Queens'; J. Sheal, Corpus Christi.

Masters of Arts—J. Clarke, St. John's; H. Thompson, Fellow of St. John's; T. Chester Grover, Emanuel.

Bachelor in the Civil Law—J. H. Keane, Trinity.

Bachelors in Physic—F. Thackeray, and D. W. Cohen, Caius.

Bachelors of Arts—G. H. Deffell, and E. Colman, Trinity; A. W. Hall, St. Peter's;

H. Wortham, Jesus; H. E. Bullivant, Catharine Hall; J. S. Money, and T. Tadbull, Emanuel; W. Laverack and H. Jones, Catharine Hall; J. B. Webb, Corpus Christi; W. B. Budd and J. S. Oxley, Queens; J. Hitchcock, Christ's; E. Graesset, Emmanuel; H. J. Harding, Pembroke.

At the same Congregation the following gentlemen were appointed Barnaby Lecturers:—

R. W. Bacon, M.A., Fellow of King's College—Mathematics.

Rev. W. Mandell, B.D., Fellow of Queens' College—Philosophy.

Rev. F. Sheppard, M.A., Fellow of Clare Hall—Rhetoric.

Rev. B. W. Beaton, M.A., Fellow of Pembroke College—Logic.

At the same Congregation the following Graces passed the Senate:—

To affix the seal to agreements for the commutation of the tithes of the Township of Chinley, Bugsworth, and Brownside, and of the Township of Beard, Ollerett, Whittle, and Thormsett, in the parish of Glossop, in the county of Derby.

To appoint Mr. Smith of Caius College, Deputy Taxor in the absence of Mr. Thurtall.

Mr. E. A. Darby, of Emmanuel College, has been elected a foundation scholar of that society.

June 19.

At a Congregation, holden on Wednesday last, by royal mandate, the following degree was conferred:—

Doctor in Divinity—C. H. Terrot, Trinity College, Bishop of Edinburgh.

At the same Congregation, the following grace passed the Senate:—"To affix the seal to a letter addressed by the Public Orator to Viscount Alford, expressing the thanks of the Senate for his Lordship's munificence in presenting to the University a valuable collection of minerals."

In a Convocation, holden at Oxford on Monday last, the Right Hon. and Right Rev. the Lord Bishop of London, D.D., and the Right Rev. the Lord Bishop of Winchester, D.D., both of Trinity College, in this University, were admitted *ad eundem* of the University of Oxford.

W. N. Welaby, Esq., of St. John's College, in this University, has been appointed Recorder of Chester.

On the 9th instant, W. Browne, Esq., of Trinity College, in this University, was called to the bar by the Hon. Society of Gray's Inn.

On the 11th instant, T. G. Parker, Esq., and W. N. Nicholson, Esq., of Trinity College; and R. Dumont Koe, Esq., of Caius College, in this University, were called to the bar by the Hon. Society of Lincoln's Inn.

On the same day, R. N. Phillips, Esq., of Christ's College, and J. A. Hardcastle, Esq., of Trinity College, in this University, were called to the bar by the Hon. Society of the Inner Temple.

June 28.

UNIVERSITY ELECTION.—At a congregation held yesterday, the Vice-Chancellor appointed Wednesday next for the election of two burgesses to represent the university in Parliament. At the same congregation the following degrees were conferred:—

Doctor in Divinity—Rev. J. Hymers, Fellow of St. John's.

Doctor in Physic—E. Macgowan, Jesus.

Master of Arts—J. Jessopp, St. John's; E. N. Rolfe, Caius.

Bachelor in Physic—C. J. Hare, Caius.

At the same Congregation, W. Young, D.C.L. of Oriel College, Oxford, was admitted *ad eundem* of this university.

On Monday last, Sir Wm. Browne's medals were awarded as follows:—

GREEK ODE.—"Principissa faustis auspiciis recens nata." R. Walpole, Caius Col.

LATIN ODE.—"Annus exactis completur mensibus orbis." H. M. Birch, King's Col.

GREEK EPIGRAM.—"Hoc est Vivere bis, vita posse priore frui."

M. P. W. Boulton, Trinity College.

LATIN EPIGRAM.—"Vehicula vi vaporis impulsa." M. P. W. Boulton, Trinity Col.

THE CAMDEN MEDAL.—On Tuesday last, the Camden Gold Medal, for the best exercise composed in Latin Hexameter verse, subject

"Quique sui memores alios fecere merendo," was adjudged to H. M. Birch, Scholar of King's College.

DURHAM.

FURTHER ENDOWMENT OF THE UNIVERSITY OF DURHAM.—At a convocation holden on Saturday, May 2, 1841, the scheme of the Ecclesiastical Commissioners for England, for the further endowment of the university, was laid before convocation and received the approbation of the house. The scheme is drawn up in pursuance of the intentions and engagements of the late Bishop Van Mildert, and in accordance with the previous resolution of the Ecclesiastical Commissioners, to make certain arrangements with respect to the deanery and canonries of the cathedral church of Durham, with a view to maintaining the University of Durham in a state of respectability and efficiency. The following are the principal provisions of the scheme:—The office of warden, upon the first vacancy, is to be attached to the deanery of Durham; the present warden receiving 500*l.* annually during his incumbency. A canonry in the cathedral church is to be attached to each of the professorships of Divinity and Greek. The present professor of Mathematics is to be appointed professor of Mathematics and Astronomy, with an annual salary of 700*l.* When the office of warden shall be annexed to the deanery, the salary of 500*l.* paid to the present warden during his incumbency, is to be applied to found a professorship of Hebrew and the other Oriental languages. In addition to the six fellowships, already founded by the dean and chapter, there are to be founded eighteen

fellowships, making twenty-four such fellowships in the whole. Two of such eighteen fellowships are to be founded on the 29th day of September, 1841, and the same number in each year until the year 1849, inclusive. Eight only of the twenty-four fellows who have exceeded the age of twenty-three, are allowed to continue laymen. The lay fellowships are tenable for eight, the clerical for ten years. They are to be of the annual value of 120*l.*, the ten senior clerical fellows receiving 150*l.* Candidates for fellowships must have been admitted to the degree of B.A. in the University of Durham, and are to be elected according to the regulations now in force, or such other regulations as shall be duly made for securing the election of the most meritorious candidate, regard being always had to moral character as well as to learning. The fellowships are to be vacated by marriage or ecclesiastical preferment. Towards providing the funds for making these payments, all the estate and interest now vested in the Ecclesiastical Commissioners, in the lands, &c. formerly assigned to the deanery and to the eleventh canonry of the cathedral church of Durham, (all tithes being excepted,) are to be vested in the warden, masters, and scholars of the University of Durham; and when it shall become necessary, further provision is to be made for granting such additional endowment, as may appear to the Ecclesiastical Commissioners necessary for making up the deficiency.

UNIVERSITY OF LONDON.

B.A. Examination, 1841.

EXAMINERS.

Classics and Intellectual and Moral Philosophy—Rev. Dr. Jerrard, T. B. Bur-
cham, Esq., M.A.

Mathematics and Natural Philosophy—
George B. Jerrard, Esq., B.A., Rev.
Robert Murphy, M.A.

Chemistry—Professor Daniell, F.R.S.

Animal Physiology—Francis Kiernan, Esq.,
F.R.S., Professor Sharpey, M.D., F.R.S.

Vegetable Physiology and Structural Botany
—Rev. Professor Henslow, M.A.

The French Language—C. J. Dellie, Esq.

The German Language—Rev. Dr. Biallo-
Blotzky.

The number of candidates who presented themselves at this examination was forty; and

of these the following have passed, and are alphabetically arranged in two divisions:—

| FIRST DIVISION. | | Colleges, &c. |
|----------------------|------------------------|---------------|
| William Allen ... | St. Cuthbert's, Ushaw | |
| P. P. Carpenter ... | Bristol and Manchester | (York) |
| T. Charlton ... | St. Cuthbert's, Ushaw | |
| Thomas Clark ... | Highbury | |
| John Coupe ... | St. Mary's, Oscott | |
| S. C. Davison ... | University | |
| C. N. Hall ... | Highbury | |
| W. H. Herford ... | Manchester (York) | |
| Thomas Hunton ... | University | |
| John Kendall ... | Manchester (York) | |
| T. T. Longman ... | St. Mary's, Oscott | |
| Arthur Lupton ... | Manchester (York) | |
| Samuel Newth ... | University | |
| G. V. Smith ... | Manchester (York) | |
| Henry Watts ... | University | |
| B. B. Woodward ... | Highbury | |
| Hale Wortham ... | King's | |
| William Wrennall ... | St. Cuthbert's, Ushaw | |
| Thomas Wright ... | St. Cuthbert's, Ushaw | |

SECOND DIVISION.

| | |
|--------------------|-----------------------|
| David Davis ... | Manchester (New) |
| Thomas Donohoe ... | University |
| Thomas Foster ... | Bristol |
| William Grant ... | St. Cuthbert's, Ushaw |
| John Kennedy ... | St. Mary's, Oscott |
| F. Kingston ... | King's |
| Adolphus Levy ... | University |
| E. M. Marum ... | Carlow |
| Joseph Mullens ... | University |
| J. W. O'Beirne ... | Carlow |
| T. D. Philip ... | University |
| F. H. Rankin ... | Manchester (York) |
| J. I. Taylor ... | Carlow |
| S. J. Wilde ... | King's |
| James Wilding ... | St. Cuthbert's, Ushaw |
| Charles Wills ... | Homerton |

At a meeting of the Senate, on the 26th ult., the degree of M.A. in logic, moral philosophy, philosophy of the mind, political philosophy, and political economy, was conferred on Charles James Foster, B.A., University College, who had passed a distinguished examination in political economy.

DUBLIN.

June 6.

The successful candidates for Fellowships and Scholarships were declared yesterday:—Mr. George Salmon and Mr. William Roberts were elected Fellows. Mr. George Longfield obtained first, and Mr. William Atkins second (Madden's) prize.

BIRTHS AND MARRIAGES.

BIRTHS.

Or Sons.—The Lady of

Ainalie, Rev. Gilbert, D.D., Master of Pembroke College, Cambridge.

Berners, Rev. Ralph, Langham-place.

Berry, Rev. W. Windsor, the Vicarage, Stanwell.

Buswell, Rev. W., r. of Widford.

Cuning, Rev. J., Chudleigh.
 Darnell, Rev. D., King's College School, Nassau.
 Gepp, Rev. G. E., Ashborne, Derbyshire.
 Hare, Rev. T., Plymouth.
 Harries, Rev. T. K. Warren, r. of St. Thomas, Haverfordwest.
 Harrison, Rev. J. N., v. of Langharne.
 Hildyard, Rev. Fred., Aylham, Norfolk.
 Ilbert, Rev. P., Quai House, Kingsbridge.
 Maurice, Rev. F., chap. to Guy's Hospital.
 Parry, Ven. Thomas, M.A., of Balliol College, Oxford.
 Rokeby, Rev. H. R., Oxendon, Northamptonshire.
 Sladen, Rev. E. H. M., M.A., of Balliol College, Oxford.
 Stanhope, Rev. C. S., Weavenham, Cheshire.
 Wollen, Rev. James, twins, (a boy and girl.)

OF DAUGHTERS—The Lady of

Becher, Rev. J. D., Norwood Park, Northamptonshire.
 Bree, Rev. R. S., v. of Tintagel, Cornwall.
 Bromby, Rev. J. E., Mortimer House, Clifton.
 Clayton, Rev. W. J., Birchanger, Essex.
 Cobden, Rev. Halstead, 34, Cavendish-square.
 Connolly, Rev. J. C., Woolwich.
 Coope, Rev. J. R., M.A., r. of Bucknell, Salop.
 Cutler, Rev. Richard, Master of Dorchester Grammar School.
 Daubeny, Rev. H. W. B., Vicarage, Hannington.
 Foster, Rev. Henry, Chichester.
 Garbett, Rev. James, Clayton Rectory.
 Gooch, Rev. William, Stainton in Cleveland.
 Gorle, Rev. J., M.A., Sheldon, Warwickshire.
 Green, Rev. William, Charlton, near Workaop, Notts.
 Hitchings, Rev. James, v. of Wargrave, Berks, (still-born.)
 Hutchinson, Rev. B., Whitchurch, Salop.
 Jennings, Rev. J., St. John's, Westminster.
 Kirby, Rev. R., La Forte Imbault, France.
 Langdon, Rev. G. H., v. of Oving, Sussex.
 Lenny, Rev. C., Ramsgate.
 Lyons, Rev. John, West Bank, Bolton.
 Murray, Rev. D. Rodney, r. of Brampton Bryan, Herefordshire.
 Portman, Rev. F. B., M.A.
 Robinson, Rev. R. B., c. of Lytham.
 Rooke, Rev. G., M.A., and late Fellow of Merton College, Oxon.
 Scobell, Rev. J. S., v. of St. Kew, Cornwall.
 Strange, Rev. W. A., M.A.
 Street, Rev. G. C., (still-born.)
 Sydenham, Rev. J. P., Bickleigh Parsonage, Devon.
 Thomas, Rev. G. J., Leamington.
 Wallace, Rev. G., Precincts, Canterbury.
 Williams, Rev. A., the Parsonage, Cornwall.
 Wilson, Rev. H. J., r. of Collingbourne Ducis, Wilts.

MARRIAGES.

Baldwin, Rev. J., to Elizabeth, only child of the late W. Atkinson, Esq., of Dalton, Lancashire.

Bayfield, Rev. B., M.A., of Cath. Hall, Cambridge, to Elizabeth, y. d. of J. Waterhouse, Esq., of Wellhead, near Halifax.
 Bicknell, Rev. H., to Christine, d. of D. Roberts, Esq., R.A.
 Broad, Rev. J., Incumbent of St. George's Church, Newcastle-under-Lyne, to Charlotte, second d. of Mr. Wright, of the Parade, Northampton.
 Browell, Rev. J., M.A., of Exeter College, to Ellen Elizabeth, only d. of the late Thomas Davis, Esq., of Portway House, Westminster.
 Browell, Rev. W. R., r. of Beaumont, Essex, to Emma Matilda, e. d. of T. T. Walton, Esq., of Bristol.
 Brown, Rev. F., r. of Nailsea, Somersetshire, to Caroline Harriet, y. d. of the Rev. Latham, Coddington.
 Christie, Rev. R. C., r. of Fretherne, Gloucestershire, to Penelope, second d. of Henry Ellis, Esq., of Eccles-street, Dublin.
 Coxwell, Rev. W. R., r. of Dowdeswell, Gloucestershire, to Charlotte Skinner, only d. of F. Nicholls, Esq., London.
 Croome, Rev. T. Boys, B.A., r. of Rendcombe, Gloucestershire, to Mary Forbes, only d. of H. Iveson, Esq., of Blackbank, Yorkshire.
 Despard, Rev. G. Pakenham, to Emily, y. d. of the late Major Coffin.
 Edwards, Rev. J. F., r. of Holme, to Jane, fourth d. of the late John Morse, Esq., of Swaffham.
 Elliott, Rev. W., c. of St. Mary de Lode, Gloucester, to Elizabeth Harriet Goldwyer, of the Lower Crescent, Clifton.
 Field, Rev. S. P., B.A., to Harriette Sophia, d. of the Rev. J. Westerman, M.A., v. of Finchfield, Essex.
 Firth, Rev. W., r. of Lettcomb Bassett, Berks, and one of the Lecturers of St. Martin's Church, Oxford, to Harriett, only d. of Mrs. and the late Mr. W. Smith, of Lettcomb Bassett.
 Frost, Rev. P., to Jennett Louisa, d. of Richd. Dixon, Esq., of Oak-lodge, Finchley.
 Gibbons, Rev. T., of Tavistock, to Miss Hughes, d. of Lady Hughes, and sister of W. Hughes, Esq., barrister, Launceston.
 Grain, Rev. C., B.A., of Pembroke College, Cambridge, to Isabella, third d. of the Rev. H. Finch, r. of Little Shelford, Cambridgeshire.
 Greenstreet, Rev. W. G., M.A., of Christ's College, Cambridge, to Elizabeth Jane, e. d. of John Fletcher, Esq., of St. Michael's Mount, Toxteth Park, near Liverpool.
 Highton, Rev. H., M.A., Fellow of Queen's College, Oxford, to Elizabeth, second d. of James Paxton, Esq., surgeon of this city.
 Kirkman, Rev. T. P., p. c. of Croft, Lancashire, to Eliza Anne, y. d. of the late Mr. William Wright, of Runcorn, Cheshire.
 Linton, Rev. Hewett, v. of Nassington, Northamptonshire, to Catherine, y. d. of Michael Atkinson, Esq., of Lincoln.
 Middleton, Rev., W. J., M.A., c. of Brompton, to Ann, e. d. of the late Rev. Thomas

Hartland Fowle, M.A., v. of North Otterington.
 Nicolay, Rev. Charles Grenfell, to Mary Ann, d. of H. B. Raven, Esq., of Sloane-street.
 Noel, Rev. A. W., to Lucy Elizabeth, e. d. of Captain William Norris Tonge, R.N., of Alveston.
 Parker, Rev. W., c. of Friern Barnet, to Eliza, d. of Thomas Fowles, Esq., of Guildford-street, Russell-square.
 Platten, Rev. Thomas, M.A., of Saffron Walden, Essex, to Marianne, e. d. of the late Rev. John Brett, of Dersingham, in Norfolk.
 Rawes, Rev. W. F., of Watford, to Henrietta,

only d. of the late R. A. Cottle, Esq., of Hampton, Middlesex.
 Rice, Rev. Horace Morgan, r. of Louth Hill, Cornwall, to Emily Beatrice, y. d. of Rear-Admiral Dick.
 Sharpe, Rev. S. C., B.A. of Christ's College, Cambridge, and c. of Bishop's Tawton, North Devon, to Maria, y. d. of the late Mr. Joseph Foster Palmer, of Olney.
 Spurgin, Rev. John, v. of Great and Little Stockham, to Elizabeth, second d. of the late Richard Dix, Esq., of Smallburgh, Norfolk.
 Smith, Rev. W., to Hannah, e. d. of Mr. Grierson.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS of respect have been recently presented to the following clergy:—

Rev. W. H. G. Armstrong, curate of Uttoxeter, a purse containing fifty guineas.
 Rev. J. C. Atkinson, curate of Brockhampton, a piece of plate.

Rev. R. Bassett, incumbent of Gorton, near Manchester.

Rev. Wm. Batchellor, curate of Chilcompton, Somerset, a richly-bound Polyglott Bible and three silver salvers.

Rev. Thos. Beyan, curate of Chittlehampton, Devon, a handsome silver tea-kettle.

Rev. J. C. Boddington, incumbent of Horton, near Bradford, Yorkshire.

Rev. V. K. Child, curate of St. Botolph, Bishopsgate, a silver candelabrum of the value of 140l.

Rev. Rob. Jarratt, vicar of Wellington and West Buckland, Somerset, a silver salver, weighing two hundred and two ounces, and a folio Bible and Prayer-book.

Rev. F. K. Leighton, vicar of Great Ilford, Essex, a handsome Bible.

Rev. Wm. Morgan, incumbent of Christ Church, Bradford, Yorkshire, a silver tea service, a set of china, tea tray, dessert knives, forks, and plates, and a study chair.

Rev. C. A. St. John Mildmay, rector of Chelmsford, a gold pencil case, by the poor who attend his weekly lectures.

Rev. T. Storer, late curate of St. Martin's, Leicester.

Rev. H. Windsor, curate of Exton, Lincolnshire, a silver tea service.

Rev. H. W. Wright, incumbent of St. John's, Newcastle-upon-Tyne.

BERKSHIRE.

The ceremony of laying the first stone of Shaw new church, near Newbury, took

place on the 1st of June, in the presence of a large number of spectators. The procession to the spot left the rectory headed by the rector and several clergy in their robes; the rector, after delivering a suitable address, performed the ceremony of laying the first stone.

The Visitation of the Venerable the Archdeacon of Berks was held in the church of St. Helen, Abingdon, on May 27. The attendance of the clergy and churchwardens was very numerous, and afforded ample evidence of the high respect entertained for the Archdeacon. A most eloquent and forcible sermon was preached on the occasion by the Rev. Mr. Burgess, Vicar of Streatley.

A memorial having been presented to the Queen through Sir H. Wheatley, in behalf of the fund for providing a clergyman's house for the new district at Knowl Hill, Berks, her Majesty was graciously pleased to give the munificent donation of fifty guineas.

BUCKINGHAMSHIRE.

Prince Albert has been pleased to present 50l. annually to Eton College, as a prize for that boy who shall be the most distinguished in the school in a knowledge of modern languages. All the details respecting the distribution of this handsome prize will be left to be arranged by the provost and the head master, Dr. Hawtrey.

CHESHIRE.

The Lord Bishop of the diocese held his visitation at St. Peter's church, on the 31st of May, which was attended by a large body of the clergy.

CUMBERLAND.

REBUILDING OF ST. MICHAEL'S CHURCH, STANWIX.—The old church here having

become dilapidated, and too small for the increased and increasing population, the corner-stone of a new church, in the early English style, intended to accommodate five hundred and forty persons, was laid on the 1st of June, by the Lord Bishop of Carlisle, attended by the Rev. Thos. Wilkinson, vicar of Stanwix, and most of the clergymen of the city and neighbourhood.

REBUILDING OF WREAY CHAPEL, NEAR CARLISLE.—On Monday, the 17th of May, the foundation-stone of this chapel was laid by the Rev. Richard Jackson, the incumbent of the chapelry, which forms part of the extensive parish of St. Mary's, Carlisle.

DERBYSHIRE.

The foundation-stone of a new church, to be erected at Matlock Bath was laid on the 9th of June, with the usual ceremony.

DEVONSHIRE.

Her Majesty the Queen Dowager has directed to be forwarded to the Rev. Thos. Young, Incumbent of Salcome, the sum of 10*l.* as a contribution from her Majesty, towards the erection of a new church at that place.

A new school-room, intended to hold three hundred children, is in progress of erection at North Molton.

DURHAM.

The Hon. and Rev. Gerald Wellesley has given the sum of 200*l.* towards the erection of Deptford new church, Durham. The Bishop of Durham has subscribed 100*l.*, and Viscount and Viscountess Chelsea and Viscount Dungannon are handsome contributors to the same laudable object.

ESSEX.

BRAINTREE CHURCH-RATE.—In the Consistory Court, on June 11, Dr. Lushington said, that, in this case, (which was an application for a monition against the parishioners to compel them to meet in vestry and make a church-rate,) he had examined carefully the proceedings reported to have taken place before the Dean of Arches, in the "Headcorne case," and it appeared to him that the two cases stood altogether on the same footing, and, being so, he considered himself bound to follow the authority of the superior court. At the same time he thought it right to mention, that he had some doubt of the propriety of requiring in the decree the vestry to meet at a fixed day and hour. The learned Dean of the Arches probably acted very much on the precedent in the book recently published (by Archdeacon Hale), but he (Dr. Lushington) did not know that precedents a hundred years old, contained in that book, could be followed in all cases. He thought that there might be some difficulty if he granted a decree in the terms of the motion, fixing a particular day and hour ;

he thought it might be sufficient to call upon the vestry to meet at a convenient time, and that that would be the safer proceeding.—Decree granted against the parish.

On Whit Sunday, a chapel was opened, under the sanction of the Lord Bishop of London, at Chigwell-row. It has been constructed under the roof of a large barn, capable of containing two hundred persons, on the verge of Hainault Forest, two miles distant from the parish church, or any other church in its vicinity, with a population of three to four hundred cottages surrounding it. This little church has arisen entirely at the suggestion of the present curate of the parish, the Rev. J. Harding. He was chiefly assisted by Messrs. Bridgers, of Chigwell, who contributed the pulpit, reading-desk, and pews; to the Rev. Charles Boyd Abdy, who presented a handsome old panel, containing the Commandments, the Lord's Prayer, and Belief; and to Mr. Hall, the miller, Chigwell-row, for an antique escutcheon of the royal arms.

Through the exertions of the rectors of Chelmsford and Springfield, the Rev. C. A. St. John Mildmay and the Rev. A. Pearson, a provision is made for the religious instruction of the numerous body of men engaged in the railroad works, and their families. The Rev. C. T. James, late curate of High Roding, has for that purpose been appointed chaplain.

On June 9, the first stone of the new episcopal chapel, at Writtle, was laid by the worthy rector, the Rev. Dr. Penrose, attended by the churchwardens and many of the principal inhabitants of the parish.

At Romford, on June 8, Henry Gilburn, keeper of the Romford toll-gate, was summoned for demanding toll from the Rev. F. Ward, a Wesleyan minister, when proceeding to his duties on a Sunday. Mr. Ward contended that, as he was proceeding to Brentwood, where he had been regularly appointed to preach, it was his "usual place of worship," and he produced a vast number of authorities to shew he was exempt. After a long argument, the bench decided that the exemption extended only to the limits of the parish, and if he went out of the parish he was liable.—*Essex Herald.*

Sir H. Mildmay, Bart. and Lady Mildmay have given a piece of land for the site of a new church, at Springfield. Sir J. T. Tyrell, Bart., M.P., Sir W. Beauchamp, and Lady Procter, have given donations of 20*l.* each towards defraying the expenses of the erection of the building; and Mrs. and Miss Bramston have contributed 75*l.* in furtherance of this desirable object.

HEREFORDSHIRE.

A fortunate discovery has been made in Hereford cathedral, by Mr. Cottingham, the architect, by which the tower, which is alarmingly cracked in the walls, with its

immense superincumbent weight, has been prevented from falling, and crushing the mighty fabric in one general ruin.

KENT.

His Grace the Archbishop of Canterbury consecrated the new church at Dunkirk, on June 17th, in the presence of Lord Sondes and a great number of the leading clergy of the county. His Grace holds a confirmation in various parts of his diocese next month.

LANCASHIRE.

ST. THOMAS'S CHURCH, LYDIATE, PARISH OF HALSALL.—This new church, to which the patron of the living of Halsall, R. B. H. Blundell, Esq., has contributed the munificent sum of 500*l.*, has been built at Lydiate Cross, and affords accommodation for the inhabitants of the townships of Downholland and Lydiate. The church is a plain yet handsome edifice, for 500 persons, 200 sittings being free. It was built of stone, by Messrs. S. Holme and Co., of Liverpool, to whose liberality the inhabitants are indebted for many conveniences beyond what were stipulated for in the contract. Service has been performed in the church by licence for some weeks, and all the pews have been let. The church was consecrated on the 4th of June, by the Lord Bishop of Chester. A great number of the neighbouring clergy, gentry, and inhabitants were present, and after a sermon by the bishop, a large party adjourned to a collation at the residence of R. Bryan Smith, Esq., to whose indefatigable exertions in obtaining subscriptions, and activity in superintending the building, much of the success of the undertaking is to be attributed. The same gentleman has since presented it with an organ.—*Abridged from the Liverpool Courier.*

John Gladstone, Esq., Fesque, who recently built a church at his own cost in Leith, is now about to build another church in Liverpool, to contain 1000 sittings, 100 of which are to be free for the accommodation of seamen, and 50 for the aged and infirm poor. The endowment from the worthy gentleman will be 2000*l.*, which it is expected will produce 100*l.* per annum. The church is to be lighted with gas, and, including the price of the land (about 1300*l.*), the whole cost will be 5000*l.* It is Mr. Gladstone's intention to build a house for the minister, with two schools for the children of the neighbourhood.

The patronage of the parish church of Farnworth and Kersley, near Bolton, Lancashire, has lately been purchased by the Hulme trustees, and the living endowed by them with 3000*l.* In furtherance of the same object, the munificent sum of 1000*l.* has been contributed by T. B. Crompton, Esq., of Farnworth, in addition to his numerous other benefactions to the place.

On Saturday, June 12th, while the Bishop

of Chester was holding a confirmation at Wigan church, an alarm was given that one of the galleries was giving way, and in the rush from the edifice an aged female was squeezed to death, and several other persons severely injured.

The subscriptions for providing additional churches in Manchester amount to the sum of 46,000*l.*

Lord Wilton has contributed the very munificent sum of 600*l.* in aid of the funds of the Manchester and Eccles Church-Building Society.

LINCOLNSHIRE.

The Very Rev. Archdeacon Goddard made a visit to Stamford, on the 7th of June, and investigated the difference between the Rev. Woolley Spencer and his parishioners, respecting a demand of ten guineas for each burial in the catacombs under the new church of St. Michael. The archdeacon said the parishioners were perfectly right in resisting the demand, which was without a shadow of law or justice; the books and other documents of the parish proving clearly that for 180 years the only fee taken for burial in the church has been a small one by the churchwardens, and which has been applied in mitigation of the rates. The Rev. Woolley Spencer, the rector, declined meeting the archdeacon.—*Stamford Mercury.*

CHURCH-RATES, LAY BAPTISM, AND PEWS.—At the late archidiaconal visitation at Boston, Archdeacon Goddard, in a luminous charge, insisted upon the legality of church-rates, and declared that now the law was clear on that point. He advised the churchwardens, if necessary, of themselves to lay a rate, and to proceed against the majority of the recusants by articles in the ecclesiastical courts, where the judges would condemn the recusants to pay a fine equal to a sufficient rate, or a fine and costs; and distinctly condemned the voluntary system. In the archdeacon's opinion those persons have not a highly purified conscience, who, having received an abatement of rent on account of church-rates—(a legal charge as much as that for repairing a bridge—as much as a war tax, or a window tax)—endeavour to defraud either the church or the landlord. He was of opinion that the validity of lay-baptism applies only to cases of immediate danger and necessity, and to those only who have lived and died in the church: and he alluded to the unreasonableness of the dissenters in insisting upon the right of burial in the church, in the case of an individual who had been baptized, had received the sacrament, worshipped, lived and died in a dissenting communion; and recommended the clergy to come forward and assist Mr. Escoff in bringing the case of the validity of lay baptism, as a church question, before the very highest tribunal.

With reference to pews, he declared it was not only unjust, and in the highest degree sinful, but illegal, that one or two individuals (rich and proud in a place where all such distinctions ought to be forgotten) should occupy a large square pew, whilst whole families, with their servants, were utterly excluded from the church.

MIDDLESEX.

WELSH CHURCH FOR THE METROPOLIS.—A meeting of noblemen and gentlemen connected with the principality of Wales, was held lately at the Thatched-house Tavern, for the purpose of opening a subscription to defray the expense of erecting a church in the metropolis for the performance of divine service in the Welsh language. Earl Powis was in the chair, and Sir Benjamin Hall, Bart., was appointed treasurer. The subscriptions altogether exceeded 1,400*l*.

THE QUEEN DOWAGER.—In addition to the munificent donation by her Majesty the Queen Dowager, of 2,000*l* to "The Colonial Bishops' Fund," we have been informed that her Majesty, hearing of the exhausted state of the funds of "The Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels," has most graciously announced her intention of contributing to that society the liberal donation of 500*l*.

AUGMENTATION OF SMALL LIVINGS.—The Ecclesiastical Commissioners for England have determined to recommend the granting, out of the annual proceeds of suspended Canonries now accruing to them, of such augmentations as may be requisite to secure an average annual net income of 150*l*. to the incumbent of every benefice or church, with cure of souls, having a population amounting to two thousand, and being in the patronage of the crown, of any archbishop or bishop, dean and chapter, dean, archdeacon, prebendary, or other dignitary or officer in any cathedral or collegiate church, or of any rector or vicar, reserving to themselves a right to abstain from recommending such augmentation, in any case, in which, from special circumstances, they shall be of opinion that it is not expedient to do so. They have also determined to receive, for future consideration, any offer of a benefaction, to meet an augmentation, out of the funds at their disposal, of any benefice, whether in public or private patronage, having a like amount of population, and an average annual net income below 200*l*.

CHURCH RATES.—June 8th, a meeting of the vestry of Whitechapel was convened at the church, to "make a rate for the repairs of the church, and to pay the annuities depending thereon," and on other business. At nine o'clock, Mr. Perry, the churchwarden, took the chair, and in the outset stated his determination to hear all

parties, and to decide impartially on the strength of the opinions. A rate of three-pence in the pound was then proposed. The motion having been seconded, Mr. Rich proposed, as an amendment, that a penny rate be substituted for a threepenny rate, on the ground that various items set out in the churchwarden's account ought not to have appeared in it. Mr. Offer seconded the amendment, which being put from the chair, was carried, the numbers being, for the original motion, 123; for the amendment, 170; majority, 42.

On Sunday, May 30, the newly appointed bishop of Sodor and Man (Dr. Short) was consecrated at her majesty's chapel-royal, Whitehall. The Right Hon. Sir Robert Peel, and a great number of the nobility who usually attend the chapel were present.

In the Arches Court, on June 4, Sir Herbert Jenner gave judgment in the case of *Burder v. Speer*, in which the office of judge was promoted by Mr. John Burder, the secretary of the Bishop of Winchester, against the Rev. Welford Speer, perpetual curate of Thames Ditton, in the county of Surrey, for drunkenness, and the neglect and improper performance of his clerical functions. The sentence was suspension for three years, both official and beneficial, from the time the sentence is communicated to Mr. Speers, and he to be condemned in the costs.

The half-yearly examination of the Central Commercial School of the London Diocesan Board of Education was held in the School-house, Rose-street, Soho, on the 11th of June. The patron, the Lord Bishop of London, presided. The examination was conducted by the Bishops of London, Salisbury, and Sodor and Man, the Rev. Dr. Russell, the Rev. R. Burgess, and the Rev. F. C. Cooke, who expressed themselves highly satisfied with the general proficiency of the pupils.

The Archbishop of York has made the handsome contribution of 1000*l*. to the Colonial Bishops' Fund. Among the other recent noble donors are, the Duke of Northumberland, 500*l*.; Bishop of Chester, 200*l*.; Bishop of Clogher, 200*l*.; Bishop of Lincoln, 200*l*.; Lieut. General Thornton, 100 guineas; Earl of Onslow, 100*l*.; Lord Calthorpe, 100*l*.; Sir Robert Harry Inglis, Bart., M.P., 50*l*.; Lieut. General Sir Andrew Bernard, 25*l*.; the Earl of Jermyn, M.P., 25*l*.; and the Dowager Lady Mordaunt, 25*l*.

It appears from a statement put forth by the Female Servants' Home Society, that there are upwards of 107,000 women servants in London and the immediate neighbourhood; of which number from 12,000 to 18,000 are always out of place or changing places.

A meeting has been held in London for the purpose of founding a permanent institution for the protection and relief of in-

firm, destitute, and aged governesses. Their number exceeds 20,000. They are very inadequately remunerated. Resolutions were unanimously adopted.

From a parliamentary return just issued, it appears that the state grants to dissenters amount to 974,940*l.* 16*s.* 4*d.*

CHURCH EXTENSION.—The following sums have been raised by the Established Church within the last few years towards Church Extension:—

| | |
|--|---------|
| Metropolitan Church Building Fund | 120,000 |
| Bethnal-green ditto | 46,000 |
| Manchester ditto . (Old Fund) | 28,000 |
| Ditto, emanating with the Dean | 17,000 |
| Ditto, ditto, Rev. H. Stowell | 22,000 |
| Ditto, Miss Atherton | 10,000 |
| Birmingham Church Building Fund | 20,000 |
| Liverpool ditto | 20,000 |
| Bath ditto | 20,000 |
| Wolverhampton ditto | 30,000 |
| Islington Churches | 25,000 |
| Down and Connor Church Building Fund | 31,000 |
| Rotherhithe Churches | 16,000 |
| Ripon Church Building Fund | 16,000 |
| Church at Guildsborough | 7,000 |
| Ditto Old Swinford | 4,000 |
| Ditto Welshpool | 4,800 |
| Ditto Giggleswade | 4,800 |
| Ditto Darlington | 3,000 |
| Ditto St. Albans | 4,000 |
| Ditto Knightsbridge | 12,000 |
| Ditto Eastover | 5,000 |
| Ditto Claygate | 3,000 |
| Ditto Clapham | 6,000 |
| Ditto Croft | 6,000 |
| Ditto Horsham | 3,000 |
| Ditto New Town, Cambridge | 2,800 |
| Ditto Sidmouth | 3,000 |
| Ditto Twickenham | 3,500 |
| Ditto Windsor | 2,000 |
| Ditto Brigg | 1,500 |
| Ditto Castlewilliam | 1,500 |
| Ditto Fleetwood | 1,000 |
| Ditto Bagillt | 1,500 |
| Ditto Every-street, Manchester | 4,400 |
| Ditto Fulham | 2,100 |
| Ditto Newcastle | 2,500 |
| Ditto Ashby-de-la-Zouch | 2,000 |
| Ditto Norwood | 4,000 |
| Ditto Lichfield | 2,700 |
| Ditto Bridgewater | 6,000 |
| Ditto Coleraine | 1,500 |
| Ditto West Bromwich | 1,500 |
| Ditto Haniforth | 2,500 |
| Ditto Hasilbury | 1,300 |
| Ditto Lee | 1,500 |
| Ditto Cinderforth | 1,300 |
| Ditto St. Silas, Liverpool | 5,000 |
| Ditto Liverpool, not connected with the Church Building Fund | 10,000 |
| Ditto Hull | 6,000 |

£552,000

Hull Packet.

A general court of governors and subscribers to the Clergy Orphan Corporation was held on 29th May, at the Freemasons' Tavern, for the election of orphan candidates, and other business. Lord Kenyon was called to the chair, owing to the absence of the president, the Archbishop of Canterbury, who was engaged at another meeting. His Grace, however, arrived before the court closed. The number of orphans now in the schools is one hundred and forty-four. The girls are instructed in music and in French, as well as in such other branches of knowledge as may prepare them to become teachers in schools or governesses in families. The boys, besides being instructed in geography, history, and the elements of classical knowledge, are taught French and drawing, arithmetic, and the elements of geometry. At a proper age they are either apprenticed or placed in eligible situations provided for them by the society, which still continues to watch over the destinies of the orphans with anxious and amiable solicitude. The last year's income amounted to 5802*l.* 0*s.* 1*d.*; the expenditure to 5638*l.* 3*s.* 9*d.*; leaving a balance of 163*l.* 16*s.* 4*d.* in the hands of the treasurers. The apprenticing (separate) fund account exhibited an increase of 531*l.* 3*s.* 4*d.*; expenditure, 305*l.*; leaving a balance of 136*l.* 3*s.* 4*d.*; gross amount of stock funded in the name of the governors of the charity, 88,872*l.* 8*s.* 4*d.*

There is preparing, by order of the House of Lords, on motion of Lord Hillsborough, an extremely interesting return respecting the modern arrangements regarding the Protestant Establishment of Ireland—namely, a detailed return of all appointments to ecclesiastical benefices in Ireland since the passing of the act 3 and 4 Wm. IV. cap. 37, giving a description of the benefice, its value, names of the incumbents appointed, whether by presentation or by collation, by right or by lapse, and whether any division of the benefice has taken place in conformity with the act.

NORTHAMPTONSHIRE.

The late Samuel Brocksopp, Esq., of Peterborough, has by his will left 1000*l.* to the feoffees of the Peterborough charity estate, and directed the interest to be applied yearly to the poor of Peterborough and its hamlets, who are members of the Church of England. Mr. Brocksopp also bequeathed 50*l.* to the Peterborough Public Dispensary.

The Lord Bishop of Peterborough concluded a tour of confirmation throughout Northamptonshire and Rutlandshire, on the 12th ult., and during his progress confirmed 6777 persons. His lordship will commence his confirmations for Leicestershire early in July; the unsettled state of public affairs has been the sole cause why the days have not already been fixed.

NOTTINGHAMSHIRE.

The Duke of Newcastle has given a spacious piece of ground as a burial ground for Basford church, the cemetery of that sacred structure being inadequate to the wants of that populous neighbourhood. His Grace has also given a plot of land for the site of a new national school.

NOTTINGHAM.—CHURCH EXTENSION.—The first stone of a new parish church, to be built at Lenton, near Nottingham, was laid on June the 18th, by Mr. Wright, with the usual religious ceremonies, which were conducted by the Rev. G. Browne, M.A., Vicar of Lenton, and the Rev. C. Plumtre, M.A., Rector of Claypole. A new national school, adjoining the intended churchyard, is also erecting. Lenton is a vicarage in the gift of the crown, containing 4900 inhabitants, chiefly poor; and the old church, which is incapable of enlargement, affords accommodation for no more than 210 persons. The necessary funds are raising by voluntary contributions, of which Mr. Wright, of Lenton Hall, has subscribed the liberal sum of 2000*l.* (exclusive of the value of the site (800*l.*), which he has also given;) the Misses Wright, 500*l.*; Mr. J. Smith Wright, 105*l.*; Mr. Smith, (high sheriff for Nottinghamshire,) 100*l.*; Miss Evans, 100*l.*; Mr. H. Gally Knight, M.P., 100*l.*; Mr. Hannay, 50*l.*; Mr. Fisher, 50*l.*; Mrs. Killingsley, 50*l.*; Rev. C. Plumtre, 50*l.* The first stone of a new church was also laid a few weeks ago, at Carrington, a large village near Nottingham; to which good work an unknown donor has contributed 500*l.*, and the respected family of the Wrights, 650*l.*; the site being also given by Mr. Ichabod Wright, of Mapperley. An elegant new church is now building in Nottingham, and will be ready for consecration in August next; and during the last eighteen months a new church has been opened at Snenton, a populous parish adjoining Nottingham; and the interior of the ancient church of St. Mary, in this town, has been altered and enlarged so as to afford accommodation for 2000 persons, being an increase of 600 above the number who could formerly worship within its walls. These facts serve to prove that the important duty of extending the ministrations of our apostolic church is not neglected in this neighbourhood.

The Venerable George Wilkins, D.D., Archdeacon of Nottingham, held his annual visitation for the deanery of Retford, in the parish church, on the 27th of May. Prayers were read by the Rev. T. F. Beckwith, B.D., the vicar, and the sermon was preached by the Rev. W. Dobson, the vicar of Tuxford.

SOMERSETSHIRE.

The new School-rooms at Midsomer Norton have been opened. The children walked in procession to the parish church for divine service, when a suitable lecture

was addressed to the parents and children by the Rev. A. Wilkinson, minister of Downside, who is about to commence the erection of two school-rooms and a master's house in that district, for which the bishop of the diocese has liberally granted a piece of ground for a site.

The foundation-stone of a church, to be dedicated to St. John the Baptist, in East-over, Bridgwater, was laid on the 9th of June, by the Rev. John Moore Capes, Curate of Shipton-le-Moynes, Gloucestershire, at whose expense the church is to be erected.

On 3rd June, Ash Chapel of Ease, in the parish of Martock, Somersetshire, was consecrated by the Bishop of Bath and Wells. The collection obtained after the morning and evening services amounted to 88*l.* The chapel is a substantial building of Ham-hill stone, and provision has been made for 300 free sittings. The cost (including 1000*l.* for the endowment) is under 2000*l.*, nearly the whole of which (by the aid of liberal grants from the Incorporated and District Church Building Societies, amounting to 150*l.*) has been paid.

SURREY.

National, Infant, and Sunday Schools, for the education of 400 children in the principles of the established church, are now building in the district of Christ Church, Camberwell. The site, which is a valuable freehold, is in the Asylum Road, Old Kent Road, and is the gift of Sir Edward Bowyer Smyth, Bart.

SUSSEX.

HORSHAM.—On the 10th of June, the new church in this place, dedicated to St. Mark, was consecrated by the Bishop of Chichester. A sermon was preached by the Rev. Archdeacon Manning, after which a subscription, amounting to 70*l.* was collected. The church is a very handsome building in the pointed Gothic style. There is ample accommodation for the poor, there being about 500 free sittings, and as many private.

Some benevolent individual has forwarded to the Rev. J. S. M. Anderson, chaplain to the Queen Dowager, and minister of St. George's Chapel, Brighton, the munificent donation of 1000*l.*, to be distributed by him for the benefit of the town and country; and he has accordingly appropriated it in aid of the various charities.

WARWICKSHIRE.

The patronage so heartily given by our late beloved diocesan to the Birmingham Church Building Society has been already promised with equal warmth by his successor, the newly-appointed Bishop of Worcester. His lordship has intimated his willingness to preside at a public meeting in behalf of the society, and to further

its interests by any means within his power, at the earliest possible period after he shall have been enabled to enter upon his residence at Worcester. The consecration of St. Mark's Church, which is a beautiful ornament to Summer-hill, now only awaits the arrival of his lordship; and it is hoped that the bishop will himself at the same time lay the foundation-stone of St. Luke's, in the Bristol-road, the preparatory work of which is about to be immediately commenced.—*Birmingham Gazette*.

WILTSHIRE.

SALISBURY DIOCESAN BOARD OF EDUCATION.—A meeting of the standing committee of this board was held, on June 8, in this city, the Ven. Archdeacon Lear in the chair. There was also present Archdeacon Macdonald, Hon. and Rev. C. A. Harris, Rev. N. Smart, Rev. R. M. Chatfield, Rev. F. W. Fowle, Rev. G. Pugh, Rev. F. Dyson, Rev. R. Moore, and Rev. W. E. Hony. The secretary brought forward some queries as the heads of examination for candidates for exhibition in the training schools at Salisbury and Winchester, and other matters relating to pupils in training. An application for aid in building a school-room, at Baydon, was read, and the committee resolved to recommend to the quarterly meeting of the board to make as liberal a grant as their funds would admit, in order to encourage the great liberality of the parishioners, and especially the farmers, who have subscribed most handsomely towards this excellent work. At the next meeting of the board, on the 13th of July, exhibitions to the training-schools for mas-

ters, at Winchester, and to that in Salisbury for mistresses, will be filled up.

CHURCH UNION SOCIETY.—Previous to the above-noticed meeting, the committee of the Diocesan Society for relieving distressed Clergymen and Parish Clerks, &c., held their quarterly meeting, at which numerous grants were voted. This truly excellent society is at present almost confined to the clergy for support; but its benevolent and laudable object should recommend it to the notice of the laity, upon whom those who have been worn out in the service of the church, without having had the opportunity of acquiring a maintenance for their declining years, appear to have an especial claim.

YORKSHIRE.

His Grace the Archbishop of York has been on a tour of confirmation throughout his grace's diocese, and has confirmed several thousands of children of both sexes.

The Hon. Sidney Herbert, M.P., is erecting a new church at Wilton, at his sole expense.

The Venerable Archdeacon Headlaws held a Court of Visitation, for admitting churchwardens, at Richmond, on Monday, the 7th, at Ripon, on the 8th, and at Hawes, on the 10th; and delivered a charge at each of those places to the churchwardens, on the duties of the office, which was listened to with marked attention; and he has since been requested by a great number of them to publish it.

The Lord Bishop of Ripon will visit the clergy of the archdeaconry of Craven on the 27th of July and following days, and of Richmond on the 2nd and 4th of August.

NOTICES TO CORRESPONDENTS.

RECEIVED: Monitor—Clericus Cestriensis—Christianus—Mr. Winning—Africanus—Dr. Wright—ἡ λαχίστος—J. S.—N. W.—Meleager.

M. W. is in type, but could not be got into this Number. So are F. K. and Africanus.

The Editor certainly does not profess to take notice of all his correspondents, if under that name are to be included all the authors who write to request that their works may be reviewed.

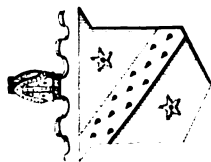
A correspondent inquires whether the officiating minister is authorized to change the words of the liturgy so as to make them applicable when he receives the communion himself. May it not be a question whether he should use any words?

The Editor cannot help congratulating one of his correspondents on the happy ignorance of the rules and practice of controversy which led him to suppose that a letter was thought unworthy of notice because it remained unanswered. Many persons would have inferred something very different.

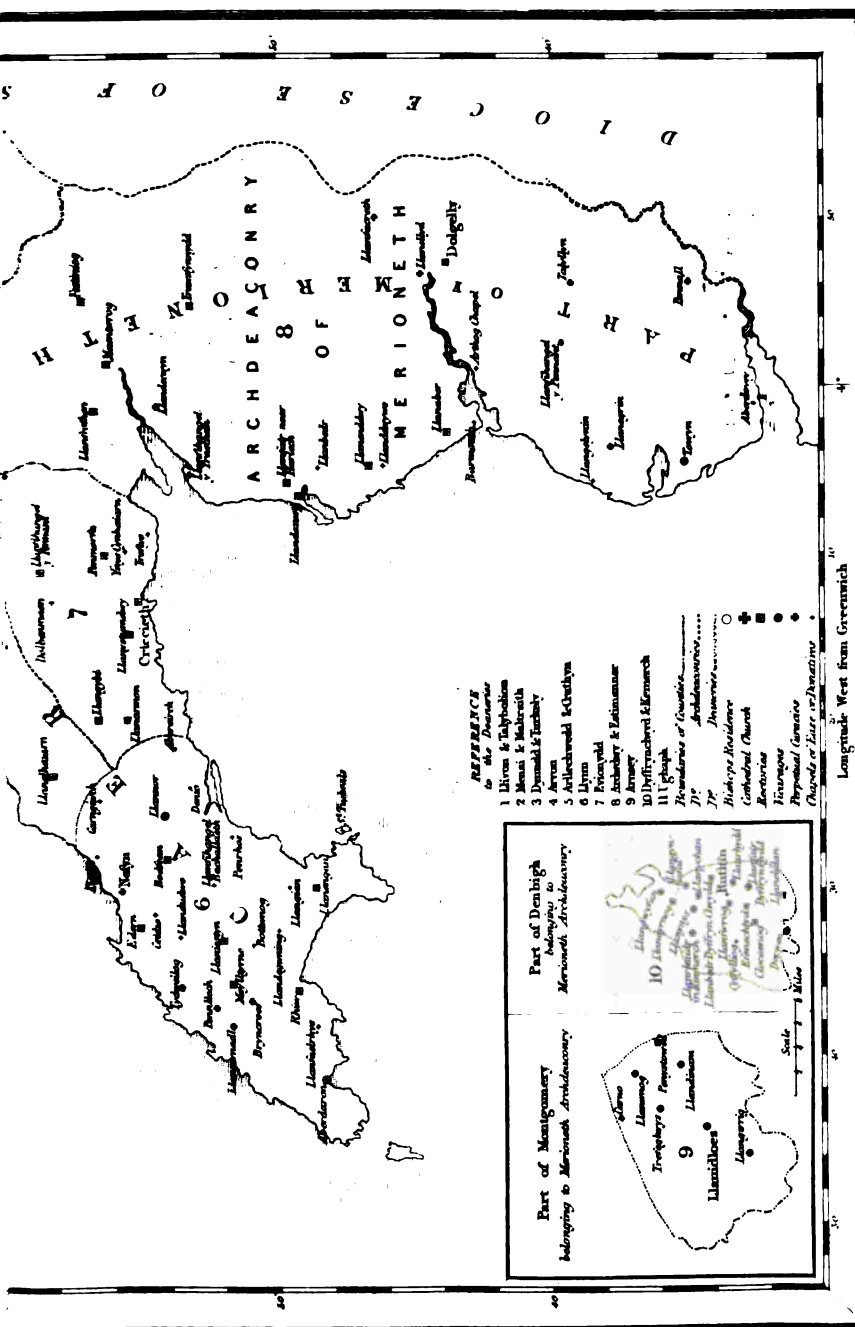
"Query" must of course be aware that even if the Editor considered it his place to reform the abuses and scandals of the church, or had more hope that parties whose offence is so public, not to say ostentatious, would care for such an exposure, yet he could not think of stating such particulars on the authority of anonymous notes.

The Editor is obliged to S. S. S. Will he be so good as to inquire at the Office, 13, Henrietta Street, Covent Garden, for a letter directed to those initials, with the name of the town which was post-marked on his letter?

Scale of English Miller



Arms of the Highw.



THE

BRITISH MAGAZINE.

AUGUST 1, 1841.

ORIGINAL PAPERS.

ON THE POEMS OF THE POOR OF LYONS.—No. V.

THE poetry of the Poor of Lyons is impressed with the notes or characteristics of that particular sect, which is strictly and properly so called.

In the first instance, Peter [de] Waldo formed a sort of association for voluntary poverty, charity, and the life of Christ. He obtained from Pope Alexander III. a (qualified) licence to preach the gospel, on the principles* of the four fathers, Ambrose, Austin, Gregory, and Jerome. This was in the March of 1179,† at the third Council of Lateran; when the pope embraced Waldo, and complimented him on his vow of poverty, but warned him and his *socii* not to preach except when requested by the priests to do so. Afterwards, a certain Bernard, a leader among the Poor of Lyons, applying to him, or rather to his successor, for the regular institution of his people as an Order of Religious, met with a refusal, on the ground (at least, the avowed ground) of certain superstitions‡ and scandals, and not of heresy. The record of these facts is in Moneta of Cremona, a grave authority,§ and in the valuable compilation called the Ursperg Chronicle. It is clear that in 1177, when Waldo (it is said||) first began to have associates (*propositi sui consortes*) in the profession of voluntary poverty, and to blame the misconduct of others by public and private admonition, no schism in discipline, or change of abstract doctrines, was agitated by them. But he and his *socii* re-

* Moneta apud Todd's Lectures, &c., p. 434.

† Vide Chron. Laudunense in Recueil des Histoires xiii. p. 682, 3, where that council is erroneously assigned to 1178.

‡ Such as the peculiar form of their sabots or sandals, the want of the tonsure, and the mixture of men and women together.

§ Moneta was professor of philosophy at Bologna, where he obtained such reputation, "that the ancient writers call him most famous throughout all the world, and many degrees superior to all others." But in 1218 he was so struck with the preaching of the Dominican Reginaldo, that he abandoned all to follow the institute of the Preachers.—Tiraboschi, *L.* 2, c. 31, vol. iv. p. 151. So great fame in an author unknown, and scarcely to be read in England, excites our surprise.

|| This date rests on the authority of the Chronicon Laudunense, very valuable as being cotemporary, but not otherwise of a high order. See above, p. 261, note.

garded the pope's injunctions only *modico tempore*, and then became disobedient, to the scandal of many, and their own ruin. . . . At this point, Dom Bouquet's extract from the Laudunensian Chronicle evaporates in dots, whether from the imperfection of the manuscript, or for other reasons, is not made apparent. But since we find the Lugdunensian brethren in treaty with the pope for institution as an order, and consequently in his obedience, under the guidance of one Bernard, and without the slightest allusion to Peter, the probable inference is, that the latter, with some of his *consortes* or *socii*, had before that time been expelled from France. It is expressed * by Stephanus de Borbone that Waldo himself *et sui* were expelled from Lyons, and withdrew into Provence and Lombardy, before the sect was adjudged schismatical by the pope in council—that is, before the bull of 1183. Therefore, the doubt previously raised (p. 262 and note) had better be entirely abandoned, and the personal excommunication of Peter and others by Jean Bellesmains (in 1181) received as a fact.

From this state of things it would seem as if, on the flight of Waldo, Bernard succeeded to the management of the fraternity, as an ostensibly orthodox one; and almost immediately afterwards made his overtures to the pope, probably Lucius III.† The refusal of the sovereign pontiff to sanction Bernard and the projected order of *Pauperes* disaffected the minds of the brotherhood to the Church, placed them in contumacy, and so called down the bull of Lucius in 1183, which cut them off from it. This opinion seems to follow naturally,—that the small and obscure portion of them who thought rightly on sacramentals and remained in communion, (having acquired the distinguishing appellation of *Siscidenses*,) were really the remnant of the aboriginal “*propositi consortes*” in the profession of “*paupertas spontanea*,” and had kept nearly to that type, which had in the first instance belonged to all. Their name may very possibly derive itself from *sescindo*, in reference to their withdrawing themselves from the main body of the *Pauperes*, when the latter proceeded to extremes. Since the inquisitor Sacconi states that *they do receive* (not merely that they are willing to receive) the sacrament, “*recipiunt sacramentum Eucharistiæ*,” we must infer that these people had never been cut off from the church, and, notwithstanding their peculiarities, were still in it.

The first stage of the affair being a catholic asceticism in all the Poor of Lyons, and the next (in order, but necessarily coincident in time with the third) a *sescidium* (?) of some among them who refused to follow ulterior courses, third in order comes their great and famous schismatic heresy, which condemned the corrupt state of St. Peter's church and its clergy, desired their moral reform, impoverishment, and separation from all things temporal; and meanwhile assumed to itself, under its own teachers, an independency in things spiritual and sacramental. Fourth, and lastly, arose the more violent Italian faction,

* De vii. Donis ap. Echard et Quetif, 1. p. 192. The epitome of his narrative in Durand and Martene, 5. p. 1777, ascribes to him the grave anachronism of describing the petition for institution (Bernard's), as made to Innocent III., who only began to sit in 1198. But the fault may rest with the epitomator.

† Who began to sit in August, 1181.

who denied that the existing church was any, and termed it Babylon, established no ministry for sacraments among themselves, and mitigated the strict rule of poverty.

The poems appear to possess the characteristics of the fraternity in its third and best known modification, that of the schismatical Lugdunensian Pauperes.

The broadest feature of that sect, and one fully displayed in its poems, was its devotion (almost exclusive) to the *Practical Moral*. Their great objects were the rule of living, a Christian discipline, and abstinence from the world, from sin and vanities, covetousness, ambition, and pleasure. To the prevalency of the Practical was, naturally, united that of the Positive. Railing accusation was not uppermost in their minds. To deny, to refute, to condemn, to overthrow, was no part of their spirit. It was nowise a polemical spirit. And while they wanted his bolder flights of intellect, they had not the bitter heart of the Reformer. Reproof, condemnation, and rejection were, with them, merely the unavoidable incidents to the rigid reformation of moral practice. The means by which "the soul* finds salvation" were the (auricular) confession of (mortal†) sins, chastisement and penance, fasting, almsgiving and fervent prayer. They taught that virginity is recommended, though not enjoined, by the law of Christ, generally, and without reference to special circumstances or duties;

Ma la novella (ley) conselha gardar vergeneta.

The voluntary and spiritual poverty, of which their founder set the example, was necessary to salvation; and they who kept to it, few as they might be, were all who could enter the kingdom of heaven. So much is expressly declared in the Noble Lesson. We shall do injustice to the Franciscan Spirituales if we confound their doctrine with this awful heresy. They simply maintained that all property whatsoever, even in victuals and drink, was forbidden to a Franciscan by the terms of his rule and vow, a question which merely concerned the Order, and not the Church generally, and only concerned the pope in his visitatorial capacity; and they never insinuated that a man was bound to become a Franciscan, or that the covenant of salvation was limited to their rule. But the Pauperes made their own extreme‡ rule the condition of all human salvation.

Even their points of doctrine were urged by them with practical ends, and with little speculation upon abstracted truth. Purgatory was impugned, in order to stimulate people "to do penance in *this present life*." If the clergy would have discontinued the sale of masses and trentals, and all such practices as emboldened men to postpone self-castigation, no argumentations would have been heard from them concerning the existence or non-existence of an Ignis Pur-

* Noble Lesson.

† The scholastic distinction between mortal and venial sins (which last did not require confession, as a condition of available repentance) is kept up in more than one of these poems.

‡ Hence it becomes a question whether the Lombard Pauperes had not, in the eyes of the genuine (or Lyons) pauperes, become children of perdition.

gatorius. So the invocation of Mary and the saints was rejected upon no doctrinal grounds, such as the unity of Christ's mediation, or the primitive tradition, or any other. But upon the practical grounds that the Saints were too far off to hear us, too much engaged with their own beatitude to mind our concerns, and their nature (like that of the deasters of Epicurus)

Semota ab nostris rebus sejunctaque longè.

Swearing oaths was in all cases strictly inhibited, and obedience to the letter of Christ's commandment enforced, as we read in these words—

The old law forbids only forswearing.*

The new law says absolutely not to swear,

And that more than yes or no should not be in your speech.

Monsieur Perrin had never read, or trusted that his readers had never read, the Noble Lesson; or he could scarce have quoted for ancient authority such a palpable effusion of Vaudois-Protestants as that which he calls the *Almanach Spirituel*,† in which public and juridical oaths are vindicated just as they are in the Homily of Swearing.

Whether or not this sect were looking forward (with the great prophet of their day) to a regeneration of the Roman papacy in a spiritual and angelic form, they acknowledged such a power, in principle, and in reference to the past. For their Noble Lesson in effect taught that all the popes, from Saint Peter to the time when Sylvester did homage to Constantine the Great, were invested with power from God to bind and loose.

Amid all the severe and pure precept by which they exhorted men to live the life of Christ, the Poor of Lyons dealt very sparingly in the topics on which modern divines are wont to expatiate. Little is said, if anything distinctly, on such matters as vicarious atonement, justification, regeneration, or saving faith. We do not merely desiderate the technical vocabulary of theologians, but all unequivocal allusion to such ideas. Remarks of this kind, made in such very imperfect possession of the genuine Waldic documents, either prose or verse, must be received with all due limitation. But the word *faith* does not seem to occur once in the poems, so far as yet printed; and the word *grace*, in its theological acceptance, not once, and only once‡ in any sense. We may be allowed to express something like indignation at the behaviour of Puritans, who (to serve certain arguments) could affect to identify themselves with men that must have been objects of their aversion. Forasmuch as their party were wont to vilify even the language of Melancthon and Arminius as Pelagian.

There remains, indeed, a grave question concerning the Poor of

* Noble Lesson, *vs.* 244—6.

† *Alm. Spir.* a l'expos. du 3me comm. cit. Perrin Hist. Vaud. p. 20. On this ground we have previously pronounced it most indubitably modern. Vol. xviii. p. 613. And see Dr. Todd's curious note upon it, above, p. 507.

‡ Noble Lesson, *v.* 227, where it is said the infant Jesus grew *per gracia e per eta*. The writer of this feels the delicacy of these negative statements, and hopes to be excused should an exception to them be detected by the industry of others.

Lyons, to be determined hereafter. It is, whether they used a reserve in preaching those points of the catholic faith which, being often misconceived, men are apt to wrest to their own destruction; or whether they were really of the Pelagian leaven? Nothing can be less likely than reserve in the preaching of itinerant enthusiasts. But it may be premature to decide this question positively, till their remains are completely published. A long passage of the Novel Sermon treats fully of these three,—man's will, his power, and his understanding, as the three requisites for perfect and holy living; combined with no intimation of their inherent weakness, and insufficiency to complete their work. So indistinct, also, is the passage in the Noble Lesson concerning the fall of man, that it leaves us in no little doubt whether we be not in actual Pelagianism. The words concerning the consequences of Adam's transgression,

El aquista a si mort, e a l'autre ensegador,

are not unambiguous; for the word *enseguador*, follower, may not only mean him who comes after in time, but an imitator, and may so let in the obnoxious dogma, "*Adæ peccatum exemplo posteris nocuisse, non transitu.*" And what follows increases our mistrust of the author's drift. His words are:—

"We find in this lesson that Adam was misbelieving in God his Creator. From this we may see that now they (men) are made worse. For they abandon God the Father Almighty, and believe in the idols to their destruction; which the law that was from the beginning forbids. It is called the law of nature, common to all people, which God did set in the heart of his protoplast, gave him the freedom of doing evil or good, but forbade him the evil, and commanded him the good. This may you well see, that it was ill kept, that we have left the good, and wrought the evil, as did Cain, the first son of Adam," &c.

If any formal doctrine can be elicited from these unbinged and inelegant sentences, it will perhaps be to the following effect:—"That the human race fell away from God by violating, each of them, his own implanted law of nature (that is, his conscience or moral sense), as Adam had in the beginning violated *his*. And so all have sinned in imitation of Adam, and in imitation of Cain, and as much of the latter as of the former." It is superfluous to say that such an interpretation yields rank Pelagianism.

The prose essays of the Poor of Lyons, such as the *Temor del Señor*, the *Tribulacions*, and the *Glosa Pater Noster*, being of uncertain, and perhaps long subsequent date, are not to be considered exactly on the same foot. But they are unsatisfactory on the points in question. Love and obedience, manifested in poverty, form their leading idea. The *Temor* does not contain a word calculated to dispel these misgivings; though Morland, pretending* to translate, has slipped in "attain unto grace" for "ascend unto the virtues." In the *Tribulacions* there is a passage sufficient to offend the least susceptible on these points. The writer begins it well enough:—"I do not say this as having confidence in my own strength." And proceeds:—"but I trust in our

* Those times were favourable to acts of daring impudence, which would now be out of the question. Though printed in double column, the subjects of "his Serene Highness Oliver" seldom turned their eyes to the text column, and would have been little the wiser for so doing.

Lord Jesus Christ, and in his *commandments*, which I bear in my heart, and in my hands, that is to say, in my works, the which make me strong." We feel provoked to ask, as St. Jerome did of Pelagius, *Christiani hoc est, an Pharisei superbientis?* The word "commandments," as here introduced, forcibly recalls to mind the Pelagian "*adjutorium legis*" or grace of revelation. The words *grace* and *faith* seem to be absent from these two tractates. But the case is different with the *Glosa Pater*, in which we read that the Lord "dwells in the saints by the inhabitation of grace," that we are "enlightened within by true faith," and that, "because we cannot do it without the Divine grace, we ought to pray, Thy will be done in earth as it is in heaven." It is true these words would not have sufficed to hold the astute Pelagians of antiquity, and will admit of equivocation: for Christ dwells in the minds of Christians by the revelation of his doctrine to them; their minds are enlightened by the belief of that doctrine; and, since mankind cannot live up to his will without the revelation of his law, we must pray that he will promulgate it as fully upon earth as in heaven. But, although these passages will not exonerate their author from the surmise of that heresy, if we have entitled ourselves to cast on him the onus of disproof, we perceive in them an orthodoxy of sound which some other productions of the sect appear to want.

With the doctrine of original sin, that of regeneration is taken away. Therefore the ancient Pelagians retained baptism as a positive ordinance, but could state no *rationale* of it. "I have already said (answered Celestius to Paulinus before the Council of Carthage) concerning original sin, that I have heard many members of the catholic church reject it, and some others maintain it; although that is a matter of inquiry, not of heresy. I have always said that children need baptism. What would he have more?" The only passages of Waldensian poetry that bear directly upon regeneration, seem to generalize and explain it away, in such a manner as to meet Pelagian views. In the first stanza of the *Quatre Semencz*, the Church of Christ collectively is termed, "His creature newly generated." And in the Noble Lesson we read—

E dis a li apostol que baptegesan la gent,
Car adonca comenczava lo renovellament.

Baptism was because of the renewal or renovation. But the context will be found to explain that renovation as being merely the promulgation of a new law, or revealed doctrine, to mankind in general. That bears a resemblance to the language* of Pelagius; who explained grace as the gift of natural morality, with the *adjutorium legis* or aid of divine revelation; and spoke of baptismal regeneration as a renewal of the whole church collectively. "*Ecclesiam esse sine maculâ et rugâ dictum est a nobis . . . quoniam lavacro ab omni maculâ et rugâ purgatur Ecclesia.*"

Supposing the case to be as there is some reason† to suspect, it will

* Vide Pelag. ap. Usher Brit. Eccles. p. 130, ed. 1687.

† The silence of all the old authorities, from Alanus down to the Tolosan inquisitors, on this head of heresy, will not rebut the suspicion. For it was one only discernible by close inspection of their vernacular or romance writings, into which no inquiry appears to have been instituted by any of their opponents.

become an ulterior question, from what sources of derivation, or by the operation of what causes, such a theology found its way among the Poor of Lyons? To that question no sort of solution will here be attempted. But it is hardly possible, after considering the matters that have been premised, to read the five heads of the Pelagian heresy, as it was taught in Sicily, without admiring the combination of pure Lugdunensian Pauperism with the main heresy of Pelagius and Celestius.

1. A man may be without sin, and may easily keep God's commandments.

2. An infant overtaken by death* while unbaptized, cannot rightfully perish, because he is born without sin.

3. A rich man, remaining in his riches, cannot enter the kingdom of God, nor unless he sell all his goods. Neither can his riches be of any use to him, even if he employ them in fulfilling the commandments.

4. It is altogether unlawful to take an oath.

5. The church here (i.e., on earth) is without spot or wrinkle.

Is Celestius come to Lyons? or are the Waldenses gone to Syracuse? The third article not only enjoins the action of Peter Waldo, but enounces, in similar terms, the damnatory propositions of the Noble Lesson. While the fourth, which is entirely irrelevant to the general objects of Pelagianism, and of a minute and special nature, was a characteristic of Waldism.

It would be a curious upshot of Waldensian controversies if it appeared that the old Puritans of the Calvinistic predestination, and modern ultra-protestants of both predestinations, had combined in fabricating an apostolical perpetuity and an apocalyptic witness out of a sect of Pelagians. That consideration affords a fresh motive for the examination and publication of the entire remains of the old sect; to which we look forward with eagerness. Here it may be well to remind the labourers in this pursuit, that, unless the citations from *the Wise Man* which have been† previously given can be traced to any verses of the Bible or its annexed Apocrypha, they must form an important subject of research. For they will then appear to indicate the existence of something like an apocrypha or spurious Scripture, peculiar to this sect, and ascribed to some eminent individual. But to whom? It is, in all respects, one of the most serious topics of investigation connected with Waldism.

The literal translation of the poems that have been spoken of will afford the reader some opportunity of judging what the real tone and temper of these high-wrought enthusiasts were, better than any testimony of others concerning them can furnish. They will here speak for themselves. The first of the poems was translated by Samuel Morland, neither learnedly nor honestly, and also from an incorrect

* Little as the matter of this proposition may now be controverted, the spirit of it, and the reason assigned, remain equally heretical.

† Vol. xviii. p. 605. Neither memory nor the Concordance has supplied anything that materially resembles them, but others may be more successful. They seem to imitate the New Testament style and ideas, rather than the Old.

copy. The others have not even been printed in an entire shape ; and those portions which have seen the light have not yet been presented to English readers. It has been thought desirable to make these versions exact, even to servility, and the sacrifice of elegance and idiom. Some few lines meriting particular notice and attention have been distinguished by the Italic character.

LA NOBLA LEYCZON, OR THE NOBLE LESSON.

On brethren ! listen to a noble lesson.
Often should we watch and be in prayer,
For we see this world to be near the *downfall*.*
Very careful should we be of doing good works,
For we see this world approaching to the end. 5
Well hast 1100 years been completed entirely,
Which was the hour written ; far we are at the
last time.

Little should we covet, for we are at the rem-
nant [of time].

Each day we see the signs come to fulfilment,
Increase of evil, and subtraction of good. 10
This is the perils that the Scripture saith.
The gospel relates, and Saint Paul also,
That no man who lives can know his end.

For this should we more fear ; for we are not
sure

If death will take us or to-day or to-morrow. 15
But when Jesus shall come to the day of judg-
ment

Each one will receive for payment in full,
Both they who shall have done ill, and they
who shall have done well.

But Scripture saith and we should believe it,
That, every man of the world, we shall keep
by two roads ; 20

The good shall go to glory and the bad to tor-
ment.

But whoso believes not this division
Let him look at the Scripture from the very
commencement,

Since Adam was formed until the time present ;
He there may find, if he have understanding, 25
That, to behold the remainder, the saved ; are
few.

But each person that wills to do well,
The name of God the Father should be at the
beginning,

And to call in aid His glorious dear Son
Son of Saint Mary, 30
And the Holy Ghost who gives us the good
way.

These three, the holy Trinity,
Should be prayed unto as one God,
Full of all wisdom, and of all power, and of all
goodness.

Him should we often pray and request 35
That he may give us fortification against the
enemy,

That we may conquer him before our end,

That is, the world and the devil and the flesh,
And may give us wisdom accompanied with
goodness

That we may know the way of truth 40
And keep pure the soul that God has given us,
The soul and the body in the way of charity,
According as we love the holy Trinity
And our neighbour, (for God has commanded
it)

Not only him who does us good, but him who
does us harm, 45

And have firm hope in the heavenly king
Who at last shall lodge us in his glorious hostel.
But he who doth not that which is contained in
this lesson

Shall not enter into the holy house.

But that is hard to be obtained by the wicked
people 50

Who too much love gold and silver,
And have the promises of God in contempt
And who keep not the law and the command-
ments,

Nor let them be kept by any good people,
But according to their power do hindrance
thereto. 55

And wherefore is this evil among mankind ?
Because Adam sinn'd from the very commence-
ment,

For he ate of the apple despite of command-
ment,

And made germinate to others the grain of evil
seed,

And obtain'd death for himself, and to the
others his followers. 60

Well may we say, that there he had a bad
mouthful.

But Christ has redeemed the good by his
passion.

But therefore we find in this lesson

That Adam was misbelieving in God his creator.

From this we may see that now they are made
worse, 65

For they abandon God the Father Almighty
And believe in the idols to their destruction,
Which the law forbids, that was from the be-
ginning ;

Law of nature 'tis called, common to all people
Which God set in the heart of his Protoplast, 70

Of doing ill or good gave him the freedom,
Forbade him the ill, commanded him the good.

* Chayon is the word in the original.

† These are the important lines alluded to above in p. 260.

‡ These comfortable words so delighted Morland that he put them in Italics, which he has done to no others, except proper names and citations.

This may you well see, that it was ill kept,
That we have left the good, and wrought the
evil ;
As did Cain the first son of Adam 75
Who slew his brother Abel, without any reason,
But because he was good
And had his faith in the Lord and not in [any]
creature.
So we may take example from the law of
nature,
Which we have^a corrupted, have pass'd the
measure, 80
Have sinn'd against the Creator and offended
the creature.
A noble law was that which God gave us,
In each man's heart did he place it written,
That he might read it, and keep it, and teach
rectitude,
And love God in his heart above every crea-
ture, 85
And fear and serve, not set measure thereto,
Since none is found in the Holy Scripture ;
Keep matrimony firm, that noble compact ;
Have peace with his brethren, and love all
other people ;
Hate pride, and love humility, 90
And do to the other as he would to be done to
him ;
And, that if he did to the contrary, he should
be punish'd for it.
Few were they who the law well kept,
And many were they who transgressed it
And abandon'd the Lord not giving him ho-
nour, 95
But believed the Demon and his temptation.
Too much they loved the world, and paradise
little,
And served the body more than the spirit.
Therefore we find that many perish'd by it.
So may we reprehend every man who says, 100
That God did not create people to let them
perish.
But let each one beware lest it happen, as to
them
Whom the deluge came and destroyed, the
felons.
But God made make an ark, in which he en-
closed the good.
So much was the evil grown, and the good
diminished, 105
That in all the world more than eight were not
saved.
Great example can we take from this sentence,
That we keep ourselves from ill, and do penance,
For Jesus Christ has said, and in Saint Luke it
is written,
That all those of us who do it not we shall all
perish. 110
But those who escaped, God made them a pro-
mise
That never in water should the world perish.
They increased and were multiplied.

Of the good which God did them few were
remembrant,
But acted so little from faith, and so great the
fear, 115
That they believed not well the word of their
Lord,
But feared that the waters would again drown
the world
And spoke of making a tower to withdraw
themselves thither,
And indeed commenced it according to what is
written,
And spoke of making it large, and so high and
so great 120
That it should reach into heaven ; but could
not do so much,
For it displeased God, and he made it appear to
them.
That great city had the name Babelonia ;
And now is call'd Confusion, for its wickedness.
Then was one language among the people, 125
But, that they might not understand each other,
God made division,
That they might not make the tower they had
begun.
The languages were scattered over all the
world.
Then sinn'd they grievously, abandoning the
Law which is the law of nature,
As it may be proved by the Holy Scripture, 130
That five cities perished which did evil ;
In fire and sulfur God condemned them ;
He destroyed the felons, and delivered the good ;
This was Lot, and those of his hostel, whom
the angel thence rescued ;
Four were they by number, but one condemned
herself, 135
This was the wife, for because she looked back
against commandment.
So is there great example to all the human race,
That they should keep themselves from what
God forbids.
In that time was Abraham, a man pleasing to
God,
And begat a Patriarch of whom were the
Jews. 140
Noble folk were they in the fear of God,
In Egypt they inhabited among other [and]
evil people ;
There were they oppress'd and constrain'd for
long time,
And cried to the Lord, and he sent them
Moses,
And delivered his people and destroyed the
other folk. 145
Through the Red Sea pass'd they, as through
a fine issue ;
But their enemies, who pursued them, there
perished all.
Many other signs God to his people did,
And fed them forty years in the desert, and
gave them the law,

* Whether this, combined with what precedes and follows it, be distinguishable from the Pelagian heresy, is a question of some moment, to which attention has been already invited. "Giving the good way," in v. 30, is clearly not an anti-Pelagian phrase.

In two stone tables he sent it by Moses, 150
And they found it there written and nobly ordained.

It shews there to be one Lord to all people,
And him ought they to believe and love with all the heart,

And fear and serve, until the day of the end.
And let each one love his neighbour like himself, 155

Console the widows, and support the orphans,
Give shelter to the poor, and clothe the naked,
Feed the hungry, and direct the wandering;
And His law very much ought they to keep,
And to its keepers promiseth He the kingdom celestial. 160

The serving of idols he placed in prohibition to them,

Homicides, adulteries and all fornication,
Lying and forswearing and false warranty,
Usury and rapine and evil covetousness,
Moreover avarice, and all felony. 165

To the good he promised life, and slew the bad.
Then was Justice in her domination,
For whoso transgressed and did amiss
Were killed and destroyed without pardon.

But the Scripture says, and very manifest it is, 170
That thirty thousand were they who remain'd in the desert,

Thirty thousand and more, according to what the law says,

Were they kill'd by sword, by fire, and by serpent;

And many others periah'd by the extermination,
The earth parted itself, and hell received them. 175

So may we repent ourselves of our great lethargy.

But they who did well the pleasure of the Lord
Inherited the land of promise.

Many were the noble folk after this fashion,
Such as was David and the king Solomon, 180
Isaiah, Jeremiah, and many other men,
Who combated and made defence for the law;
There was to God a people, elect out of all the world;

The foes who persecuted them were many round about;

Great example can we take from this lesson; 185
When they kept the law and the commandment,
God fought for them against the other people;
But when they sinn'd and did amiss

They were kill'd and destroy'd and taken by the other people.

So enlarged was the people and full of great riches 190

That it went to recalcitrate against its Lord;
Therefore we find in this lesson

That the king of Babelonia put them in his prison,

There were they oppress'd and constrain'd for long time,

And cried to the Lord, with the heart repentant. 195

Then he returned them to Jerusalem.

Few were the obedient that kept the law

And had the fear of offending their king.

But there were some folk full of so great falsity,

(These were the Pharisees and the other scribes) 200

That they kept the law, much show there was of it,

That people might see them, to be more honoured.

But little avails that honour which soon comes to a fall.

They persecuted the holy and the just and the good.

[They] with laments and groans prayed the Lord 205

That he would descend to earth to save this world.

For all the human lineage was going to perdition.
Then God sent the angel to a noble dame of the lineage of a king.

Nobly he saluted her, for that appertained to her.
Next he said to her "Fear not, Mary, 210

For the Holy Ghost is in thy company.
Of thee shall be born a son whom thou shalt call Jesus.

He shall save his people from that which it hath offended."

Nine months bare him in her womb the glorious virgin,

But that she might not be reprehended, she was the wife of Joseph. 215

Poor was our Lady and Joseph also.

But that should we believe, for the gospel has said it,

That in the manger they placed him, when the child was born,

In cloths they wrapp'd him, poorly was he lodged.

So may reprehend themselves the covetous and the avaricious, 220

Who are not willing to cease from amassing gold.

Many miracles were there, when the Lord was born;

For God sent the angel to announce to the shepherds,

And in the East appeared a star to the three men.

Glory was given to God in heaven, and on earth peace to the good. 225

But a little afterwards, he suffered persecution.

But the child grew by grace and by age,
And in divine wisdom in which he was instructed;

And he call'd twelve apostles, who are well named,

And chose to change the law which before he had given. 230

He changed it not, for it was abandoned,
But he renewed it, for it was ill kept;

And received baptism to give salvation,
And told the apostles to baptize the people;

For then commenced the renovation. 235

The old law well forbids fornication and adultery,
But the new forbids to look and to desire.

The old law authorizes to part matrimony
And that a bill of repudiation should be given,

But the new, not to take her who is relinquished; 240

The old law curses the womb which hath not borne fruit,

But the new advises to keep virginity.
And that no one should divide what God has
sited.

The old law forbids only screwing,
But the new says absolutely not to screw, 345
And that more than you or me should not be in
your speech.

The old law commands to fight the enemies and
render evil for evil,

But the new says, "do not wish to avenge
yourself,

But leave vengeance to the king celestial,
And let live in peace those who do you ill, 350
And you will find pardon of the king celestial."

The old law says, "love your friend, and you
shall hate your enemy."

But the new says, "you shall do no more thus,
But love your enemy, and make them have
good who hate you,

And pray for your persecutors and accusers." 355

The old law commanded to punish ill-doers,
But the new says, "pardon all people

And you will find pardon of the Father Al-
mighty,

For if you pardon not, you shall not have sal-
vation."

No one should kill or hate any people. 360

But never ought we to scorn either the simple
or poor,

Nor hold cheap the stranger who comes from
another country,

For in this world we all are pilgrims.

But because we are all brothers we ought all
to serve God.

This is the new law which Jesus Christ has said
we must hold, 365

And call'd his apostles, and made command-
ment to them,

That they should go through the world, and
teach the people,

Jews and Greeks preach to the whole human
race:

And he gave them power over the serpents ;
They cast out the demons, and healed the in-
firm, 370

Resuscitated the dead, and cleansed the leprous,
And did to others as He had done to them.

Of gold nor silver were they not possessors,
But with living and clothing held themselves
content,

Loved one another, and had good peace. 375
Then he promised the kingdom of heaven to
them,

And to those of us who hold spiritual poverty.*
But he who would know which they are, soon
should they be numbered

Who would be poor of their own accord.
And that which was to come he went to an-
ounce to them, 380

How he ought to die and to rise again,
And told them the signs and the demonstrations
Which ought to come before the finishing.

Many fine similitudes told he them and the
people,

The which are written in the New Testa-
ment. 385

But, if we will love Christ and follow his doc-
trine,

We ought to watch and read the Scripture.

There may we find, when we shall have read,
That Christ was persecuted only for doing good,

And raised up the dead by divine virtue, 390
And made see the blind who never had seen,

And cleansed the leprous, and made the deaf
hear,

And cast out the demons, doing all miracles.
And when he did most good, most was he per-
secuted.

They were the Pharisees who persecuted
him, 395

And those of king Herod, and the other clergy-
folk,

For they had envy because the people followed
him.

And, because the people believed in him and
in his commandments,

They thought to kill him and do it treacherously,
And spoke to Judah, and made compact with
him 399

That, if he rendered him to them, he should
have thirty silvers.

And Judas was covetous, and did the betrayal,
And gave up his Lord among the bad people.

The Jews were those who crucified him.
His feet and his hands fast they nailed, 405

And a crown of thorns on his head they placed.
Saying to him many reproaches, they blas-
phemed him.

He said he had thirst, with gall and vinegar
they drenched him.

Such were the torments bitter and dolorous,
That the soul parted from the body to save
sinners. 410

The body remained there hung up on the cross
In the middle of two thieves.

Four wounds they gave him, without [count-
ing] the other beating,

Then they gave him the fifth, to make the
complement.

For one of the cavaliers came and opened his
side ; 415

Then came out blood and water together mixt.
All the apostles fled, but one returned thither,
And was there with the Maries standing close
to the cross.

All had great grief, but our Lady greater,
When she saw her son dead, naked, in anguish
on the cross. 420

By the good was he buried, and guarded by
the felons.

He drew his own from hell, and rose up on the
third day,

And appeared to his own, as he had said to
them.

Then had they great joy, when they saw the
Lord,

And were comforted, for before they had great
fear. 425

* "And to those who were spiritually poor."—Morland. His object can be divined. The original verse breathes the true spirit of ancient Waldism.

And he associated with them till the day of his ascension.
 Then our Saviour mounted in glory,
 And said to his apostles and the other teachers,
 That till the end of the world he would be always with them.
 But when it came to Pentecost he remembered them, 330
 And sent them the Holy Ghost which is the Comforter,
 And taught the apostles by divine instruction,
 And they knew the languages, and the holy Scripture.
 Then they remembered that which they had said.
 Without fear they spoke the doctrine of Christ. 335
 Jews and Greeks preach'd, doing many miracles.
 Then was there made a people of new converts.
 And baptized the believers in the name of Jesus Christ.
 Christians were they called, for they believed in Christ.
 But this we find, which the Scripture says, 340
 Very much the Jews and Saracens persecuted them.
 But so strong were the apostles in the fear of the Lord,
 And the men and the women who were with them,
 That they left not, for them, either their deed or their word.
 So that they slew many of them, as they had done Jesus Christ. 345
 Great were the torments, according to what is written,
 Only because they shewed the life of Jesus Christ.
 But they who persecuted them were not of such evil fear to them
 (For they had not the faith of our Lord Jesus Christ)
 As those who now seek occasion and persecute so much, 350
 Who ought to be Christians, but make a bad show of it;
 But in this may they who persecute be reprehended, and the good comforted;
 For it is neither found in holy Scripture, nor by reason,
 That the saints persecuted any one or put them in prison.
 But after the apostles there were certain doctors 355
 Who shewed the way of Christ our Saviour.
 But still some of them are found at the time present,
 Who are manifest to very few of the people.
 The way of Jesus Christ very much would they shew,
 But so much are they persecuted that hardly can they do it, 360

So blinded by error are the false Christians
 And more than the rest those who ought to be pastors,
 For they persecute and kill those who are better,
 And leave in peace the false and the cheaters.
 But in this may it be known they are not good shepherds, 365
 For they love not the sheep except for the fleece.
 But the Scripture says, and we may see it,
 That, if there be any one good, [tis] he who loves and fears Jesus Christ.
 He who will not curse, nor swear, nor lie,
 Nor commit adultery, nor kill, nor take of another's, 370
 Nor avenge himself of his enemies,
 They say that he is a *Waldensian* and worthy to punish,
 And they find occasion against him by lying and fraud.
 So they may take from him what he has of his just labour.
 But he much consoles himself who suffers for the Lord's honour, 375
 For the kingdom of heaven shall be prepared for him on leaving this world.
 Then he will have great glory, if he has had dishonour.
 But in that is manifested their wickedness.
 For whoso is willing to curse, and lie, and swear,
 And lend upon usury, and kill, and commit adultery, 380
 And avenge himself upon those who do him ill,
 They say he is a worthy, and accounted a loyal, man.
 But, in the end, let him beware that he is not deceived.
 When malady so presses him that he can scarce speak,
 He demands the priest and would confess himself. 385
 But he has delayed too long, according to Scripture, which saith,
 Confess* thyself whilst hale and living, and wait not till the end.
 The priest asks him if he hath any sin.
 Two or three words he answers, and soon hath finished.
 Well saith to him the priest, that he cannot be absolved,† 390
 If he restore not [what is] another's, and amend† not his own wrong-doings.
 But when he hears this he has great thought,
 And thinks within himself, if he restores entirely,
 What will remain to his children, and what will people say,
 And commands his children to amend; his wrong-doings, 395
 And makes a compact with the priest; that he may be absolved.

* Thus fraudulently translated by Morland:—"To repent while we have time, and not to put it off till the last."

† For *absolved* Morland has slipped in *forgiven*, and *examine well* for *amend*.

‡ "To examine their faults."—Morland. The doctrine of restitution was not palatable to the Cromwellians.

§ "Buyeth of the priest his absolution."—Morland.

If he have 100 livres of another's, or yet 300,
 The priest lets him off for 100 pence or yet for
 less,
 And makes him admonition,* and promises him
 pardon,
 That he will make mass be said for him and for
 his fathers, 400
 And promises them pardon, be it to just or felon;
 Then he places his hand on the head;
 When he gives him more, he shews him more
 favour,
 And makes him understand that he is very well
 absolved.
 But ill amends have they,† of whom he has had
 the wrongs. 405
 But he will be deceived in such an absolution.
 And he who makes him believe [it] sins mor-
 tally therein.
 But I dare say it, for it is found in truth,
 That all the popes who have been from Sixtoester
 to this one,
 And all the cardinals, and all the bishops, and
 all the abbots, 410
 All these together, have not so much of power,
 That they can pardon one single mortal sin.
 Only God pardons, for another cannot do it.
 But this ought they to do who are pastors;
 Preach before the people, and be in prayer, 415
 And feed them often with divine doctrine;
 And chastise the sinners,‡ giving them discipline,
 This is the true admonishment that they should
 have repentance.
 Let them confess themselves without any failure,
 And let them do penance; in the present life, 420
 By fasting, doing alms, and praying with fer-
 vent heart,
 For by these things the soul finds salvation
 Of us cattif Christians who have sinned.
 The law of Jesus Christ have we abandoned,
 For we have not fear, nor faith, nor charity. 425
 Behoves us to repent, and we should not delay
 in it.
 With weeping and penitence it behoves us to
 amend
 The offence we have done by three mortal sins,
 By concupiscence of eye, and by delight of flesh,
 And by pride of life, by which we have done
 the ill. 430
 For by this way we ought to follow and hold,
 If we would love and follow Jesus Christ
 We ought to hold spiritual poverty of heart,
 And love chastity, and serve God humbly;
 Then we shall follow the way of the Lord
 Jesus Christ 435
 And have the victory of our enemies.

Briefly is recounted in this lesson
 Of the three laws that God gave to the world.

The first law demonstrates to who has sense
 and reason,
 [The following], That is, to know God and
 honour your Creator; 440
 For he who has understanding can think within
 himself,
 That he has not formed himself, nor the others
 also;
 From this whose hath sense and reason can
 know
 That there is a Lord God who formed the world;
 And acknowledging him, much ought we to
 honour him, 445
 For they will be damn'd, who shall not have
 been willing to do it.
 But the second law, which God gave to Moses,
 Teaches us to keep God and serve him strongly,
 For he condemns and punishes all men that
 offend.
 But the third law, which is now at the present
 time, 450
 Teaches us to love God cordially and serve him
 purely,
 For God waits for the sinner, and gives him
 respite,
 That he may do penance; in the present life.
 Other law from henceforth ought we not to
 have
 Except in following Jesus Christ and doing his
 good pleasure, 455
 And keeping firmly what he hath commanded,
 And being well advised when the Antichrist ¶
 shall come,
 That we may not believe either his doing or
 his saying.
 For, according to Scripture, there are now
 made many Antichrists,
 For Antichrist are all those who contrast them-
 selves to Christ. 460
 Many signs and a great demonstration
 Will there be from this time till the day of
 judgment.
 The heaven and the earth shall burn, and all
 the living shall die;
 Then they all shall rise again in permanent life.
 And all the edifices shall be laid flat. 465
 Then shall be made the last judgment.
 God shall separate his people, according to that
 which is written.
 To the evil he will say, "Depart ye from me,
 Go to the eternal fire which never shall end;
 By three** grievous conditions shall ye there be
 press'd, 470
 By multitude of pains, and by severe torment,
 And because ye shall be damn'd without falling."
 From which may God guard us by his pleasure,
 And give us to hear what he says to his own,
 before it is difficult,††

* "Telling him a large story."—Morland. Scarce one of these deviations is from misapprehension; they are, for the most part, disingenuous and malevolent.

† "They are but sadly confess'd, who are thus faulty."—Morland. Anything but restitution.

‡ "And chastise the sinners with discipline, viz., by declaring that they ought to repent."—Morland. § "Repent."—Morland. ¶ "Repent."—Morland.

¶ This is the line twice interpolated: first, by the transcriber of Usher's copy; and secondly, by Jean Legur. See above, p. 13.

** Namely, the number, the severity, and the eternity of their sufferings.

†† Meaning, before it is too late to hear it with effect.

Saying, "Come ye along with me, blest of my
Father, 475
To possess the kingdom prepared for you from
the commencement of the world,

In which you shall have delight, riches, and
honours."
Please that Lord who formed all the world,
That we may be of the elect, to be in his court.
Thanks to God. Amen.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 19.)

ERRATUM :—Page 12, note 1, for pp. 15, 16, read pp. 17, 18.
— 17, line 26, for Watershall, read Wetenhall.

We will now proceed to some notices of appointments to bishoprics in Ireland in the reign of Queen Anne, as we find them recorded in Bishop Mant's History.

"Queen Anne acceded to the throne on the death of King William, the 8th of March, 1702.

"Towards the close of the year, on the 10th or 11th of December, died Michael Boyle, Archbishop of Armagh, and primate

"The distinguished character of the Archbishop of Dublin, the laborious and responsible duties which had devolved upon him in consequence of the infirmities of the late primate, and the services which he had rendered the church, naturally indicated him as the fit person to occupy the vacant primacy, to which he was translated on the 10th of February, 1703. . . .

"The promotion of Archbishop Marsh to the primacy caused a vacancy in Dublin, by both the chapters of which the election of an administrator of the spiritualities of the see fell on the Bishop of Derry, who, on the 11th of March following, was, by the queen's letters patent, translated to that archbishoprick, for which he was doubtless recommended by the experience already had of his episcopal qualifications and services, as well as for his tried and conspicuous loyalty to the existing authorities of the state.

"The intermission of the archbishop's correspondence here is much to be lamented. Of any particular circumstances connected with his appointment I find no record, except in a letter of his own to the Bishop of Norwich, Dr. John Moore, whence it appears that the preferment was not of his own seeking, or his own choice. In this letter, dated August 15, 1704, he says :—

"It is above a year since I was translated to this see. I was desirous to decline, if the commands of my superiors and importunity of my friends had not prevailed with me, against my own opinion, to sacrifice both my ease and profit to their sentiments."*

The manner in which Archbishop King speaks of his appointment may remind us how, in the case of Beveridge and Bull, who were very shortly after raised to the English bench, the reluctance of their own minds was, as we have had occasion to remark, overcome by the authority with which the call to such an office seemed to come to them.† And the weight of that authority consisted essentially in those religious counsels which at that time directed ecclesiastical appointments, the primates of the church being prime ministers in spiritual matters.

Of the great benefit and importance of such an influence in guarding the church from the danger of bad appointments to its highest offices,

* Mant's History, vol. ii. pp. 124, 127, 8, 132.

† Vid. sup. vol. xvii. pp. 24, 5, and 136.

the following history is a remarkable illustration. It refers to the year 1707. Melancholy, indeed, it is that any government should have been found ready to make such a use of church patronage, but most happy for the church that its primates could exercise so effectual a veto with the sovereign.

"The members of the presbyterian body were now beginning to shew a dissatisfied and restless spirit under the restraint which the law imposed upon them. Formerly it had been a subject of complaint with them that they were not permitted to serve God in their own way. They professed not to repine at the employment of churchmen; but thought that all men who lived peaceably ought to have liberty of conscience, and permission to assemble as they would for public worship. This was allowed at the Revolution; and for a while they acquiesced in the restriction of the sacramental test, with which they now manifested their discontent, and aimed at removing it.

"For accomplishing their object they sought countenance and support, especially in England. . . .

"On the other hand, it was contended . . . that, however willing churchmen were to give a toleration to dissenters, the church of Ireland was the national church, and the only church established by law; and if the sacramental test were repealed, there would be no established church remaining, or rather there would be as many established churches as there were sects of dissenters. Besides, if protestant dissenters were admitted, admission might likewise be claimed for papists to public offices. And it was contended, moreover, that the consequence of the projected repeal would be an entire, and no distant alteration of religion in the kingdom. For the Irish presbyterians had brought with them from Scotland, together with a strong affection for each other, and an exclusive national intercommunion, a devoted predilection for their own religious peculiarities, and withal, a sentiment of antipathy to the church, which they regarded as no better, if not worse, than popery itself; and were fully possessed with the spirit which had influenced them to abolish episcopacy at home, and the influence of which, if accompanied with corresponding power, was calculated to produce similar evil to the Irish church. Indeed, this inclination, not inexperienced previously in Ireland, had latterly manifested itself in a distinguished advocate of the presbyterian cause, who, during the session of a former parliament, had insolently shaken one of the Irish prelates, Dr. Lindsay, at that time Bishop of Killaloe, and afterwards lord primate, by his lawn sleeve, and told him, in a menacing manner, 'that he hoped to live to see the day when there should not be one of his order in the kingdom.' Of this person, supposed to be Alan Broderick, Esq., it was only a consistent part, that at the time with which we are now engaged, being Speaker of the House of Commons, he should have solicited in person several members of both houses of the English parliament to effect a repeal, in that parliament, of the Irish Act.

"A letter from Archbishop King to Mr. Annealey, of the 16th of August, 1707, reports the condition of things with respect to the test 'which was like to embroil' the parliament; but which, now near the close of the session, he observes, we have got over pretty easily.' . . . 'The matter' [he says] 'was so contrived, that it seems *the ministry in England* was of opinion that we were wonderfully fond of repealing that clause in the bill against popery, that obliged all in office to take the sacrament. And we here were held in hand that this was the design of the ministry, and that we could not oblige *her majesty* by anything more effectually than by complying in it. But, upon trial, it proved that nothing was more averse to the universal inclination of the parliament here. I believe some few might be for it; but it was their interest to make things go smoothly in parliament, and they found this was the way to obtain it; and, therefore, they came in with the rest, and have really gained great reputation by being so.' "

* Ibid. pp. 184—186.

"Notwithstanding, however, the little reason which appeared to hope for success, the experiment of effecting the repeal of the sacramental test was made with the Irish parliament. In November, 1708, from among the party most opposed in England to the prosperity of the church and the clergy, the Earl of Wharton was chosen for the chief government of Ireland, with the supposed purpose of effecting the repeal. At least, in the opening of the session of parliament in May, 1709, he pressed on both houses the serious consideration of supplying any defect for preventing the growth of popery, and 'the evident necessity of cultivating and preserving a good understanding amongst all the protestants of the kingdom. What the most proper methods are to compass so desirable and so necessary an end, you yourselves, who have the opportunities of knowing the uneasiness that any of your fellow-subjects lie under, are fittest to judge.'

"This intimation of the desirableness of repealing the sacramental test, evidently intended by the foregoing allusion, did not, however, produce the desired result; whilst in an act, explaining and amending the former act, 'to prevent the further growth of popery,' a clause was inserted, enacting that no convert from the popish religion should be deemed a protestant, within the meaning of the acts, unless, within six months, he should, among other qualifications, 'receive the holy sacrament of the Lord's Supper, according to the order of the church of Ireland.'"

"Thus, notwithstanding the intimation from the throne at the opening of the session of 1709, the sacramental test was retained, and, in a particular instance, re-enacted. The intimation of the desirableness of repealing it was repeated to the like effect by the lord-lieutenant on opening the succeeding session in May, 1710. But his suggestion was received with no corresponding feeling on the part of the parliament or clergy of Ireland. This result had been anticipated by Dr. Swift, in a 'Letter concerning the Sacramental Test,' published in December, 1708, in the character of a member of the Irish House of Commons, wherein he set forth the temper with which the project would be encountered. According to his anticipation, in the Commons a very large preponderance of the house was opposed by a small minority, including something less than twelve professed dissenters; and the presbyterian party having on a former occasion, with great industry, mustered their forces, and endeavoured, on a hint in Lord Pembroke's speech, to introduce a debate about repealing the sacramental test clause, could not produce more than one to four against them. In the Lords, *the bishops* were understood to be *unanimously* opposed to the repeal, constituting as they did, by reason of the absence of many temporal peers, nearly a moiety of the house; and of the lay lords but a small proportion was found on the other side. *The whole body of the clergy*, meanwhile, was utterly hostile to the repeal; their influence with the laity also was great, and their opinion much respected; the rather because they had no immediate personal interest in the question, and were thence believed to be impartial in their judgment, and to be guided only by their concern for the welfare of religion and the prosperity of the community; for the repeal of the sacramental act would only qualify a layman for a civil office, and not a presbyterian or other dissenting minister for an ecclesiastical benefice. In fact, several members of the House of Commons, being aware of the projected alteration, consulted all the distinguished clergy of their acquaintance, and desired to be informed of their sentiments. The result was a *very remarkable unanimity*, from which there appeared *only one exception, in an individual who afterwards stood alone in the convocation, of which he was a member*, very little to his credit, but, as he hoped, very much to his interest.

"This individual was a Dr. Lloyd, fellow of Trinity College, Dublin, who, being in consequence recommended by the speaker, an earnest advocate, as we have seen, of the same opinion, ingratiated himself with the lord-lieu-

* Ibid. pp. 189—190.

tenant, by whom he was received into a great degree of favour, and became memorable for his marriage with a disreputable female in the vice-regal household. Soon afterwards, on the see of Cork and Ross becoming vacant, he was selected by the notoriously profligate Earl of Wharton for the bishoprick, partly as a provision for his former favourite, and partly with the intent of bringing discredit on the church and degrading her episcopate. But the selection was esteemed so infamous, that *both the English archbishops*, especially *the Archbishop of York*, interposed with *the queen* to hinder so great a scandal to the church. *The queen* was accustomed to reserve all the great appointments in Ireland for *her own patronage*, though she was often guided by the recommendation of the chief governor, which upon this occasion she rejected; and Dr. Brown, Provost of Trinity College, Dublin, being then in London, *she nominated him* to this vacant bishoprick.

"In his personal character 'austere, retired, mortified,' the Provost of Dublin College, Peter Brown, was eminent among his contemporaries and brethren for many valuable qualities; for profound learning and critical skill in the Greek and Hebrew languages; for consummate ability in explaining the beauty, energy, and sublimity of the sacred writings; for a just discernment and correct style of composition, founded on the best models of antiquity, and calculated to introduce an improved taste into his society; for a solemn, graceful, and impressive elocution; and for a spirit of earnest piety, which, animating his own heart, was communicated to the hearts of those who heard him preach or pray, breathing in purity and fervency from his whole air, manner, and tone of voice, whether in the pulpit or at the altar; commanding the most awful attention in all who heard him in the former, and causing every one to feel and confess, when he officiated in divine worship, the inimitable beauty and excellency of the liturgy, and especially of the communion service of the church. . . .

"In the year 1697, when Toland, who 'had been educated from his cradle in the grossest superstition and idolatry,' had from popery taken refuge in rationality, and published his treatise, intitled, 'Christianity not Mysterious,' among the divines of the church of England and Ireland who came forward to refute it was Brown, at that time a bachelor of divinity and a senior fellow of his college. Prompted to the undertaking by Narcissus Marsh, at that time Archbishop of Dublin, who set a high value on the performance, he continued ever afterwards to enjoy the archbishop's patronage; and having previously, by his procurement, been promoted to the provostship of the college, was indebted to the same recommendation for his elevation to the episcopate; so that Toland, as reported by Harris, used jestingly to say that it was he who had made Brown Bishop of Cork.

"In the discharge of his episcopal function his name stands in honourable, but no unfriendly rivalry, with those who were most zealous in endeavouring to supply the necessities of the church. By his generous encouragement, and although not entirely at his own expense, yet principally by his contributions, the full amount of which his most intimate friends could seldom discover, several parish churches in his diocese were rebuilt or repaired, and a handsome public library, with a large room for a charity school, erected near his cathedral. On his residence at Bishop's Court, in Cork, as well as on a country-house built by him for a summer retreat, in the neighbourhood, and left to his successors, he expended large sums of money without any charge for his remuneration. The want of convenient glebes and habitations for his clergy, in which his diocese was more defective than most others in the kingdom, he earnestly lamented; and remedied, at no small expense, to the best of his opportunities. . . .

"The vacancy in the see of Cork and Ross had been preceded, the year before, by one in that of Waterford and Lismore, occasioned by the death of Bishop Foy, a very meritorious clergyman and prelate, as hath already ap-

peared on more than one occurrence in this narrative,* especially from the high testimony borne to his character in Archbishop King's MS. correspondence concerning the supply of the bishoprick of Meath. He was diligent throughout his life in maintaining the truth of the gospel, as professed in the church of Ireland, for which he had been a confessor during the arbitrary rule of King James II.; and he made provision for perpetuating it among the rising generation by considerable legacies to the city of Waterford, to be employed in the education of the children of the inhabitants. Of his will, Mr. Harris specifies one remarkable bequest of five pounds to his kinsman, Thomas France, 'for preaching his funeral sermon, on condition he spoke nothing of his person, good or ill, only signifying to the auditory it was his express will it should be so; and he ordered that the charge of his funeral should no way exceed thirty pounds.'

"The death of Bishop Foy was only the third which had occurred amongst the Irish prelates during the space of almost six years, which had elapsed since the accession of Queen Anne in March, 1702. . . .

"Bishop Foy was succeeded in the see of Waterford and Lismore by Thomas Milles, a native of Hertfordshire, educated at Wadham College, Oxford, Vice-Principal of Edmund Hall, and Queen's Professor of Greek in that University, and editor, in 1703, of a folio edition of 'The Works of St. Cyril of Jerusalem.' In April, 1707, he attended Thomas Herbert, Earl of Pembroke, to Ireland, as his excellency's chaplain; and, early in 1708, was promoted to the sees vacated by the death of Bishop Foy. 'As to Dr. Milles's preferment,' observes Archbishop King to Dr. Swift, in a letter of February the 28th, 1708, 'you will not expect from me any account how it is relished here. Some say, if General Laureston had been primate, it would not have been so. I did not ask what they meant.' Although the archbishop did not ask the meaning of the remark, he may possibly have understood it. But from the obscurity of his language, the allusion at this time seems unintelligible."†

Unintelligible, however, as the allusion is, the language of the writer seems to imply pretty clearly that it made a great difference in such matters, at the time referred to, *who* was "primate."

SACRED POETRY.

PROSA E MISSALI PARISIENSI.

In Præsentatione Domini.

TRANSLATION.

Ave plena gratia,
Cujus inter brachia
Se litat Deo Deus.

Fac me templum visere
Tibi fas occurrere,
Amor, O JESU, meus.

HAIL, thou highly-favoured maid,
In whose arms the Godhead laid
Brings to God a victim meet;
Let me go Thy house to see,
Let me meet in it with Thee,
JESU, my Redeemer sweet.

* [Vide Mant's History, vol. ii. p. 12 (Cf. sup. vol. xix. p. 628), and p. 92.]

† Ibid. pp. 190—198.

Est in templo Dominus,
Angeli stant cominus,
Nil in cœlis amplius;

Habet Deus hominem,
Et parentem Virginem,
Cœlo templum ditius.

Spirant sacra gaudium;
Mane sacrificium
Plausus inter redditur:

Vespertinum fletibus
Et amaris questibus
In cruce miscebitur.

Hæc jam est oblatio
Cujus omnes pretio
Deo restituimur:

Jam non nobis dediti,
Tibi, Deus, subditi,
Vivimus et morimur.

Nunc dimitte famulos:
Nil tenet hic oculos;
Da te palam cernere.

Si jubes hic vivere
Da cum JESU crescere,
Da per hunc resurgere.

Now the Lord is in his court,
And the angels round resort;
What is more in heaven than this?
God of man once more possessed,
Nursed upon a virgin breast,
Temple of celestial bliss.

Happy is this early rite,
And an offering of delight
Rises on the morning's breath:
But with tears and bitter sighs
Shall the evening sacrifice
Mingle on the cross in death.

Here is the oblation made,
By whose precious ransom paid
We are all redeemed free:
Henceforth called no more our own,
Thine, O God, and thine alone,
We must live and die to Thee.

Let Thy servants now depart,—
Nought on earth can claim our heart,—
With thy presence bless our eyes:
If thou bid us stay below,
May we still with JESUS grow,
Grant to us through Him to rise.

Θ.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

ON THE REFORMATION IN GERMANY AND SWITZERLAND.

REV. SIR,—If you consider the following remarks on a book which is widely and actively circulated worth insertion, I shall feel thankful and gratified.

It is entitled "The History of the great Reformation of the Sixteenth century in Germany and Switzerland. By J. H. Merle D'Aubigné, President of the Theological School of Geneva, and Member of the *Société Évangélique*." 2 vols. 2nd edition. Walther.

The work was lent me for perusal, and required to be returned as soon as possible, so that I have not had an opportunity of making more than a few extracts; but they are such gems as I doubt not will give a just estimate of the value of this *invaluable* work, as it is

styled by the owner, to whom it was presented by one who is a priest of our church.

I will give, first, a few examples out of the preface; specimens of the theological verities taught in the alma-mater of Calvinism, p. 5, "The *Reformation* is the re-appearance of *Christianity*; the *latter* closes the old order of things, the *former* begins the new." Of course the old order of things means the Mosaic dispensation. It has been hitherto generally believed that Christianity was itself a new dispensation, although arising as it were out of the ashes of the old. No doubt it was the fulfilling of the law; but it was also the new and perfect light, the lamp to guide us unto everlasting life. But according to Mr. D'Aubigné, its sole office was to close the Jewish order of things. According to his new theology, the Reformation is the commencement of a better and higher *status* of Christianity, a renovation and restitution of all things; still he tells us that Christianity was extinct, and every vestige swept away into oblivion, until, as a new avatar of it, Luther appeared. Does he impiously mean to say, that Luther was a re-appearance of our holy, our Divine Lord and Saviour Jesus Christ—God manifest in the flesh? God forbid that I should wrongfully impute meanings he would disdain. But, I confess, his language jars on my feelings. Will he draw the line when Christianity disappeared from the earth prior to the Reformation? and assign the period and circumstances of her departure? Will he inform us how long Christianity remained on earth immediately after the apostolic age? Will he graciously allow three or four centuries before her final flight? Does he mean us to believe the astounding fact that God our Saviour deserted his church, and left the world in utter darkness for a thousand years? Is not this to set at nought our Lord Jesus Christ's promises to His church and to His apostles? But it is idle to make such inquiries of one who will not allow that there is a visible church of Christ on earth. But to proceed: p. viii., we have this genevating Christian verity set forth for our belief—"God is in History"—which I would recommend to the consideration and elucidation of the noble lord who has told us, *that all history is but an old almanac.*

Pp. xi., xii. We have other statements in the same flippant and irreverend style. A question, "What is Jesus Christ?" The answer, "But God's purpose in the world's history." I may be weak, I may be fanciful, but I confess such language is more than startling; to me it appears horrid and revolting, the very height of anti-Christian rationalistic irreverence, nay, downright blasphemy. What! is our Lord Jesus Christ, God the Son, God manifest in the flesh, to be designated, God's purpose in the world's history? God is the centre and the source of all holiness, truth, and righteousness; all the manifestations, or revelations, of his will to his creatures are equally holy and just. But how can frail, perishing, finite creatures presume to talk of *the purposes* of the infinite and eternal Deity? If such is the divinity taught in the theological school of Geneva, it is to be hoped that it will never be introduced into our schools or universities.

Next follows—"Christ is the true God of human history," &c. Having already expressed myself so strongly with respect to the extract last given, I will content myself now by observing, that although the Genevan president professes to exalt the scriptures above all on earth, no warrant can be found in them for such presumptuous phraseology; and, if it suits the taste of foreign protestants, I trust will ever be abhorrent to the true and faithful sons of the Anglo-catholic church, however acceptable to those who designated themselves members of the Protestant church.

In Book I., p. 4, Mr. D'Aubigné gives us this definition of the church, "That it is a communion of brethren—that all its members are taught of God—that *each* possesses the liberty of *drawing for himself* from the Divine fountain of light," &c. (John, vi. 45.) Will any member of our apostolic Anglican church allow this lame and partial statement to be a true, fair, and *full* definition of the one Catholic Church of Christ, "built upon the rock, against which the gates of hell shall not prevail—built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone?"

But what is this individual liberty of drawing down light, but the unscripural doctrine of the unlimited right of private judgment? Every man, according to this scheme, is his own priest, his own prophet, his own light. Why not his own church and his own saviour? What need has he for the catholic church of Christ, or her glorious light? What is this but the perfection of dissent, independency, and separatism?

I proceed with my extracts. "The epistles, which have settled the great questions of doctrine, do not bear the pompous title of any single man or ruler; referring to the twenty-second verse of the fifteenth of Acts—The apostles, elders, and brethren—To our brethren, &c." But this was rather a mandate, or decree of the church, than an epistle.

Wherefore does Mr. D'Aubigné hazard such a rash assertion, when any one can see that all the epistles of St. Paul, those of St. James, St. Peter, and St. Jude, bear their names, and the greater part their title of Apostles—a higher and more sacred title than any in the hierarchy of the Christian church? The pope himself would never presume to set his title, even of Vicar of Jesus Christ, in competition with that of an apostle. No doubt it suits the atmosphere of Geneva for Mr. D'Aubigné to thus sneer at the pompous titles of bishops and archbishops; and it is quite in character with one who, though not explicitly, yet by silence and implication, denies and sets at nought the sacred apostolical succession of the priesthood, and episcopacy, and ordination by the imposition of the hands of the bishop; therefore he never even alludes to the epistles to Timothy and Titus.

In p. 3, he more than insinuates that our Lord Jesus Christ designed no priesthood to succeed the apostles.

In pp. 7, 8, 9, he virtually denies any visible unity to Christ's church militant on earth; his only idea of unity is that of a living

faith uniting all to Christ. But he does not tell us how that living faith is to be attained, or how preserved and recognised, if it is only internal. First he tells us, that "faith was the bond of unity while the church was pure." "Next, when it became corrupt, unity was preserved by means of bishops, archbishops, popes, mitres, ceremonies, and canons." Here we may observe the usual disingenuous artifice of mixing and confounding things quite distinct, personal attributes with observances and rules, whether derived from scripture, the apostolical tradition of the catholic church, or human superstition.

But all this is natural and consonant to the principles and spirit of one belonging to the Geneva platform, which was the frail, temporary scaffolding of pride, self-will, and rebellion. The *visible* unity of Christ's catholic church must ever be odious to such; for their founder and his first followers left the church, and now their posterity have no visible church to take refuge in. Therefore they treat Christ's holy spouse with scorn and derision; they hate her, and persecute her whenever they have the power; despising and denying that unity which they do not and cannot possess; therefore they profess to believe only in the unity of an invisible church. But there cannot be, it is obvious, two distinct unities and bonds of union. There is and can be only one catholic church, which in unity embraces in one communion and one body all the saints departed and those now alive, all baptized into one body, which is the body of Christ.

As another specimen of the spirit of the writer, at p. 5, he speaks of "the first pastors or bishops of Rome;" and in divers other places, in order to prove the usual presbyterian or dissenting falsity, that these designations are equivalent, and that there is no distinction of orders, he tells us that "the living church retires to the lonely sanctuary of a few solitary souls"—that an exterior church has been "substituted in her place, and installed in all her forms, as if of divine origin;" meaning thereby that the exterior, i. e. the visible catholic church, is *not of divine origin*. But when, at what period, or in what century, did the living church thus retire into the interior of a few frail mortal men? and who were these men? Shall I hazard an assertion, that they were the first dissenters, the first reformers, the first sufferers, for conscience' sake? Perhaps Cerinthus and Ebion, in the days of the apostles; or it may be Arius and Aërius. For when the catholic church of Christ, totally corrupt, if he is to be believed, had brought kings and emperors to bow the knee to Jesus as King of kings and Lord of lords, then Mr. D'Aubigné's living church finally took her flight, not to reappear until the star of Luther arose. Next he asserts, that "*salvation no longer flowing forth from that word which was now hidden*, it began to be affirmed that it was conveyed by means of *certain invented forms*. But he does not inform his readers at what period the word of God conveying salvation became hidden; he leaves it to them to discover; and every one may choose his own period. Some few, I hope, may prefer the honest, faithful, and veracious author of Ancient Christianity, the singularly enlightened Mr. Isaac Taylor—the Magnus Apollo of those who, to save

themselves the trouble and labour of examination, rely on his ignorant rash assertions or falsified perversions of historical testimony, and believe that the catholic church of Christ was corrupt even to the core in the apostolic age, and overrun with monkery and idolatry before the Nicene council; or they may with equal ignorance and self-conceit conclude, with all the Protestant writers of history, from Dr. Robertson down to our day, and all the modern liberal, rationalizing philosophers, (whether professedly in the established church, or more *honestly and consistently* out of her,) that one thousand years of total, intellectual, and moral and religious darkness covered the earth, until the new light of the Lutheran Reformation dispersed it. Yet it is to be hoped that these hastily-assumed conclusions of moderns may by degrees be shewn to be false in fact,—the result of sheer ignorance in the authors. It would have been more honest in Mr. D'Aubigné if he had told us what were these new *invented forms* which, after the loss of the saving word, were affirmed to convey salvation. It is obvious, however, although he is too prudent to declare what might yet startle and shock many even at Geneva, that he alludes to the sacraments of Baptism and the Lord's Supper; for no other *forms* (why not say ordinances?) ordained by Christ himself, were ever at any time, even in the depth of the corruption of popery, said to *convey* (i. e., be the channels of) salvation.

And thus, indirectly, he endeavours to disparage and pour contempt on those holy, life-giving ordinances of our catholic church: forms, no doubt, but blessed visible signs and forms, of an inward and spiritual grace, and by which we spiritually discern Christ. He tells us, "*It was said* that Christ communicated the Holy Spirit to the apostles, and the apostles to the bishops," and that the Spirit "is found only in this order of communication." Here he enounces an important truth; but how? *only in derision*. *It was said*,—so scoffed the first enemy,—“Yea, hath God said, Ye shall not eat of every tree of the garden.”

At page 9, a note of the translator would lead one to suppose that he is one of the last refinement of dissent, one of the infinitesimals of separatism; for he says, “It is not alone the carnality of names which divides the little flock, (query, which?) but every commandment, or requirement of men, that excludes the very *weakest* whom God has received.” Query, who are these weakest? The Socinians, or the separatists, of Ireland, Plymouth, Torquay, and Teignmouth? which three last places are singularly blest with reforming light. In Torquay especially, the old original non-descript church, (I purposely avoid names,) which once was all contained in one small room, and whose Ἱερούμενος was an ancient Ἀρματοπηγός, vulgo, a coachmaker, has split up into two or three “wee kirks,” of some half dozen each.* But then there is a more exalted tribe, who all declare that there is *no resurrection from the dead*, for that *they all have risen again*; and their false apostle is an auctioneer. Pardon this little excursion, which the

* Where will this solution of continuity end? Will it terminate in individuality? And why not? for divisibility is essential to dissent.

translator led me to make. I return now to my extracts; but I have no more to give out of the first volume, as it was sent for, so I must proceed to a few I took from the second.

At page 103, in his Discourse on Good Works, speaking of faith, Luther says, "If a man but feel in his heart the *assurance* that what he does is acceptable to God, his action is good, though he should but raise a straw from the earth; but if he has not this confidence, his action is not a good work, even though he should raise the dead to life. A heathen, a Jew, a Turk, a sinner, may do all other works: but to put one's trust in God, and have assurance that we *are* accepted by Him, is what none but the Christian standing in grace is capable of doing." And this is quoted, with approbation, by Mr. D'Aubigné. But where is there, in God's holy word, any warrant for *this self-same assurance*? This visionary conclusion of Luther was a sad snare to him, and led him to exalt faith above God's grace, and to substitute it, as a bond of union with Christ, as the formal cause of justification, as the efficacious instrument of salvation in the sacrament, in place of the Holy Spirit. But if this assurance of faith depends, as he says, on *his feelings*, may not a man be deceived? If a man's feelings are to be the criterion, the touchstone of his faith, here is a boundless field for fanatics in all ages to range in, from the anabaptists of the sixteenth century, down to the quakers, independents, and fifth monarchy men of the rebellion—down to all the countless sects of our present day. If self-assurance is a proof of living faith, then Owen and Baxter, Fox and Bunyan, Ireton and Cromwell, were all united to Christ by a living faith, for they all had that self-assurance in perfection. Then they murdered the martyr, Charles, and prostrated God's church, and justified these outrageous actions in their sermons (see Owen, Baxter, &c., *passim*) not in vain; for they all professed to possess that assurance of faith that their actions were acceptable to God. And do we not see the fruits of this unscriptural doctrine now everywhere increasing around us? This doctrine of assurance is one of the main pillars of dissent and rebellion; under colour of it, a man might be guilty of murder, and yet feel he was justified in so doing. As to intrinsic good works, they are shut out. I mean not by intrinsic that such works are meritorious, *per se*, in the sight of God, but such works as our Lord will try every one by at the day of judgment. No doubt no works are acceptable to God, except performed in faith; but it is not a bare unreal abstraction, the *fides sola* of Luther, which sanctifies them, but the living Spirit of God dwelling in the baptized, regenerated, and justified Christian.

Page 108, quoted from Luther's appeal to the emperor, are these words—"All Christians are priests." No doubt, in a certain sense. "All belong to the spiritual state, (by this he means the ecclesiastical;) there is *no difference* but in function." The unction, the tonsure, *ordination*, *consecration by the bishop* or the pope, may make a hypocrite, but never a spiritual man. *True*, one internally. But this does not abrogate the ecclesiastical character, nor does the unworthiness of the priest render his functions invalid, as is declared in our Twenty-sixth Article.

Further, he says, "If any pious laymen were banished to a desert, and, having no regularly consecrated priest among them, were to agree to choose for that office one of their number, married or unmarried, *this man would be as truly a priest as if he had been consecrated by all the bishops in the world.*" What! is this Lutheranism, which we have been told is, ipso facto, in all points identical in doctrine with the church of England, as appears by Mr. Canning's memorable declaration concerning consubstantiation? If this is Lutheranism, then all dissenters have a warrant for saying that their preachers are truly priests. And what real difference is there between Lutheranism and modern dissent, in principle, whatever there may be in some points of doctrine, and certain rites and ceremonies?

At page 114, "Let all festivals be abolished, and none observed but Sunday; or, if it is wished to keep the great Christian festivals, (query, Christmas, &c.) let them be celebrated only in the morning, and the rest of the day be regarded as a working day." Can we feel surprised that Lutheranism in Germany has so universally fallen away, and become extinguished in rationalism? How thankful should we of the Anglo-catholic church be, that she was reformed not by one man's hand, though that man were Luther, and that the foreign reformers had so little concern in our reformation; for where they unhappily had, it was only to blight, to mar, to deform, and to destroy. Passim, the pope is Antichrist. Luther should be the text-book of the Exeter Hall orators—the M'Neils and M'Ghees, &c.

At page 178, he expatiates in the same vein—"The Romish superstition is more detestable by far than the idolatry of Baal itself." The pith and marrow of three hours' exercise of the lungs of our modern ultra protestant reformers.

At page 202. From Luther on Confession. "It is not their will, nor any power of theirs, but our own faith that the Lord has made essential to our salvation. The Sacrament,—the Altar,—the Priest,—the Church,—we may pass them all by; that Word of God which the Bull condemned is more than all these things! The soul may dispense with the sacrament, but it cannot live without the Word. Christ, the true bishop, will himself supply your spiritual food." True, the Word of God bringeth salvation, but the true life-giving word is Christ himself. But here Luther sets the bare word of Scripture above the life-giving sacrament of the altar, the body and blood of our Lord Jesus Christ. Have not the Quakers, and the wildest sectaries and heretics, good warrant here for denying and despising the holy sacraments of the Catholic church ordained by Christ, our Lord and God?

Thus, according to Luther, the word of Scripture and faith, i.e., the assurance of faith, alone supersedes, all things; the true Apostolic Catholic Church,—the two holy sacraments,—the priesthood and episcopacy,—their divine institution and apostolic succession,—all the rites, and ceremonies, and ordinances, sanctioned by catholic tradition. Omne quod ab omnibus, semper et ubique creditum traditumque est. And what then is left but abstract, unreal generalities, floating in a man's head? truly the religion of the head, and not of the heart.

Can we feel surprised that foreign Protestantism, the fruit of the reformation of the sixteenth century, the work of Luther, of Zuñglius, of Calvin, and Farel, and Beza,—that it is fast dwindling away, subsiding into Rationalism or Socinianism? How could a frail human structure, built on the sands of individual self-assurance, self-opinion, and the right of private judgment, withstand the wild waves of heresy and infidelity? Is it any wonder that so many warm and sensible hearts, chilled and paralyzed by a cold and cheerless abstract doctrine, without some sure ground, some real foundation whereon to build their faith, should seek for refuge, for comfort, and stay to their sinking hearts, in a church whose fault is in excess of aid to the weak and fearful realities for the ardent and the feeling to embrace, and not in defects? I, for one, will not condemn these in their painful and trying circumstances. If their faith is built on the one only foundation, Jesus Christ, may we not in charity believe it shall stand the trial, though the wood, hay, stubble of Romanism shall perish?

I have observed already upon the passage in which Mr. D'Aubigné asserts that the word of God was hidden. It is easy for us now, in this age of Bible societies and steam-printing, to talk of the fearful famine of God's word in the early and mediæval church. But have these empty declaimers ever taken into calculation, how long it would take one of them to make a real legible manuscript copy of the whole Scriptures, such as the few which now exist, having escaped the reforming plunderings, burnings, and destructions of the religious houses whose valuable libraries, which would not have brought grist into their mill, were special objects of anti-monachal vengeance? And this irreparable wanton havoc took place not only in England, but in France, during the 16th and 17th centuries, in Germany and Switzerland. Do those who profess such zeal for the Bible know that all the copies in manuscript existing of the Scriptures were the laborious work of the despised, yet pious monks, and but for them not a Bible would now exist? And here, I would remark that it is false to say that at any time the church hid the Scriptures from, or denied them to, the laity.. For if, by reason of the necessary time and labour and expense which copies of the Scriptures required, they could not be multiplied, yet in every service of the day, not once on a seventh day, but in seven services daily, portions of all the Scriptures were read and recited both by the priest and his congregation. And in those days of ancient Christianity, however dark and ignorant, every Christian man attended some one service of the church daily, and many all. And it is barely possible that even those who could not read had more of God's word written in their hearts by the Spirit of God, than numbers who have the Bible always in their hands, so much in their heads and flippantly on their lips, and exhibit so little of its spirit practically in their lives.

In conclusion, I would observe generally of this work of Mr. D'Aubigné's, that it is not a history of the Reformation of the 16th century, and, except in as far as Luther was concerned, no new facts are communicated. The whole of the first volume, and two-thirds of the second, are taken up with a personal history of Luther and his private friends;

the last part of the second, with a biography of Zuinglius. There is no enlarged view taken of the state of religion, either before or after Luther commenced reformation—no reference to the various previous attempts made to reform the church in Germany, in Italy, and in England. According to Mr. D'Aubigné, the Reformation was a sudden instantaneous providence of God, and Luther, Zuinglius, &c., were the chosen instruments, divinely inspired and divinely commissioned to carry it into effect, and, it would seem, gifted with a far higher spiritual illumination and understanding than the Apostles. A third volume is promised, which has not yet, I believe, appeared in an English dress. And when it does, we may then perhaps ascertain more clearly, and decide perhaps more fully and fairly, whether this work has the least claim to be considered, in any respect, a fair, honest, impartial, and complete History of the Reformation.

But perhaps I have said more than is needful, and I beg therefore to subscribe myself, with sincere respect,

Rev. Sir, yours faithfully,

M. W.

THE CANONS OF 1571.

SIR,—I did not read the remarks of your correspondent "E. E." at p. 695 of your June Number till late in that month, and have taken the earliest opportunity in my power to offer a brief answer to the question relating to myself. I beg to inform your correspondent that I did not speak of a canon of 1571 as obsolete without due consideration, and, as I believe, unquestionable authority.

By 25 Henry VIII. c. 19, (repealed in the reign of Queen Mary, and revived 1 Eliz. c. 1,) no canons may be put forth by the clergy in convocation without the royal licence and sanction. The canons of 1571 received the confirmation of Queen Elizabeth, but that confirmation was granted *only for her own life*. The authorities on which this is stated are the following: Archbishop Wake, Bishop Gibson, and Dr. Grey, on whom the University of Oxford conferred an honorary degree in 1732 for his book on Ecclesiastical Law. The works of Archbishop Wake and Bishop Gibson are well known. The authors were probably better versed in ecclesiastical law than any of the clergy of the present day.

Archbishop Wake (State of the Church, p. 507) mentions as a fact, about which there was no question, that the confirmation of the canons by Queen Elizabeth "extended no further than her *own life*." Bishop Gibson (Preface to Codex Juris Ecclesiastici, p. 10) says, "The canons made in the reign of Queen Elizabeth, being confirmed only *for herself*, and not expressly for her *heirs*, are thought to have lost their authority by her death, till many of them had new life given them by the canons of 1603." Accordingly, throughout his two folio volumes of Ecclesiastical Law, Bishop Gibson has not once referred to the canons of 1571 as having any authority.

Dr. Grey (System of English Ecclesiastical Law, p. 346) thus writes:—"The canons and constitutions which were made and pub-

lished in the reign of Queen Elizabeth were confirmed only during the life of the queen; and that was the reason why, upon her death, they proceeded with so much expedition to the compiling of the present canons, which are taken in the main out of the injunctions and canons that had been made in the three foregoing protestant reigns."

The canon of 1571, relating to preachers, to which I particularly alluded in a recent publication on Subscription, *was not revived* in 1603. On these grounds I conclude that it is obsolete.

Several other questions relating to canons of the church, I observe, have been recently proposed in your Magazine, and as yet not answered. I am unwilling to lengthen this communication by entering upon them, but should be ready to offer what little information I possess on receiving any encouragement to attempt a further reply to your correspondents.*

I have the honour to remain, &c. CHARLES N. WODEHOUSE.

Norwich, July 10, 1841.

COLLIER AND BRETT ON CAMPBELL'S MIDDLE STATE.

REV. SIR,—I send you the accompanying document, which I have transcribed from the blank pages of a copy of Bishop Campbell's "Middle State," lately imported from a London bookseller, and now belonging to the library of the General Theological Seminary of the American church. It is thought that it may serve to throw some light on that obscure portion of our church's annals, the history of the Non-jurors.

I beg leave to remark that J. Griffin, whose signature is attached as a witness, is probably the John Griffin mentioned in Mr. Perceval's list of nonjuring bishops as consecrated by Bishops Collier, Campbell, and Brett on Nov. 25, 1722, and who died July 8, 1731.

Roger Lawrence is no doubt the learned author of "Lay Baptism Invalid," consecrated bishop by the sole hands of Bishop Campbell, in 1733.

I am at a loss to discover who could be the Thomas Wagstaffe whose name is subscribed as the fourth witness. It could not be the bishop who was consecrated, together with Bishop Hicke, by the deprived bishops, for he died, according to Mr. Perceval, Oct. 17, 1712.

As to the other individuals, I have no information. I thought it might be as well to copy the note of Brett on the 162nd page, but would observe that it makes Bishop Cosin to have been thirteen years older than he actually was in 1660, and to have died three years later than the date assigned in the short biography prefixed to the Oxford edition of his Devotions.

I remain, &c.,

N. Y.

On the blank leaf before the title page is written in this style,

"To the Reverend Dr. Brett."

"Middle Temple,
June 10,
1721.

[* The Editor will be very happy to receive such a communication.]

On the same page, immediately beneath the last, but in a very different handwriting (with this erasure and interlineation),

"Tho. Brett ex Dono Reverendissimi et Honorabilis Authoris Jun 17, 1721."*

On page 162 of this volume occurs the following note, (apparently in the same handwriting as the last,) where Campbell expresses a doubt whether the collection of private devotions called the Hours of Prayer was really by Bishop Cosin, because the date was too early :—

"The learned and honorable author had no manner of reason to question whether Bishop Cosins was author of this book, since he was at the time here mentioned a prebendary of Durham. And that he really was y^e compiler of y^e Book of Devotion here referred to is very certain. For in 1628 Prymre wrote what he called a *Brief Survey Cosens Cosening Devotions*. And y^e parliament, also, that same year, examined y^e book in order to censure both it and y^e author, so that Dr. Cosin judged it necessary to procure the king's pardon.—(See *Heylyn's bk of A.B. Laud*, p. 173, 196, 197, and *Rushworth's Collections*, vol. 1, 653, 655.) Bishop Cosin, Heylyn tells us in his *Help to History*, was seventy-eight years old in y^e year 1660, when he was made Bishop of Durham; and he lived to the year 1674: so that he was some years turned of forty when he printed the *Collection of Devotions*."

In a third handwriting on the last blank leaf :—

"Whereas I am informed that a book, written by the Honourable Archibald Campbell, intituled, *Doctrines of the Middle State, &c.*, printed in folio, anno 1721, is said to contain nothing disagreeing with my own sentiments.

"I hereby declare that in this book there are several singularities, unproved and unwarranted propositions, both by the holy Scriptures and the concurrent testimony of the primitive church, among wch are—

"His doctrine of the purification and torments of separate spirits, lodged on the right side of Hades, as this gentleman calls it, or of such as will be saved at the last day—His notion of Dives (though tormented in flames) being one of that number—His opinion that the damned will be tormented in Gehenna untill they pay the utmost farthing, by wch expression of our Sav^r that the debtor must remain in prison till he has paid the uttermost farthing, this author in another place of the book infers that the uttermost farthing may be paid.

"His affirming that we cannot *offer up an offering to the Lord in righteousness*—even by the clergy 'unless they are pure.'

"His manner of explaining the real presence in the holy eucharist, with other articles too long to mention. To all which I declare my dissent; and notwithstanding I do not reckon them of that bulk wch necessitates a breach of communion, yet I believe them remote from orthodoxy, and that some of them may prove unserviceable to good life: In witness whereof I have hereunto set my hand in London, 5 April, 1725.

"JEREMY COLLIER.

"In presence of us—

"J. GRIFFIN,

"ROGER LAURENCE,

"SAM. JERR,

"THO. WAGSTAFFE,

"N. FORD.

"Transcribed from, and collated with the original, this 12th day of June, 1772.

"NIC BRETT."

"*Note.*—The original was wrote by Mr. Roger Laurence, one of the attesting witnesses, with whose handwriting I am very well acquainted; I believe, also, was drawn up by him, for it is his style and manner of expression. The doctrines specified justly deserve condemnation; but it was not a little hardship to condemn the book by wholesale in that expression, *with other articles too long to mention*. The last paragraph is the peculiar style and diction of Mr. Collier."

Title page of this copy :—

"The Doctrine of a Middle State between Death and the Resurrection: of

* That part of "Reverendissimi" which is printed in *italics* is erased, and "plurimum" is interlined after "Dono."

Prayers for the Dead : and the Necessity of Purification : plainly proved from the Holy Scriptures : and the Writings of the Fathers of the Primitive Church, and acknowledged by several learned Fathers and Great Divines of the Church of England and others since the Reformation.

“To which is added—

“An Appendix, containing the Descent of the Soul of Christ into Hell, while his Body lay in the Grave ; together with the Judgment of the Reverend Dr. Hickes, concerning this book, so far as relates to a Middle State, Particular Judgment, and Prayers for the Dead, as it appeared in the first Edition, and a Manuscript of the Right Reverend Bishop Overal upon the subject of a Middle State, &c., never before printed.

“Also, a Preservative against several of the Errors of the Roman Church, in six small treatises.

“By the Honourable Archibald Campbell.

“Vincent. Lirin. chap. iii. In ipsa Catholica Ecclesia magnopere curandum est ut id teneamus Quod Ubique, Quod Semper, Quod ab Omnibus creditum est.

“London :

“Printed for the author, and sold by Mr. W. Taylor, at the Ship, in Pater Noster Row. MDCCLXXI.”

WYCLIFFE'S LAST AGE OF THE CHURCH.

SIR,—I have for some time intended, and for immaterial reasons postponed, to invite attention to a curious tract, lately printed for the first time at the Dublin University press, and richly illustrated by the notes and preface of its editor, the Rev. Dr. Todd, entitled, “The Last Age of the Church, by John Wycliffe.”*

The reading world have been gratified with some lives, and with numberless accounts, of the celebrated John Wycliffe ; but it has not been put in possession of that which forms the best and most impartial part of an author's biography—his works. This divine has long been the theme of high commendations, a conspicuous monument has been erected to him in Lutterworth church, and his name is almost identified in popular opinion with that vaguest of the *isms*, protestantism ; yet the truth is, that very little is known about him.

We may therefore cordially hail the appearance of one of his writings, or reputed writings, from the hands of an editor whose general erudition, and his peculiar conversancy with manuscripts and with the unfrequented paths of ancient-modern history, point him out for the task. I am glad to see, in the printed report of the Camden Society, that he is preparing to give us another and (to judge from its title) important treatise of Wycliffe, *the Doctrines of the Lollards*. After observing that to the popular reader the Wycliffe Remains will appear but a dry and barbarous study, the editor offers these just and spirited remarks :—“They who would engage in such a labour as the publication of the works of Wycliffe, must be above the narrow influences of modern utilitarianism. They must keep in view a higher field of learning than comes within the sphere of mercantile speculators in literature or useful-knowledge societies. They must feel that the value of these documents as compositions is but a secondary object

* Dublin, 1840, small quarto, very elegantly and correctly printed in black letter. Pp. lxxix. line 17, and lxxx. line 3, where 1350 is evidently a misprint for 1356, appear to furnish the sole errata of the volume.

in their publication ; the great end must be the discovery of truth, and the preservation of the remains of an illustrious character in our history." This is very true ; and it would remove a disgrace from our literature if such collections as the Wycliffe remains and the Waldensian remains were enabled to appear complete in goodly Benedictine folios.

The English treatise, now printed, expressly purports to have been written in A.D. 1356, being the twenty-ninth of Edward the Third. The author of it is unascertained, but the manuscript itself is of the fourteenth century, according to its editor. The grounds for ascribing it to Wycliffe are, its being found in a volume which contains several other tracts believed to be his, and that Bishop Bale, and a recent biographer of Wycliffe, have ascribed it to him. Dr. Todd remarks that there probably are, or at least were in Bale's time, two MSS. of it, since that author quotes it twice, with different Latin titles, and somewhat different Latin commencements—viz.,

De Simoniā Sacerdotum Lib. 1. "Heu magni sacerdotes in tenebris."

De Ultimā Ætate Ecclesiæ Lib. 1. "Sacerdotes, pro dolor ! ver-santes in vitiis." Since it was Latinized with this freedom and variety of expression, it has occurred to me that it may also be the same work as exists in the Imperial Library at Vienna, cod. 4, num. 44, ex Bibl. Ambros. etc., under the title of Joannis Wicleffi de Abominatione in Loco Sancto, and beginning, "Audite hæc sacerdotes et attendite." See Oudinus de Scriptoribus, etc., 3. p. 1042. If this conjecture happened to prove true, it would furnish some evidence of authorship.

If Wycliffe wrote this tract, it may partly exculpate him from the imputation of turning reformer, merely in consequence of his extrusion from the Mastership of Canterbury, for it was composed some ten years anterior to that event ; but in all other respects it would be very unfavourable to his reputation.*

This little work is a prophetic denunciation of great tribulations about to fall on the church of Christ, by reason of the sin of simony, which was come to a great pitch, as he complains, in the collation of men to *fætte benefices* in consideration of kindred, of services, or even of money ; and he includes in the denomination of simony, what certainly was an intolerable grievance, the papal reservation of benefices in favour of provisors. In support of the prophetic part of his remonstrances, the writer relies (almost exclusively) upon all the impious or fanatical trash that was then agitating unsettled and discontented minds. His great authorities are, the noted Joachim of Calabria, Merlyn Ambrose, and a most barbarous Latin poem† ascribed to the Sibylla ; to which he adds a strange chronological Cabbala on the

* The Editor suspects that his learned correspondent will be a good deal surprised at his suggesting a doubt whether Wycliffe ever had anything to do with Canterbury Hall ; and whether misapprehension has not arisen from confounding together two persons of the same name, who, by a strange coincidence were at the same time heads of houses in Oxford. The Editor believes, that before this note reaches "Icenus," an account of this singular discovery will have been published in the "Gentleman's Magazine ;" and it is quite unnecessary to recommend it to the attention of those who take any interest in the subject.

† Dr. Todd, in his notes, has published this poem for the first time.

letters of the Hebrew and Latin alphabets, each letter counting for a century. Of this last-mentioned nonsense he has dared to say, that it is "as sooth as in the beginning God made heaven and earth."

But it is unlucky for his fame that all his references are to forgeries. Of the noted prophecy ascribed to Merlin I need not say anything; and of his Sibyl it suffices to say, that her verses are disgraceful to him who wrote them and to him who cites them. But all the treatises which he ascribes to the Abbot Joachim are likewise forgeries. Not only is there no other voucher than him for their existence, but his editor has shewn that they *could not* be Joachim's, and that the whole scheme of chronology fathered by this author on Joachim is at variance with that abbot's compute by 144 years. He also quotes (p. xxx.) from what he calls Beda on the Sibyl, his cabbala of letters; but Beda's treatise contains no such matter. Elsewhere (p. xxvii.) he declares that he adopts that cabbala "after Joachim and Beda," but no such thing has ever been imputed to either the one or the other. Dr. Todd's opinion is, that he adopted part of his scheme of prophetic numbers from the Beguines, who had altered the scheme of Joachim in a similar manner, though to a less extent; but it must remain very questionable if this author was speaking *bonâ fide* in quoting thus.

He affects to cite from St. Bernard an account of three successive tribulations. "And Bernard accordith therewith upon Cantica." Then he quotes the two first correctly, but alters the third to his own purpose, making it "the pryvi heresie of Symonyans," whereof there is not a word in Bernard, as Dr. Todd has observed in his notes on p. LVII. This is a literary fraud and forgery, nothing less; and I will point out to you another instance of dishonesty in this author, p. xxxiii.: "Herewith accordeth Merlyn Ambrose that such angusche is nygh, for, as by hem, in the tyme of the myschief of the kok, that we clepe Fraunce, *that* (viz. the kok) shall be destroyed by the Sixte of Irlond. The witt (meaning) is our kyng with his children." Here he proves the near approach of the great tribulations by this token, that the Sixte of Irlond had (at the recent fights of Crecy and Poitiers) destroyed the cock* of France. The allusion is to Merlin's words, where,† after mentioning various persons *by order of number*, he adds, "sextus Hiberniæ moenia subvertet, etc.: the sixth shall subvert the walls of Ireland, etc." He makes Hiberniæ to be governed by sextus, not by moenia, as some low‡ scribblers of prophecy seem likewise to have done. In his case this gross solecism is not of error, but of purpose, for his words, "the witt is our kyng with his children," are entirely founded (as the editor has shewn) upon Bishop Alan's elaborate exposition of Merlin; and the bishop has expressly paraphrased the passage thus, 'quod Hiberniæ moenia sit subversurus.' Alanus construes the prophecy, as of Henry the Second and his six children, to *the sixth* of whom he applies these words; but the Lollard tract, as it seems clear to me, construes it of the same Henry and the six kings his successors. The first of Irlond is Richard; the second, John; the

* A pun upon Gallus, as I need hardly observe.

† Galfrid Monumetensis, p. 50, Lugduni, 1697.

‡ See Dr. Todd's learned note on p. LXXXII.

§ Five legitimate and one bastard.

third, Henry III. ; the fourth, Edward I. ; the fifth is Edward II. ; and Edward III. is the sixte of Irlond, and destroyer of the cock of France. This is the Bishop of Auxerre's own scheme, of "our kyng with his children," and the six to be counted *exclusively of Henry himself*; and it is only changed by giving an extended sense to the word "sons" or "children," and carrying it on to the 'nati natorum et qui nascuntur ab illis.' Since we thus clearly know that he clearly knew how *sextus Hiberniæ* etc. stood in syntax, does he not appear to have falsified the sense of his prophet, in order to introduce Edward III. as the sixth English king born sovereign of Ireland, and the subverter of other walls, viz. those of France? But, in addition to this, Merlin's prophecy (as given by Geoffrey of Monmouth) contains not one syllable about the cock* of France or his time of mischief, and not one syllable, either in letter or in spirit, of what the tract quotes, save and except the two words, "*sextus Hiberniæ*."

If this production be really from the pen of Wycliffe, a severer blow could not be inflicted upon his fame than the publication of it. It may be worthy of mention, that in this treatise no sort of complaint is made against monks or friars, but only against simony. Nay, it does not name those Orders at all, but only mentions *prestitis* and *prelatis*. And the authors in whose sense it is conceived, so far as the interpretation of prophecy is concerned, are the Joachites and Joachizing Beguines, men exclusively wedded to monkery and friary. But this was written in 1356, when Edward was very warm against the see of Rome in the matter of Provisors, and ten years before Wycliffe's personal quarrel with the monks of Oxford, which has been considered by some as the signal for his attack on the monastic orders.

At the foot of p. xxxiii. there occur these words, "*seculer power of the Hooly Goost elispirid*." This queer word was explained by Wycliffe's biographer, Mr. Lewis, to mean *expired*; but I do not see how it can mean that, and feel the strongest inclination to divide it thus, "*the Hooly Goost elis Spirid*," i.e., "*the Holy Ghost otherwise Spirit*." *Elis* or *ellis* is the ancient spelling of *else*, and is to be found in Chaucer.† The passage in which it occurs runs thus, and is not unimportant :—

"Papa citò moritur, Cesar regnabit ubique,
Sub quo tunc vana cessabit gloria cleri."

Thei that treten thes verse of Sibille, alle that I have seen, accorden in this, that seculer power of the Hooly Goost elis Spirid, and that deth, veniaunce (vengeance) of sword, myschiefs unknowe before bi whiche men thes daies schule be ponyschid, schulen falle for synne of prestis."

The Holy Spirit's manifest reign, or *power secular*, which is to be ushered in with judgments of death and sword, and to be peculiarly directed against priests, is nothing more nor less than the Joachitic *Third State of the World*, in which the reign of the Spirit is to succeed and replace that of God the Son. "It is very difficult to discover," says the estimable Dr. Henry,‡ "with certainty and precision, what were the real sentiments, in some particulars, of this illus-

* The verses of the Sibylla do make mention of the cock.

† See *Romaunt of the Rose*, v. 6765.

‡ *Hist. Great Britain*, viii. p. 68.

trious champion of truth and liberty, against the errors and tyranny of the church of Rome, because he seems in some things to have changed his mind, and because certain tenets were imputed to him by his adversaries which he did not hold." If he really wrote this tract, I suspect he changed his mind to a remarkable degree; but the fact is, that we neither know sufficiently what his sentiments were, nor what his character was, nor whether he was an illustrious champion of truth at all.

"It is not possible," he adds, "to believe that so wise and good a man as Wickliff could maintain so impious an absurdity as this, *that God ought to obey the devil*; and yet this was imputed to him by his enemies." Without admitting, what is unascertained, that he was either wise or good, it seems to me scarcely probable that this charge, mentioned by Henry Knighton, was well founded. As to absurdity, it is none; and as to impiety, it is equally impious with the whole system of dualism diffused from Greece and Bulgaria to the western extremities of Europe by the great *Hæretici*. With them, the Evil Spirit was not a permitted agent working out God's will, but an independent principle impeding and restraining that will. The words seem to me to relate simply to the Manichæan views of the necessity of evil; which views, having been only in one instance ascribed to Wycliffe, were probably ascribed to him erroneously, as they were, by some writers of slight authority, erroneously ascribed to others besides him. But the best way of solving all these points is to encourage the publication of his works.

ICENUS.

ON FASTING.

SIR,—If I had been at the elbow of your correspondent "Dubius," I should have whispered in his ear that the proper parties to consult relatively to his scruple about fasting were, first, his parish priest; and satisfaction failing in that quarter, next his bishop.

Having premised thus much, I will venture (with entire deference to the authorities I have above referred him to) to offer to your correspondent a few suggestions in abatement of his scruple.

On referring to the rubric, we find the fast-days of our church called days of fasting or abstinence. Now, here a question occurs whether these two words are to be taken disjunctively, each having its own, and the latter a mitigated meaning; or conjointly, so as to make the latter only explanatory of the former. As the rubric affords no clue to the settlement of this question, it would appear that either of these interpretations may be resorted to, according to the capability of the individual to abstain either wholly or partially from his usual diet. I am strengthened in this supposition by the following extracts from a document of high authority, the Answer of the Bishops to the Objections of the Puritans at the Savoy Conference. The Puritans had excepted against the Lent fast of the church as an imitation of our Lord's forty days' fast; that his so doing was neither imitable nor intended to be imitated. The bishop's reply was:—"The fasting forty days may

be in imitation of our Saviour for all that is here said to the contrary ; for though we cannot arrive to his perfection, abstaining wholly from meat so long, yet we may fast forty days together ; either Cornelius's fast, till three of the clock of the afternoon, or St. Peter's fast, till noon ; or, at least, Daniel's fast, abstaining from meat and drink of delight ; and thus far imitate our Lord." The latitude here given with reference to the Lent fast seems, by parity of reason, to apply to all the appointed fasts of the church ; and as she has prescribed no one of these methods in particular, it would seem that within these limits each of her members is left at liberty to consult the exigencies of his own individual case.

It may be added that our church seems to mark out the extent to which she requires fasting to be carried in her collect for the first Sunday in Lent, where she instructs us to pray for " grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey his godly motions in righteousness and true holiness." Certainly such abstinence, whether total or partial, as by impairing the bodily powers weakens the energy of the mind, or gives force to any of our natural corruptions, can never have been in the contemplation of those by whom fasting was prescribed as a means of growth in grace and improvement in practical holiness.

On the whole, perhaps, in this northern climate, where total abstinence is so much more difficult to practise, and so much more likely to be injurious to health than in southern latitudes, the best method of fulfilling the injunctions of the church is, by confining ourselves on the appointed fasts to a moderate quantity of vegetable or farinaceous diet, and a scanty allowance of wine or other fermented liquor.

I would suggest, in connexion with the foregoing remarks, that one very important point of obedience to the order of the church in the appointment of fasting days seems to be, the *redemption of time on such days from visits abroad and company at home*. A resolute adherence to this practice on all the fast-days appointed by the church would, I am convinced, have the most salutary aspect on Christian society. By this observance one day besides Sunday in every week, and at certain solemn seasons, (as the rogation days, ember weeks, &c.,) a still larger portion of our time would be *secured* at least for home duties and home employments, if not for exercises of a higher and more spiritual nature.* And this could hardly fail to have its effect, not only in cherishing an obedient regard to the order of the church, one of whose ordinances we should thus be fulfilling, but also in replacing, by a tone of quietude and self-recollection, that restless, fidgetty, feverish excitement, which is the bane of modern society.

I am, Sir, your frequent and instructed reader,

F. K.

* By the clergy in particular the reservation of these days should be considered as matter of special obligation. It need only be hinted how much their pulpit and other ministrations *must* gain by the regular appropriation of the evening hours of Friday, as well as Saturday, to the duties of study, meditation, and prayer.

ON ADMINISTRATION OF THE EUCHARIST.

SIR,—Your correspondent "R. B." considers that, because the rubric directs that the priest shall place the bread and wine on the communion (when there is a communion,) after the sentences in the offertory have been read, the offertory itself is, "on communion days, the commencement of the communion service," and, I presume, as a matter of course, that on non-communion days the communion service commences somewhere else—no doubt, at the commencement. This view of the subject is, I believe, not confined to "R. B.," for I have reason to consider it as a widely-spread popular error. I have even known some clergymen so impressed with this idea, that on communion days they have actually commenced the service with the offertory, omitting all the previous part of this service except the sermon. And some respectable writers have (most probably unintentionally) countenanced this error. Thus the editor of the "Eucharistica" prefixes to that part of the service which commences with the offertory the title, "The Administration of the Holy Communion," which, in the Book of Common Prayer, is properly given to the whole office. This defect, however, might be easily remedied in another edition by prefixing the first part of the communion office in this excellent companion to the altar, and adding the devotions of some of our good divines, such as those of Bishop Wilson, on this portion of the service. The whole service, commencing with the Lord's Prayer and the collect for purity, includes the decalogue, the Nicene creed, and the collect, epistle, and gospel, which latter form, in all liturgies, an essential portion of the communion office. It is true that these are but a preparation for that sublimer action which includes the prefaces, the sanctus, the consecration prayer, with the words of institution, the reception of the body and blood of Christ according to his own holy institution, the sacrificial prayer, the gloria in excelsis, and the blessing. But the former part has equally descended to us from the primitive church as a constituent portion of this ancient rite; and I must presume that it is owing to a want of consideration of the real circumstances of the case that any clergyman would think of omitting (as is sometimes done,) upon those days when the holy communion is administered, so important a portion of the service. The only portion of it which is modern is the reading of the decalogue, introduced, it is said, at the suggestion of Bucer, in the Second Prayer-book of Edward VI., but for the special purpose of self-examination preparatory to the reception of Christ's body and blood. It is unnecessary to add more on this subject here; it will be enough to refer to all ancient liturgies and modern ritualists.

"R. B." is of opinion that the use of the gown in preaching instead of the surplice is of injurious tendency, having, as he thinks, led to the general omission of the prayer for the whole state of Christ's church. For it is evident that the priest must again vest himself, although the communion be not administered, in order to return to the altar, read this prayer, and pronounce the blessing, which we still are doomed to

hear so frequently from the pulpit, notwithstanding the rubric. And when I consider the process by which I have myself been led to dispense with the gown, and preach in the surplice, I am strongly disposed to agree with your correspondent in believing that the unauthorized habit of taking off the ecclesiastical in order to appear in the street dress has had no slight effect in leading to this neglect of so important a portion of the liturgical service.

When I first conceived myself bound in conscience to return to the communion table after sermon, to finish the service with this prayer and the blessing, I could easily conceive that it would appear to several members of my congregation a needless shifting of vestments to put on a surplice for this short portion of the service. I therefore thought it better, especially as several of my congregation had been brought up among presbyterians and dissenters, and as I had been in the habit of hearing many objections against having one dress for prayers and another for preaching, to avoid such shifting and changing in future, unless in direct compliance with a rubric, which I was determined should be my guide. I therefore examined attentively into the rubrics on this subject, and was surprised to find that there was no necessity whatever for a change; for that there was no order or rubric binding the officiating minister to take off his surplice during the sermon. I was then led to adopt the practice of wearing a surplice during the whole service, including the sermon. Thus was I enabled to meet the objection against all changes of vestments. But another and more serious objection was soon started—viz., that if I used but one description of ecclesiastical vestment, it should be a black gown, rather than a white surplice. Upon which I referred the objectors to the act of 2 Edward VI., according to which the officiating minister is always in the choir to wear either a surplice or a white albe. Upon which I was told that the black gown was decidedly the most scriptural vestment of the two; and that the Bible was a better guide than any rubric, which, however authoritative, was not inspired. But when I asked the objectors to point me out the text of Scripture which prescribed or gave the preference to a black gown, one of them, after seven days, acquainted me that he was satisfied that he was mistaken, but that he had been all his life under the impression that black was the colour used by the apostles in their ministration, and that the white surplice was a rag of popery.

I find, Mr. Editor, that the same act of Edward, which is confirmed by the Act of Uniformity, directs the priest who officiates at the holy communion to put on a cope or vestment over his albe. Now, I believe that this robe, which alone distinguishes the priest from the lay clerk or chorister, is never used unless at the coronation of the sovereign. Now, I should be glad to know by what authority this act has been dispensed with, and whether the direction which enjoins it is not equally binding with all other rubrics. I am the more anxious for information on this subject, as, when I have myself referred to the rubric as my reason for reviving certain practices which had fallen into disuse, I have been asked why I do not in consistence put on a cope, and have heard it maintained that no part of the rubric is binding on any

clergyman which his bishop does not approve of, or think proper to enforce. I can scarcely think this to have been intended by the Act of Uniformity.

I have the honour to be, Sir, your obedient servant, AFRICANUS.

ON THE DIVISION OF THE COMMANDMENTS.

MY DEAR SIR,—Two of your correspondents, “Anachoreta” and “W. Wright,” have expressed a wish for information as to the grounds on which the revisers of our liturgy adopted the division of the commandments which obtains amongst us.

What their ground was, *in fact*, I do not undertake to say. But as they have received for canonical only those books of the Old Testament which the Jews receive, it was probably their intention to adopt that division of the commandments which the Jews anciently followed. At all events (whatever account can be given of the division in the present Hebrew Bibles) they *have* adopted the ancient division of the Jews, as may be seen by the following passage of Josephus, which is worth a whole sea of speculation :—

“Antiq. iii. v. 6, ed. Hudson. Διδάσκει μὲν οὖν ἡμᾶς ὁ πρῶτος λόγος ὅτι Θεὸς ἑστίν τις, καὶ τοῦτον δεῖ σέβειν μόνον· ὁ δὲ δεύτερος κελεύει μηδεὶς εἰκόνα ζώου ποιήσαντας προσκυνεῖν· ὁ τρίτος δὲ ἐπὶ μηδενὶ φάσκει τὸν Θεὸν ὁμιλεῖν· ὁ δὲ τέταρτος παραγγέλλει τὰς ἑβδομάδας, ἀναπαυομένους ἀπὸ παντὸς ἔργου· ὁ δὲ πέμπτος γινέσκει τιμὴν· ὁ δὲ ἕκτος ἀποσχίσθαι φόνον· ὁ δὲ ἑβδομὸς μὴ μοιχεύειν· ὁ δὲ ὄγδοος μὴ κλοπὴν δεῖν· ὁ δὲ ἑννὰτος μὴ ψευδομαρτυρεῖν· ὁ δὲ δέκατος μηδεὶς ἀλλοτρίου ἐπιθυμίας λαμβάνειν.”

“The first commandment teaches us that there is one God, and that we must worship him alone; the second commands us not to make and worship the image of any living thing; the third, not to swear by God for any evil purpose; the fourth, to keep the Sabbath, resting from all labour; the fifth, to honour parents; the sixth, to abstain from murder; the seventh, not to commit whoredom; the eighth, not to commit theft; the ninth, not to bear false witness; the tenth, not to entertain a wish for anything that belongs to another.”

This passage shews what was the current division of the commandments in the time of our Lord himself; and whether the revisers of our liturgy were guided by it or not, it is a sufficient justification of them and authority for us. Perhaps some one of your correspondents, who has access to Philo Judæus, will be good enough to favour us with the proper passage from his treatise *on the Decalogue*.

I am, my dear Sir, faithfully yours, JAMES BEAVEN.

THE ARBOR VITÆ.

SIR,—I called your attention to that part of the Swedish theosophy which represents the fruit of the Tree of Life (the eating of which would have made Adam live for ever, and which the cherubim guarded) as being the egg and very essence of MAN. On reperusal of it, coupled with Mr. Johnson's hint, I think that, without launching out into the subject, two or three further statements were wanting for

my remarks to be duly appreciated by the few that will care about them.

Jacob Boehmen is in the same story; with him there is but one tree. Those of Knowledge and of Life are only one; but *one* viewed in *two principles*, the former that of darkness and anger, the other that of holiness, between which and central stood the tree of good and evil. Adam's imagination was lusting after that essence, whence the limus (mud) of the outward body was extracted; in consequence of which the Fiat (God) produced for him *such a plant** out of the matrix of the earth, whence it (He) also had extracted Adam's body, so that Adam's hunger *had†* to eat. (See *Mysterium Magnum*, part 1, cap. 17, s. 39.) Elsewhere it appears, that Adam himself either *was* or *became* the tree of life and of the forbidden fruit. (See part 1, c. 29, s. 17; part 2, c. 35, s. 3; c. 53, ss. 25, 26, &c. &c.)

Bardism (if that term is to obtain, as it may‡ in want of another) includes the science of Byd Mawr and Byd Bychan, the Man World and the World Man, as developed among tribes of a Celtic origin; and it furnishes nearly, if not precisely, the same analogies. Its tree§ of Paradise is—shall I say, a man? If not, it is the type and similitude of one; for hot living blood flows through all its vessels in such abundance that its leaves, instead of being green, are of a sanguine redness.|| That blood is human, and actually derived into the tree from out of human veins. Some slips or cuttings of it were brought out of Paradise into the world, so that it exists in the latter, and is there highly valued by "the Wise."

The main body of Rosicrucians (not that Boehmen makes any clear profession of separating himself from that body) habitually call their Lignum Vitæ either Adam, or the Terra Adami, that is, the earth of which Adam was made.

Your readers will, I think, see that no flight of fancy enters into this. Indeed, in some sense, opinion does not; for, if matters of fact are distinguishable from matters of opinion, it is an apparent fact, that all these things are *ad idem*. It is apparent, that they all are expressive of one principle or theory. Whoever describes the fruit of the Life-tree in this manner, as man, the egg of man, the life-blood of man, the limus of man, the earth of Adam, or otherwise equivalently, speaks the critical word spoken at the Passages of Jordan, and makes his tribe known.

The various Christian denominations seek a nutrition in some sense

* Meaning a plant composed of the limus aforesaid. The translator's style is such, as to augment the distaste with which this writer must be read.

† Meaning "had something." Adam was seized with an unaccountable desire to eat himself, which being impossible, the tree was created to minister to his dysorexia.

‡ Always understanding that those who have introduced it allude to a recondite philosophy, and not to any singing or playing upon harps.

§ See the Legend of the Saint Greal, said to have been originally composed in 717, and inspired by the Holy Spirit, who appeared visibly to the author, and placed a tongue of fire in his mouth.

|| The verses in Myvyrian Arch. p. 43, column 2, verses 3 and 4, concerning the red leaves of Aden, (or Eden,) seem, to the best of my judgment, to bear direct allusion to this point.

vital, from the invisible body and blood of a perfect Man, Deified by incarnation; yet being outwardly no more than bread and wine. And they all say the same thing, with various degrees of credence and in various shades of signification. But the theo-magical adepts look upon bread and wine as exoteric forms, and upon the flesh and blood of man (his visible body) as the true elements, out of which to elicit, or into which to introduce, the Ens Cœleste of the perfect God-Man, is the triumph of their art. The charge of anthropophagy is preferred against those who hold the corporeity of the Sacramental Presence, with the greatest absurdity; for in the odious sense it is entirely false, and in another sense it merely restates their proposition. But the magical sacramentarians are more obnoxious to that reproach, and have therefore always kept their theories in obscurity.

This religion is a curious and secret one, a very old one, and not even yet an extinct one. Real variations (besides affected ones) have, of course, and from the nature of human minds, existed; both as to the manipulation of the grand arcana, and as to the choice of metaphysical phrases wherein to embody the transcendentials of pantheism. But, perhaps, it has exhibited as much and as durable consistency as any other system has among men. It diffused itself widely, and has been little investigated; but has, on the contrary, been treated by nearly all, except its votaries, with a quizzing sort of neglect and indifference that such a topic does not merit. Perhaps it is little known that a considerable literary system, viz., the Charlemagne Romance, is marked with some of its *characteristics*.

Yours, &c.

H.

DISSENTERS' BAPTISMS AND ARCHBISHOP SECKER.

SIR,—I have not hitherto replied to your observations and inquiries appended to my last letter, which appeared in the May Number of the British Magazine, because I was anxious for an opportunity of verifying what I had written, and what I intended to write, before I again addressed you. Such an opportunity has at length, in part, been granted me; and although from the advanced period of the month, and *for* other reasons, I would willingly delay this letter somewhat longer, still certain information which I have obtained seems so important, that I feel it a duty to lay before you what I have to say, at once, in the hope that it may yet be in time for the forthcoming Number. Permit me, however, by way of preface, again to express my great disinclination and strong sense of inability to enter into any thing like controversy with you—a disinclination and inability which are in no slight degree increased by the tone and character of the observations which you have affixed to my former letters—with a regard to which (though I have no intention of retorting your charges of “mere evasion,” &c., which it would be highly unbecoming and unchristianlike to do) I must beg leave respectfully to press upon your attention the necessity of great caution in such matters as this, inasmuch as the mis-statement of a fact, the mistaking of a correspondent’s argu-

ment, and the distorting of his reasoning, are not only likely to give rise to an appearance (I am sure, a *false* one) of a want of candour in your observations, to involve many of your readers in error and confusion, and to thwart your own expressed purpose of "keeping the controversy within bounds," but also to contribute not a little to the prolongation of many evils which beset the church by seeming to give the sanction of a name so highly respected to the errors on which they are grounded.

I will now proceed at once to what I have to lay before you, dividing it into three heads:—1. The *fact* of Secker's baptism. 2. The church's doctrine concerning the validity or invalidity of lay baptism. 3. The *nature* of the validity which some branches of the church have ascribed to heretical and schismatical baptism. And if on either of these points I write more than is strictly necessary it is in self-defence alone, and in consequence of your former observations.

First, then, I believe I may state positively, *Archbishop Secker was not baptized by a dissenter*. I was first led to doubt the alleged and universally-admitted fact of his baptism by a dissenter from the *tone* of some of his own writings. I then remarked that his biographer, Bishop Porteus, does not mention it, but only states that his *father* was a dissenter. I then endeavoured to find, but without success, some statement of his being thus baptized in other writings of the last century which allude to him; then, still scarcely doubting the fact, I searched all the registers of all the dissenting meeting-houses in the county in which he was born, and in the neighbouring counties; but his name could not be found. I then had recourse to the registrar of the Bishop of Salisbury, under the auspices of whose predecessor, Bishop Talbot, Secker left the dissenters, to the tutor of his college at Oxford, to the registers of the church in which he was ordained, to the registrar of the diocese into which he was ordained, and, finally, to the successor of the bishop who ordained him; but though my applications met with the most obliging attention from all parties, I could find no record of his having been baptized by a dissenter, or, indeed, of his having been baptized at all. The parish registers, however, of Sibthorpe, Notts, where he was born, in the year 1693, lead us to a much more satisfactory conclusion. Of the following letters, those marked 1 and 2 are from the rector of Shelton, and minister of Sibthorpe; and they shew that Secker's brother's name appears in the register, and that although Secker's own name does not appear there, this is no evidence against his having been properly baptized in that parish, inasmuch as the register is *mutilated*, and the year of his birth is wanting. Letter 3 is from the registrar of the diocese of York; and this letter supplies the defect, shewing that Secker was *regularly baptized by the curate of his parish*.

(1.)

Shelton, June 19, 1841.

REV. SIR,—I have received both of your letters; the one for Sibthorpe, and the other for Shelton. I have examined Sibthorpe register, and do not find Thomas Secker's baptism in it; but I find his brother's, George Secker, in the date of 1696;

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Y

and the register imperfectly attended to. There is in the Shelton registry his father's marriage with Miss Abigail Brough, whose father lived at Shelton, and occupied a considerable farm there; and there are two flat stones, coffin-shaped, in the churchyard of Shelton with the inscription of Thomas Secker on the one, and Abigail Allen, formerly wife of Thomas Secker, on the other. She lies between her two husbands, Secker and Allen. She lived about seven years after her first husband. Maltby and Secker married two sisters; and the two cousins, George Maltby and Thomas Secker (the archbishop,) were very friendly; and amongst other things in George Maltby's ledger-book I find an order by Secker to have his father's and mother's stone, the letters of, to be fresh cut out again. In the Shelton register there is no mention of Secker besides, but it is imperfect; and there is nothing to be gotten from Sibthorpe respecting his father, either in regard to his manner of life, or of his family connexions. The father of G. Maltby lived in Orston; and in looking for the baptisms of that family I cannot find any of them recorded; but there again the register is imperfect, so that no inference can be deduced to be relied on that they were not baptized. In consequence, I think, from the brother of Secker being baptized, and his mother and his mother's family being baptized, which baptism of them all is to be found in the Shelton register, it is by no means unlikely but that he would also be the minister of the church. I never heard it even surmised that the Maltbys of Orston were baptized by a dissenting minister; and I knew G. Maltby's son, who was my grandfather, well; and yet, at the same time, I find, from the ledger of G. Maltby, that he gave a certain sum of money to a dissenting minister both at Nottingham and Isalntham (but his wife was buried at Shelton with the funeral service of the church read over her,) to have a funeral sermon preached by them on her decease. The present Bishop of Durham's grandfather, Thomas, was brother to G. Maltby, but I do not think the bishop has any better information on the subject of your inquiry.*

I am, Rev. Sir, yours obediently,
Rev. Walter Blunt.

J. J. MALTBY.

(2.)

Shelton, June 30, 1841.

REV. SIR.—In reply to your letter respecting Secker's confirmation, I may observe that, from the manner of his youthful life, in consequence of the early decease of his parents, it will be difficult to obtain that record. His father died when he was scarcely seven years old; and, therefore, I may remark, that it can hardly, with truth, be affirmed that "he had been destined by his father for orders amongst the dissenters." It is natural enough to suppose he would scarcely say anything at all of him at such an age. At such a time he could hardly judge of his disposition and inclinations to pronounce so determinately. I question much myself whether the father was himself a dissenter. His wife's relations, to whom he seemed much attached, were not dissenters. Of his three children, two sons and a daughter, Thomas was most probably the eldest, as I do not find the baptism of the daughter previously in the register, which is correct till 1693, when we evidently see several leaves cut out, till we find the baptism of George Secker thus inserted:—"George Secker, the son of Thomas Secker, by Abigail, his wife, born July the 30th day, and baptized September 14, by John Ryther, minister, in the year 1696." I will try to know whether John Ryther was a minister of the established church. There is something singular in this entry. It is different from any of the rest on that piece of a leaf, though all the entries on it are written by the same hand. In none of the rest either the minister or the birth is mentioned. But we know it was usual, in these small parishes, for the parties themselves living there to insert the baptisms: this was frequently done at Shelton, to my knowledge. I have known my father enter not only his own children, but several of the children of the parish also, in the Shelton register, and others before him; and as the handwriting is excellent for these times, it might be inserted by Secker himself; but I never knew such entries made, unless that baptism was performed in our church. Secker died at Sibthorpe;

* I have applied to the Bishop of Durham, who says that he can give no information on the subject.—W. B.

and as the circumstance, death, is mentioned in the register thus:—"June 11th, 1700, Thomas Secker, Gent., departed this life;" and in the same handwriting as the other entries of that time, he must have been considered of some account, there being no record of the kind besides. He was brought to Shelton, one mile distant, to be buried amongst his wife's relations, who were considered of account; but his widow must have afterwards continued at Sibthorpe, for we find her marriage again in the register there in 1702; but where she lived after that I know not, but she was buried at Shelton, 1707, and now lies between her two husbands, Secker and Allen, with stones, coffin-shaped, placed over each. I have ever thought it singular that Secker should take up his abode at Sibthorpe, as he had no property there, nor did any of his relations live there before him. His property lay at Holme, on the other side of Newark, which the archbishop retained to his death, because my father received the rent of it, and had the last receipt signed by his executor, D. Burton, which I have now by me. He might be with the family before his marriage, and afterwards take a house at Sibthorpe, as being near, for I find his marriage entry there different from the rest of the family, which it immediately follows. Of the rest who married the Broughs it says where they came from, but of him it says nothing but "Thomas Secker was married to Abigail Brough." I will look at the register at Holme for his family. The registers of this diocese have been till lately sent to York; but having occasion to apply there myself, in person, in regard to some terriers, I was informed there were none reserved previous to the year 1700; but how this may be in regard to baptisms, &c., I am not able to say.

I am, Rev. Sir, yours obediently,

J. J. MALTRY.

Rev. Walter Blunt.

(3.)

York, July 12, 1841.

SIR,—I am sorry my absence from home prevented me replying to your letter sooner. I have now searched our registers; and in the transcript for that of Sibthorpe, in the year 1693, I find the following entry:—"Thomas Secker, the son of Thomas Secker and Abbigall, his wife, baptized September the 28 day, in the yeare of our Lord 1693."

THOMAS GODFREY, Curate.

THOMAS FLINDERS, }
JOSEPH HINDSON, } Churchwardens.

I am, Sir, your obedient servant,

JOSEPH BUCKLE.

Rev. Walter Blunt.

Secondly, with respect to the church's doctrine concerning the validity or invalidity of lay baptism, I have a few remarks to make in answer to your observations; and here, in the first place, let me say that I have read with care the letter of "Omega," (March Number, p. 311,) to which you direct me, and that, to my disappointment, I find it entirely taken from Bingham, with all his thrice-answered false statements and false reasoning repeated. Even the story of the boy Athanasius is put forward, just as Bingham put it forward, with the authority of Socrates, Sozomen, and Ruffinus, notwithstanding that almost all learned men, among whom may be mentioned Cave and Dupin, have rejected it, and that it was shewn at the time, in answer to Bingham, that Ruffinus, the first person who mentions it, professes only to have it by *hearsay*, one hundred years after the supposed event, that Sozomen *only quotes it from Ruffinus*,—and that Socrates *does not relate the story at all*, but simply says, that Alexander, having observed some boys at play, and finding that in their play they had elected Athanasius their bishop, deemed the circumstance ominous of his future greatness, and brought him up under his own eye. (See Brett's Inquiry.) I have not time or space to answer all "Omega's"

statements and reasoning, nor is it necessary that I should do so. He, Sir, and you (if I may take the liberty of recommending the perusal of any book to one who is so infinitely my superior in learning) will find his whole argument from antiquity fully answered in Dr. Brett's reply to Bingham, and in the *second part* of Lawrence's *Lay Baptism Invalid*. It is true, your correspondent "Gratidius" (June Number, p. 677) informs the world that Bingham tore poor Mr. Lawrence to shreds, and that it "makes me (Gratidius) sorry that a clergyman (Mr. Scott, of Hoxton) should have thought such a book (Lawrence's *Lay Baptism Invalid*, part i.) worth republishing;" but Dr. Waterland thought otherwise,* and your correspondent "Omega" can scarcely employ himself better than in reading the *entire* controversy between Bingham, Brett, Lawrence, &c., in the order in which it was written, together with Waterland's controversy with Kelsall, which is to be found in the tenth volume of Van Mildert's edition of his works. Concerning the judgment of our own branch of the church since the Reformation, I must refer your correspondent, for answer to all that he has advanced, to my own book, "Dissenters' Baptisms and Church Burials," of which I will take care a copy shall be sent to him if he will be kind enough to furnish me with his address. It is quite impossible to produce evidence here which, with all the brevity which I could give it, in fairness to the subject, occupies some ninety pages of my own book; but I refer him to that book without much hesitation, not because I am confident in my own judgment, or unacquainted with my own ignorance, but because it has received the high approbation of men of great learning and ability, who profess to have read it for themselves (e.g. Brit. Crit.,) and because I have looked in vain into all the things which have been since written on the subject for anything like an answer.

In your remarks upon my letter in the May Number, pp. 544, 546, you accuse me of confusion between the "*feri non debuit*" and a denial of the "*factum valet*;" and you add, "The editor is credibly informed that it (this error) pervades the work to which he refers"—viz., my book on Baptism and Burial. Of course, I offer no remark on the pro-

* Waterland (First Letter to Kelsall, vol. x. p. 3) says, "I am not at all surprised at Mr. Kelsall's judgment on the case. It is not very long since I was myself of the same opinion, being led to it, as I suppose he may, partly by the good nature of it, and partly by the authority of great names, as the Bishops of Sarum and Oxford, &c., besides some passages of antiquity, not well understood; and I was pleased, I confess, to see all, as I thought, confirmed by Mr. Bingham's Scholastical History of Lay Baptism. But second thoughts and farther views have given a turn to my judgment, and robbed me of a pleasing error, as I must now call it, which I was much inclined to embrace for a truth, and could yet wish that it were so. The arguments or scruples mentioned in your letter have all, besides many more, been considered, canvassed, answered carefully, solidly, and, in my humble opinion, fully and completely. If Mr. Kelsall had seen Mr. Lawrence's answer to Mr. Bingham, I hardly think he could despise that gentleman's learning or judgment."—And Waterland's Second Letter to Kelsall, p. 193:—"If he (Kelsall) has failed, it may be considered that the great Mr. Bingham, not to mention others, has sunk in the attempt before; and neither his fine parts nor voluminous reading could support him against an adversary (Lawrence) who, in learning, certainly not to say in abilities, is far inferior to him."

priety of your making such kind of loose statement concerning any book written by a person whose opinions you are opposing, and upon the very question under dispute. I own that, in my ignorance, I should have considered myself called upon, *under such circumstances*, to examine the book myself, before I hazarded any such opinion; but I suppose that I am unacquainted with "the rules of controversy" and the laws of editorial management. Be this as it may, I beg leave respectfully to inform you, and, through you, to acquaint your "*credible informant*," that both you and he are mistaken. I am labouring under no "confusion of ideas" at all concerning the "*feri non debuit*," and the "*factum valet*." I perfectly understand the principle which their combination expresses, and fully admit it (at the utmost, for some did not like even the "*feri non debuit*,") to have been the principle of many (perhaps the great majority) of those who enacted the twelfth canon of 1575; and of those who altered the "Office of Private Baptism" under James I. and Charles II.; and of the great majority of the bishops, also, in the early part of the last century. I fully understand and fully admit all this, and have not for one instant lost sight of the doctrine in question; but that which I am inclined to *deny* is, that it is the doctrine of the *church*. For the full discussion of this I must again refer to my own book, there being no space for such a discussion here, and I will only mention briefly two reasons for my conclusion—

1. That since our church has positively forbidden the performance of baptism by a layman, *even in the most extreme case* (12 Art. 1575,) and since our Lord has declared, "Except one be born of water, he cannot enter into the kingdom of heaven," she convicts herself, if she admits the "*factum valet*," of murdering the souls of many of her children, as far as it lies in *her* power to do so, by causing them to die without baptism; while she believes that a valid baptism could be obtained.
2. That whereas, since the service books of Edward were deemed ambiguous on the subject of private baptism, the 12th Art., 1575, was enacted to prohibit, *in any case*, its performance by a layman; and the office was altered under James I. to make the prohibition more apparent; and again, under Charles II., to clear up an ambiguity which still remains: And whereas, these successive synodical measures were drawn from those who not only, for the most part, held the "*factum valet*," but many of whom did *not* hold the "*feri non debuit*:" And whereas, notwithstanding this, there has not appeared one single synodical declaration of the "*factum valet*," either with these declarations of the "*feri non debuit*," or at any subsequent period: And whereas, in 1712, the bishops of both provinces assembled synodically to issue such a declaration, *and were unable to do so, though, as individuals, they all, or almost all, agreed as to the truth of the principle*: And whereas, subsequently, the bishops of the southern province, *as the Upper House of Convocation*, in vain endeavoured to induce the Lower House of Convocation to unite with them in passing a canon declarative of the principle: Therefore, I cannot but see that the church has steadily refused to acknowledge the principle—a refusal which, *under the circumstances*, seems to me intelligible only by

remembering that "Christ is head over all things to his church," and believing that he has guarded her from error.*

The argument in favour of the "*factum valet*," which was drawn from the supposed fact of Secker's baptism, it is useless to discuss any further, as it has no longer any ground to stand upon. I suppose that those who felt its force (which I certainly did not) will now fall back upon the weaker case of Butler. It is more than possible that this may give way in a like manner; but I feel myself bound to acknowledge, with reference to a remark of yours in the May Number, that I find more persons who have received only dissenters' baptism, have been admitted of late years to holy orders than I had any idea of, and to take this opportunity of apologizing to such of my clerical brethren for any expressions, statements, or arguments which I may have made use of, unintentionally wounding to their feelings.

In taking leave of this division of the subject, I will only add, that while I fully agree with "W. B. Archidiaconus," (June Number, p. 679,) that a person who has received "sectarian baptism" (and, I would add, lay baptism of all kinds) should be *hypothetically* baptized. I also agree with "Omega" (July Number, p. 53) that even before *this* is done, the bishop's permission should be obtained.

Thirdly, I must add a few remarks concerning the *nature* of the validity which some persons and some branches of the church have ascribed to heretical and schismatical baptisms. I have before stated this to be *merely a validity of outward form, unaccompanied by any inward grace, which it was supposed was to be supplied, on their being admitted into the catholic church, by the imposition of the bishop's hands after absolution.* In the words of Bingham, such baptism was regarded "*valid*" baptism, but not "*complete*" baptism, not "*saving*" baptism. I have before referred, in my two former letters, to various passages of Bingham in proof of this, especially Schol. Hist. p. ii. App. ch. ii. sect. 6 :—

"It signifies this much, that they were not to be rebaptized when they came over

* In the May Number, p. 546, you accuse me, in no measured terms, of a confusion concerning the "*feri non debuit, factum valet*," because I wrote in a note—"The editor says, concerning Eleanor Pead's oath, 'It does not appear that this archbishop (Parker) differed from other individuals of his age.' Surely this is somewhat singular, when, in the very first year of his successor, we find the bishops *unanimously* passing the 12th Act of Conv. 1575, positively forbidding lay baptism under any circumstances." But if it had occurred to you to turn back to your note in the April Number, I do not think you would have done so. You would have there found that you quoted the oath of Eleanor Pead, in answer to my assertion that those who used to admit the validity of heretical and schismatical baptism did not regard it "*complete*" and "*saving* baptism." You remarked upon such an oath being administered by Archbishop Parker, in evidence that he did not hold such sentiments; and stated, "it does not appear he differed from other individuals of his age." I answered, (in the text,) that the oath in question had nothing to do with the matter, inasmuch as it related to baptisms *within*, not *without*, the catholic church; and to this I affixed the note referred to, meaning that even if the oath were pertinent to the subject, it was not of much authority, for the next archbishop and all the bishops synodically forbade such baptism altogether. Those who are much inclined to be influenced by the *opinions* of the bishops who wished to bind on the church the "*factum valet*" in 1712, would do well to look into Bishop Talbot's statement of the grounds of his opinion, as given in his Charge as Bishop of Oxford, 1712, and they may, perhaps, change their mind on the subject.

to the catholic church ; but it did not signify that they were in a state of salvation while they continued in heresy or schism, for these things are very different from one another."

Let us add Sch. Hist. p. i. ch. i. sect. 21 :—

"Nor was this the singular opinion of St. Austin about the deficiency of heretical baptism, but the general sense of the church ; for which reason they appointed that *imposition of hands* should be given to such as returned to the church, in order to obtain the grace of the Holy Ghost for them by prayer, *which they wanted before*, as having received baptism from those who had no power to give the Holy Ghost."

"I shall only add these two observations further, *to shew the necessity of supplying the defects of heretical and schismatical baptism by confirmation, or imposition of hands and prayers*, upon man's reconciliation and returning to the catholic church."

"Therefore St. Austin says, 'Imposition of hands was not, like baptism, a thing that might not be repeated, for it was no more than praying over a man for a blessing, which may be done whenever there is occasion for it.' And therefore it was thought necessary to be done when heretics came over to the church *to supply the defects of their baptism, which did not minister with the outward visible form the invisible grace of the Holy Spirit before*.' . . . "I have said thus much upon this head, to shew those who are baptized in heresy or schism what was the true ancient method of reconciliation, and the way to die securely in the peace and communion of the church ; and if all persons concerned would observe this method, there would be no need of disputes about re-baptization in the church, for it appears that the unauthorized baptism of heretics and schismatics may be reputed valid, and without rebaptizing have its defects supplied by imposition of hands in confirmation."

Again, Ep. Dedic. to the Bishop of Winchester :—

"Nor did I perfectly know your lordship's sentiments upon the point, till you were pleased to honour me with a letter of thanks for my book, and tell me that you exceedingly approved of it ; and particularly that part of it which treats of the deficiency of heretical baptisms, and of the obligation those who are so baptized be under to return to the unity of the church, in order to have the defects of their baptism supplied by imposition of hands in confirmation, which was the usual way of supplying such defects, according to the general rule and practice of the ancient church. Your lordship was pleased also to acquaint me with what I did not understand before, *that all the bishops of both provinces were unanimously of the same opinion which I had defended, and thought there were other ways of supplying a faulty baptism than by rebaptization, if given in due form by a layman.*"

I will not burden you with any further quotations ; I have brought forward enough to shew what was the testimony of the great champion of heretical and schismatical baptisms concerning the *nature of the validity* ascribed to them, both in ancient times and by the bishops of his day ; all those bishops who in 1712 wished to bind upon our church the doctrine of the "*factum valet* ;" and it may not be unimportant to add, that such seems to be the *nature of the validity* ascribed to such baptisms by at least one distinguished prelate (the Bishop of Lincoln) in our own day, who, on being applied to by a friend of mine, a clergyman in his diocese, to baptize him hypothetically, (he having received baptism from a dissenting minister, gave him *permission* to be so baptized, but refused himself to perform the office, adding, "*You ought to be received by imposition of hands.*"

As far as Secker himself is concerned, the first part of this letter shews it to be unnecessary to answer further the doubts you have expressed as to whether "those bishops who were concerned in Secker's reception and ordination held *this* doctrine of validity ; but as I have at present no proof that Butler was baptized by a clergyman, it might be as well to pursue the inquiry with respect to him. In this, however, there is no difficulty. Butler's patron, and Secker's also, was Bishop Talbot, who became Bishop of Oxford in 1699 ; was one of

those bishops who were present at Lambeth in 1712; and of whom Bingham testifies above, that he held in this matter the same opinion with himself. It was by him, I believe, as Bishop of Salisbury, (which he became in 1715,) that Butler was ordained; as it was by him, as Bishop of Durham, some years after, (Dec. 23, 1722—March 10, 1723,) that Secker was admitted both to deacon's and priest's orders.*

If, Sir, I can find out anything more worth communicating concerning Butler, whose case I have not yet investigated, I shall trouble you with another letter next month; if not, I here and finally take my leave. And in doing so, I must beg your forgiveness if, in this most hurried letter, or in any part of this correspondence, I have unintentionally expressed myself unbecomingly, or in a manner which is at all disagreeable to you, or have seemed wanting in that respectful deference which I feel is due to you, and which I am sure will ever readily be paid to you by the great body of the clergy of our church.

I am, Sir, your obedient servant,

WALTER BLUNT.†

Stroud, Gloucestershire, July 16, 1841.

* You ask, in the May Number, for "some account of Secker's confirmation;" of course you will not now require it with respect to Secker, but you may with respect to Butler. I may as well say, then, that before I discovered the fact of Secker's baptism, I applied to the registrar of Salisbury and the registrar of Durham, to know whether they had any account of Secker's confirmation, and found from them, as I had expected, that no account of confirmations were ever kept. But surely it would have been sufficient with respect to Secker, and is sufficient with respect to Butler, to know the opinion of the bishop who ordained him—and of "all the bishops of both provinces" the confirmation was necessary.

You will perceive that I have corrected, in the text, a mistake which I fell into in my last letter about the date of Secker's ordination. He did not finally leave the dissenters till 1720; went to Oxford, under the auspices of Bishop Talbot, April, 1721; B.A. 1722, (by the chancellor's recommendation;) deacon, Dec. 1723; priest, March, 1723.

[† The Editor will be glad to hear from Mr. Blunt, either as to the fact or the argument; but he trusts that he has so far explained himself as to shew that he does not consider the one as in any degree depending on the other. It was very natural that in arguing the point the case of Archbishop Secker should be selected. If it turns out that there was a mistake as to the fact, and the case was purely imaginary, then people will take another, and very probably talk of Bishop Butler. Whether they do or not, it is quite worth while to pursue the inquiry respecting him; and the Editor sincerely respects the zeal and perseverance which Mr. Blunt has shewn in search of truth. He is glad that it has been rewarded; and he hopes that this case, as well as that of Wycliffe mentioned in a preceding note, will stimulate all those who have opportunity to contribute towards the investigation of the loose tales which float about, and are copied by one idle writer after another without inquiry. Unless, however, Mr. Blunt is prepared to maintain that a man may be a priest or deacon on baptism which will not suffice for his being a bishop, the question will not be affected. There is only one point on which the Editor feels it necessary to make any remark, and that is respecting the injustice which Mr. Blunt seems to think that he has been guilty of in taking the opinion of another person respecting his book without examining for himself. The Editor is sorry that Mr. Blunt has indulged in a sneer at his "credible informant;" but as that will not hurt the gentleman in question, who knows that the Editor inquired of him with a sincere belief that he really was credible, and understood the matter better than himself, Mr. Blunt must judge for himself; but he must remember, and so must the readers of the Magazine, (and he is sure that he may say it without offence to his credible informant,) that he only relied upon his information so far as to believe that Mr. Blunt's book was pervaded by an error which appeared to be "manifest in his letter." He cannot help still retaining the belief that Mr. Blunt has not kept so clear of that error as he himself supposes.]

ON THE CLERGY PRINTING THEIR SERMONS.

MR. EDITOR,—In answer to your correspondent, “A Lay Author,” there can be no reasonable objection in a clergyman printing and selling his sermons, and applying the profit to increase his income. It may be a question with some nice-thinking men on church matters how far he may be allowed by ecclesiastical law to do it; but under every other circumstance he has a right, and that right we see daily practised, even by our bishops. If his sermons are worth hearing, they are worth printing; it is upon their merits that the profit depends, and if his preaching them does good, his publishing them must be twofold. From the paragraph your correspondent quotes, I fear he has mistaken the intentions of the proceedings, which do not involve the clergyman’s receipts, but the piracy of his sermons whilst preaching by short-hand writers for mean publication, against whose petty pilfering I am sorry we have not better security.

I am, Sir, yours most obediently,

A LAYMAN.

London, July 6th, 1841.

FELIX NEFF—ELIAS ARTISTA—THE NEW CHURCH.

SIR,—I write these few lines principally to thank you for suggesting the correction of an error into which I had fallen with regard to Felix Neff. The person mentioned in the *Intellectual Repository* as being a convert to Swedenborg’s Treatise on Heaven and Hell is not Felix Neff, but Oberlin;* the error of confounding the two therefore is certainly my own.

As this controversy is now, for the present, at an end, I cannot answer your correspondent’s charge against Swedenborg, contained in the story respecting Elias Artista, in the way I otherwise should; I must therefore content myself with saying that the whole is *pure fiction*, that there is not a vestige of evidence upon which to found it, and that the opponents of Swedenborg assume too great a privilege in calling upon his advocates to bring forward specific evidence in refutation of a charge, their own evidence in support of which they consider them-

* The passage I refer to in the *Intellectual Repository* is the following:—

“Having received a few explanations from Oberlin respecting the diagrams, models, &c., which I observed in his library, I prepared myself to converse with him on things of a more exalted character—on his manner of perceiving the truths of the Word, as well as his conceptions respecting the realities of heaven and the spiritual state of man in general. I at once asked him whether he had read any of the works of Swedenborg? Without replying, he immediately reached a book, and clapping his hand upon it, expressive of great satisfaction, told me that he had had this treasure many years in his library, and that he knew from his own experience that everything related in it was true. This treasure was Swedenborg’s work on Heaven and Hell.”—*Int. Rep.*, April, 1840.

The same writer adds:—“The works of Swedenborg which he possessed were, the *Heaven and Hell*, *Divine Love and Wisdom*, *Divine Providence*, and, if I mistake not, a German translation of the *Earths in the Universe*.”

The same respected writer subjoins:—“The different biographers of Oberlin have carefully concealed his predilection for the writings of Swedenborg.”

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selves entitled to suppress altogether. Surely, it may be said, where is *your* proof? on what pretended authority do *you* undertake to advance statements of such a nature? Your correspondent says, that Monsieur Catteau *met with accounts*—what accounts? If they were written accounts, where are they? *Who else ever saw them?* If they were not written accounts, but merely the idle rumour of the day, why not be candid enough to confess it? This affectation of evidence, where the evidence is not given, simply because there is none, is truly ridiculous. The fact is, Swedenborg was exceedingly generous, according to his means, in acts of private charity; and this simple circumstance, combined with the ridiculous belief of some that he possessed the philosopher's stone, and of others that he was acquainted with the art of transmuting metals, originated the whole story, which would long since have ceased to exist, had it not been perpetuated, not by his *followers*, but his *opponents*. I could proceed to demonstrate that every topic relating to Swedenborg upon which your correspondent has touched is only part of one continued misrepresentation; but I shall merely add, in reference to one of his observations, Mr. Coleridge's remark, made in his *Literary Remains*, vol. iv. p. 15, which is as follows:—"On the nature of our Lord's future epiphany, or phenomenal person, *I am not ashamed to acknowledge that my views approach very nearly to those of Emanuel Swedenborg.*"

In reference to the year 1757, in which, according to Swedenborg, the last judgment took place, I could introduce some remarkable calculations, derived from Scripture prophecy, and far more entitled to notice than any which are advanced by millenarians in general,—a subject which I cannot but think would be particularly interesting to your readers, especially to those who, like Mr. Maitland, Dr. Todd, and others, have directed their abilities to the consideration of prophecy. I may therefore revert to it on some *future* occasion, particularly as the circumstances of the times seem to demand it. Meanwhile, I ask Mr. Palmer, with all possible deference, why, in his work on *the Church of Christ*, he should imagine that he is acquainted with *all* the theories of apocalyptic interpretation, when he has obviously overlooked Swedenborg's *Apocalypse Explained*, the contents of which are read by thousands in this country and abroad, and are peculiarly unfavourable to his general argument?

Believe me, Sir, yours with great respect, ANTITHEORIST.

N.B. Your other correspondent, who formerly signed himself "*Papias*," and who has inserted the creed of the new church, intimates, that because the doctrine of the atonement is not inserted in this creed, therefore it is wholly rejected by that church. Why does he not draw a similar conclusion in regard to the church of England, because the doctrine of *satisfaction* is nowhere expressly mentioned in the Apostles' Creed, the Nicene Creed, the Athanasian Creed, or the Thirty-nine Articles? He may rest assured that Swedenborg regards the doctrine of the atonement as *true*, and as *all-important*, as much so as your correspondent; but he does not identify this doctrine with the popular explications of it. I have no doubt that in giving

this creed your correspondent thought he was acting fairly; and yet the representation is *unfair*, for this creed is one written out for *children*, and is so headed. The *other* creed for *adults* is more full and explicit, and in *this* creed the subject he refers to is *not* omitted; but as the whole occupies six pages, I have no wish to lengthen this letter by inserting it.

THE SCARF.

MY DEAR SIR,—I cannot answer the question of “Indagator,” “On what authority the use of the scarf, worn over the *gown*, is confined to chaplains, &c.?” But it may be remarked that, as it is a *distinction* of some sort or another, and as the prevalent custom may be supposed to have originated in some rule made time out of mind, (which I believe is the legal presumption in regard to all established customs, of the commencement of which we have no record,) until law of some sort abrogates custom, it appears as much a trenching upon the rights of others for a person not a chaplain, nor a D.D., nor a dignitary, to assume the scarf, as it would be if, in the University of Oxford, any but the head of a house should assume the *cloth* cassock.

Your correspondent seems to be in the common mistake of supposing that the scarf over the *gown* and that over the *surplice* are the same thing. The “scarf” which he saw at an ordination abroad was the *stole*, or *orarium*, which was worn throughout the countries bordering on the Mediterranean and the rest of Europe before the division of the east and west, and is still retained by the ancient churches of those countries; but it is worn only with the vestment, whether surplice or alb, which is used in divine service. Abroad, the distinction is better marked than in this country. In Roman-catholic countries the colour of the *stole* varies according to certain fixed rules, and those rules are the same everywhere. The *scarf*, on the contrary, is bound only by the custom of the church, whether cathedral or otherwise, in which it is worn. At the cathedral of Pisa, for instance, the *scarf* is of some sober colour, not black; and it is worn (like the funeral scarf in many parts of England) on one shoulder, crossing the chest and back, and tied under the opposite arm near the hip; whilst at the same place the *stole* is of various colours, according to the nature of the service: the former worn over the cassock, (for they have no gowns there,) the latter over the surplice or alb.

In answer, then, to your correspondent’s queries, I would say, (1) that the clergy generally have not the slightest title to wear the scarf over their *gowns*; (2) that incumbents have not, *as incumbents*; (3) that rural deans have not, unless it can be shewn that in those dioceses in which the office of rural dean was never discontinued it was the custom for them to do so. Immemorial custom restricts it to certain classes; and unless the bishop should appoint otherwise, it is an invasion of the privilege of those classes for any other person to assume it.

With regard to the scarf or *stole* over the *surplice* the case is dif-

ferent. Immemorial custom in London and other towns allows it at least to every priest; but the modern habit of making it of the same length and appearance as the scarf *proper* has created a confusion of ideas on the subject. Anciently it did not reach much below the knee, and was not full; and it would preserve the proper idea if those clergymen who wear it would observe the distinction. A common hatband, such as is given at funerals, unfastened and folded again, so as to present the appearance of a very broad ribbon, would be a much better representation of the stole than the long full scarf at present in use.

The scarf for deacons was anciently worn in this country (as it is abroad in the east and west to this day) on the left shoulder, hanging down before and behind; but as the church of England has nowhere retained any such custom, it would perhaps be more seemly if deacons were to abstain altogether from wearing the scarf.

On the subject of the stole and other church vestments, allow me to refer to a paper in Vol. XVII. of the *Magazine*, pp. 369—380, where the subject is rather fully entered into. The only mistakes I see in it are, that a collar is attributed to the *vestment* or *chasuble*, and to the *tippet*, neither of which has any; and that the tippet of the former rector of Draycot is represented as being of the same colour as the stole, whereas it is only the border of it which is so. On the subject of the tippet, I am informed that certain officers in the University of Cambridge still wear it in its ancient form and dimensions, as described in that paper.

The ground upon which some clergy wear scarves who are not entitled to them is the supposed order of the fifty-eighth canon, that non-graduates may wear them, although not of silk; and that of the seventy-fourth canon, that all graduates above the degree of B.A., having any ecclesiastical living or dignity, may wear them of silk. But, as has been shewn in the paper above referred to, the canon is not speaking of scarves at all, but of the *round* tippet, which is still preserved in both Universities, and appears on monuments in various parts of the kingdom.

I remain, my dear Sir, faithfully yours,

J. B.

THE ORIGIN AND AUTHORITY OF THE BIBLE CHRONOLOGY.

MR. EDITOR,—I think it probable that you or some of the readers of your *Magazine* will be able to give me information on a subject of some interest and importance, about which I have made many inquiries without any satisfactory result—namely, the origin and authority of the Bible Chronology. It may perhaps tend to make the answer more definite if I subjoin the particulars which I have collected, and which lead me to suppose that there is some source of direct information on the point in question which I have not hitherto discovered. Mr. Greswell speaks of “*the authorities which have fixed the Bible Chronology*;” and, in another place, “*of the eminent men to*

whom the arrangement of the chronology is due." His words are, when speaking of the date of Solomon's temple, (vol. i. Diss. x. App. pp. 347, 398,) "From this time forward it is unnecessary for me to continue the inquiry any further. It is enough to refer for the rest of the period between this building and the birth of Christ to the authorities which have fixed the Bible Chronology." And, again, (vol. iii. App. iii. pp. 273, 274,) where he refers to the proofs he had adduced in confirmation of this assertion, he adds, "I do not know, indeed, that this truth required any corroboration from me, but it is a source of great satisfaction to myself to find that my own conclusions, in a plurality of instances, have the support and concurrence of the eminent men to whom the arrangement of the chronology is due." The point to be ascertained is, who these eminent men were—what authorities fixed the Bible Chronology? It seems evident that Bishop Mant and Dr. D'Oyly acknowledged such authorities, for, while they have omitted, in their commentary, the marginal references which were not originally furnished by the framers of the authorized version, (see the General Introduction at the end,) "inasmuch as they do not rest on the same authority as the references of the translators," they have retained the chronological dates, which they mention "were added by Dr. William Lloyd, who died Bishop of Worcester in 1717." The edition to which they refer is that which Mr. Horne describes (Crit. Introd. vol. ii. pt. ii. p. 80, 7th ed.) as "a very fine edition, published in large folio, under the direction of Dr. Tenison, Archbishop of Canterbury, with chronological dates, and an index by Bishop Lloyd, and accurate tables of Scripture weights and measures by Bishop Cumberland." The whole, in 1769, underwent a most careful and laborious revision by the learned Dr. Blayney, and a select committee, under the direction of the vice-chancellor, and the other delegates of the Clarendon press in Oxford, when, among other corrections, some material errors in the chronology were considered and rectified.—(See Horne, as above, and Blayney's letter to the vice-chancellor and delegates, on completing his work, inserted in the Gentleman's Magazine, vol. xxxix. for the year 1769, pp. 517—519.) The Bible Chronology is held in the same high estimation by Mr. Townsend, who has adopted it, except in a few instances throughout his Scripture Harmony. "It is," he says (Introd. pp. xiv. xv. ed. 2,) consistent with itself; it is *sanctioned by authority*, having received that most infallible stamp of excellence, the test of time, and the most diligent and critical inquiry. Valuable as the Analysis of Dr. Hales undoubtedly is," Mr. Townsend says, he "could not venture to adopt his dates and his system till they had been approved by the same authorities, and confirmed by the same criterion of excellence which have determined the value, and recommended the Bible Chronology." Can the eminent men to whom the arrangement of the chronology is due be Archbishop Tenison, Bishop Lloyd, Bishop Cumberland, and Dr. Blayney, or did others share with them in the work? It is, I am aware, the chronology of Archbishop Usher that is followed in the margins of all our large bibles; but under what circumstances was it adopted?

I am, Mr. Editor, your faithful servant,

AN INQUIRER.

CONVERSION OF NORTHUMBRIA.

SIR,—What is the authority for saying that Paulinus baptized Edwin and his subjects? Bede does not say that he actually did so, whereas Nennius informs us expressly that the sacrament was administered by Rhun, son of Urien, which Urien was a British chieftain of a northern region called Rheged. The historian's words are these:—"Si quis scire voluerit quis eos baptizavit, Rum map urbgen (*Rhun mab Urien*) batizavit eos."—c. 64.

The truth of this would present in an interesting point of view the state of the ancient native church at this period in North Britain.

ASAPH.

CHRISTIANITY AND BARDISM.

SIR,—In order to ascertain the exact character of genuine British bardism we should confine ourselves to the maxims and aphorisms sanctioned at a regular gorsedd or convention, and handed down by the bards themselves. Those who have duly investigated these memorials could find in them nothing fundamentally repugnant to revelation. Indeed, if any theological or ethical tenets essentially erroneous were ever entertained by the bards, on their reception of the gospel, they were bound by their own principles to explode them. One of their mottoes was,—

"Coeliaw dim a choelian pob peth."

To believe nothing, and to believe every thing.

That is, they were to believe everything supported by reason and proof, and nothing without. They were, moreover, obliged to be bold in the cause of truth, according to their aphorism,

"Y gwir yn erbyn y byd."

The truth against the world.

It is very unfair to represent bardism by the mysticisms contained in the productions of the early Christian bards of Wales, which may be variously interpreted, and which, for aught we know, may, in common with other apocryphal tales of Christendom, be traced up to a source quite extraneous to bardism. Doubtlessly there are tints of Druidism observable in those compositions, but they do not obscure the main ground of Christianity. Most nations, after their conversion, have for a time clung more or less to some of their old favourite maxims and doctrines, if they did not appear to them to be directly hostile or absolutely irreconcilable to the principles of the new religion. Nobody wishes to catholicise the "stuff" which is to be found in the poetic productions of our early bards; nevertheless, those persons might, and no doubt were, in respect of the main articles of the church, as catholic as any other Christians.* The divines of the Anglo-Saxon

* "H." be it remembered, has not proved that the bards were heterodox on the subject of the eucharist, which is a fundamental doctrine.

church formerly taught that Elias is yet to appear on earth, and suffer martyrdom in the days of Antichrist; that Adam and Eve ate the forbidden fruit on Friday, and afterwards died on Friday; that they were in hell 5200 winters; that Paradise was miraculously suspended between heaven and earth; that the resurrection of the body could be proved from the story of the seven sleepers; that an angel was sent with an epistle to Antioch to enjoin a better observance of the Lord's day.* All this will appear to "H." as "stuff;" but will he, therefore, uncatholicise the divines who believed and taught it? Is not the Roman church catholic, although she entertains extravagant notions respecting purgatory and transubstantiation? Surely nurses should be very careful what tales they relate to the children committed to their charge, if uncatholicity attends a belief in wild and romantic stories.

Taking into consideration the jealousy with which the Anglo-Saxon church always viewed the ancient British, it is improbable that she would embody in her creed any of the peculiar doctrines of the latter. Yet we find that they had some peculiarities in common, the source of which must consequently be looked for in some other system than bardism. For instance, both churches appear to have believed that the good as well as the bad had been languishing in hell until the death of Christ, when he descended to them; and, on departing, carried the good spirits away in his train, leaving the impenitent behind. This is apparently irreconcilable with the doctrine of metempsychosis, yet it was universally maintained by the Christian bards of Wales, as may be seen in the first volume of the *Myfyrian Archaiology*.

ASAPH.

P.S. Since writing the above, I met with an illustration of some of the latter stanzas in the *Awdl Vraith*, by which I am further persuaded that the mystical allusions of the poem are not necessarily magic or cabalistical. The stanzas are these:—

"Then shall Britons gain
Their land and their crown,
And the strange people
Shall vanish away.
The words of the angel†
Concerning peace and war
Shall be certain
For Britannia."

Caradog of Llancarvan, in his "*Chronicle of the Princes*," has the following passage: "Cadwaladr....went to Rome, by the advice of an angel which he saw in a trance, and there he tarried for five years, when he died. And when his bones shall have come from thence to the Isle of Britain, then shall the Britons gain their privileges and their crown, as the angel informed Cadwaladr."

That the same circumstance is adverted to in the above-quoted extracts is obvious, for nearly the same words are used. Therefore,

* Soames's *Anglo-Saxon Ch.* p. 255.

† Var. readings: Emmanuel, Attanael.

here is one angel at least, I hope, rescued from the charge of rabbinical cabalism, in which, no doubt, "H." would have involved him. At any rate, the allusion in the poem is explained by the legend relative to Cadwaladr, the source of which ought not, in all fairness, be considered different from that of similar legends once so popularly believed in the catholic church.

As Cadwaladr flourished towards the end of the seventh century, the "Awdl," at least a portion of it, must have been written subsequently; therefore, Taliesin could not be the author.

BARDISM AND SWEDENBORGIANISM.

In p. 73 of the July Number, for "what the monks referred to," read, "the monks, &c."

SIR,—From "H.'s" letter in your last Number it appears that he has arrived at the full conviction that "bardism is, in its essential characteristics, the same as that which has for very many ages existed in Europe, which for a time was much bruited under the name of Rosicrucian, and is known as the Hermetic Science, the Philosophia ab Igne, and other designations;" and that it would be recognised at once by Maier and Pernety as agreeing with their own system of correspondencies. Now, theories built on facts, the existence of which is merely assumed, and the nature of them left quite undefined, are as easy to raise as any other kind of castles in the air; but for others both to believe and to refute them is alike impracticable; the one, because persuasion will not force itself upon the mind without some more solid basis than mere fancy for the conclusions to which its assent is required; and the other, because it is beating the air to attempt to overthrow speculations professing, indeed, to rest upon facts, while little or no clue is given either as to their nature or the sources whence they are derived. Allusion in this instance has been made to certain "documents and illustrations existing in the Welsh language besides the Metrical remains," containing "weighty considerations," which have produced the above-mentioned conviction. Since it is not specified what these are, it is useless to form conjectures respecting them. Nor, indeed, is it easy to foresee any end to this style of reasoning; for, after all, let a man be ever so well versed in the works of Rosicrucians or Swedenborgians, unless he possess that key to their science of correspondencies which "H." himself admits has never been otherwise than verbally made known to those holding their tenets, it is perfectly clear that all his convictions, and all his reasonings as to their degrees of agreement or disagreement with other systems of philosophy, magic, or what else, must run ultimately into mere guesswork.

Since my first letter was written, I have met with the work of the late Mr. Davies of Olveston on the Mythology of the British Druids. Here it seems to be proved beyond question that both Myrddin and Taliesin were Druidical priests, and to be shewn highly probable that, though acquainted with the Christian religion, they did not receive it, but, on the contrary, continued to oppose those who would have con-

verted them to the last. And even admitting the triad to be genuine, which speaks of their baptism, (which there is no antecedent reason to believe, some of these triads having been proved to be spurious from their internal evidence, and the works of these bards which remain militate against the hypothesis that this particular one is so,) it does not follow that because they were so far Christians they wrested and strained Christianity into conformity with a system of philosophy extraneous to it. Their writings seem, so far as they go, to shew that they refused to receive fully Christianity, out of preference for their ancient idolatry. There is strong presumptive evidence of this in a poem entitled *Mic Dinbych*, by *Taliesin*, wherein he first prays God to preserve a certain "holy sanctuary on the surface of Ocean," (i.e., an island sacred to and typical of the deified ark of Noah,) and concludes thus, "And, O God! may I be, for the sake of my prayer, *though I preserve my instituté*, in covenant with thee!"* But as far as my acquaintance goes with the metrical remains of the bards, I know of no passage whence it can be inferred that they strained Christianity into a conformity with their heathenish superstition. They seem rather to have considered the two systems as opposed to each other.† That the story about the grain sown by Eve is a fable invented by some one is denied, of course, by none; the only question is, who invented it. The climax of the whole poem seems to be the prophecy of the recovery by British kings of the sceptre of their forefathers. Henry VII. gained his crown mainly through the instrumentality of Welsh forces; and he had the vanity, or the policy, to procure his pedigree to be traced up to Adam through the British line of kings. It is well known that the supposed existence of a prophecy of *Myrddin* or *Taliesin* to this effect was the main incitement of the Welsh to lend him their aid. For aught that is known to the contrary, the whole of this poem may be a forgery, invented with the express object of identifying the cause of Wales as a conquered country, with that of the Earl of Richmond; of giving it a probability of success; and of inflaming the affections of the natives in its behalf. What could be a readier way of stirring the passions of a warm-hearted, imaginative, and oppressed nation than to place before them a prophecy of their venerated countryman foreboding the recovery of their lost dominion. To give him authority in their eyes, he is made boldly to assert that not only Adam, Noah, and Solomon, but himself also, had been favoured with divine revelations; and this sufficiently accounts for the relation of real or supposed facts connected with their history. What is a more common artifice of forgers than to affect antiquated language in order to give a colour of genuineness to their production? The story of the grain that came up rye may be a monkish legend interwoven with the history—rabbinical, if it can be proved to be so—and I know not why it should not be; but this would not prove it to be part of a system of gnosticism. The case stands thus: Part of the poem is admitted to be spurious. Let those who would prove anything from the remainder, first shew that it is genuine, and then proceed to

* See *Mythology of the British Druids*, p. 507.

† *Ibid.* pp. 7, 8, and 472.

make their deductions from it, not rest theories, which may do mischief, on groundless fancies and accidental coincidences. These, it is true, cannot shake the credit of the early British church for orthodoxy with those who acknowledge the sufficiency of the external proofs of it; but they might lead wild visionaries to believe that a better foundation existed for their notions than they had been previously aware.

For "H.'s" satisfaction, I insert Dr. Owen Pughe's reading and version of the passage about the immersion in Jordan, which I accidentally fell upon in his Dictionary since translating the poem:—

Pan ydoedd ein Rhen,
Hyd dros ei ddwyen,
Yn nwfr Urddonen,
Yn nirwestfa,

Pedwar engyllion
A deuddeg gwyddon
Danfonos Leision
I lys Efa.

When our Lord was immersed,
Over his lips,
In the water of Jordan,
During fasting,

Four angels
And twelve witnesses
The Eternal sent
To the mansion of Eve.

By the mansion of Eve I conceive the writer to have meant the world; and by the angels and witnesses, the four evangelists and twelve apostles. And with regard to the mention made of the prophet Daniel, is it not enough to suppose that some place mentioned among his prophecies is alluded to thus periphrastically, for the sake of giving an air of mystery to the story? The river Hiddekel, for instance, might be in the writer's mind. I do not say that it was so, but it seems unnecessary to impute to him the intention of "fathering spurious and forged prophecies upon the canonical writers."

ORDOVIX.

ΚΤΙΣΙΣ.—ROMANS, viii. 19.

SIR,—The passage, Rom. viii. 19, rendered in our translation, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God," is thus paraphrased by Schleusner under the word *κτίσις*: "Christiani enim, variis et gravissimis calamitatibus pressi, avidè expectant futuram Christianorum in cœlis felicitatem." Schleusner then adds, (ibid. 20, 21, 22,) *πᾶσα ἡ κτίσις*, omnes per omnem terrarum orbem dispersi Christiani. Now, if we desire to know by what arguments the lexicographer supports his interpretation, according to which *πᾶσα ἡ κτίσις*, the whole creation, is made to signify all Christians everywhere, or, as we might say in common parlance, the whole of Christendom, we shall find them to be of this kind. *Καὶνὴ κτίσις*, which is the same as *καὶνὸς ἀνθρώπος*, signifies in Scripture a man improved and altogether changed by the Christian religion; partly in imitation of the Jewish formulary, *בריה חדשה*, new creature, applied to one converted from idolatry to the true religion; partly in reference to *κτίσμα Θεοῦ*, a name of the children of Israel, as God's peculiar people. But *κτίσις* is used *κατ' ἐξοχήν* of Jews and Gentiles converted to the Christian faith; for example, Rom. viii. 19.

So, then, the Christian church is called *κτίσις* as being God's new creation, or, as being *κτίσμα Θεοῦ*, God's peculiar possession, as Israel

was; and Rom. viii. 19, may be translated in some such way as this:—"The earnest expectation of Christians waiteth for the manifestation of the sons of God in heavenly bliss." What, then, are we to make of verse 23?—"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption—to wit, the redemption of our body." Does the apostle speak of "ourselves which have the first fruits of the Spirit" as distinct from the Christian church? Does he say, "The whole Christian church groans and travails together until now; and not only so, but we also groan"? Surely, if we take *κρίσις* literally, and understand *ἡ κρίσις*, the creation, as comprehending all created things in this world, we shall have much less difficulty in this passage of Scripture. Chrysostom understands it of this material world. We may bear in mind that times of refreshing (*ἀνάψυξις*), and a restitution (*ἀποκατάστασις*) of all things, are elsewhere spoken of in holy Scripture.

I believe either *creature* or *creation* will be found to be a proper rendering of *κρίσις* in the New Testament. I would not except 1 Pet. ii. 13, which I would translate, "Be ye subject to every human creature" (to all men) "for the Lord's sake;" in which I am supported by the Syriac version.

The other texts where the word occurs are—Rom. i. 20, 25; viii. 39; 2 Cor. v. 17; Gal. vi. 15; Col. i. 15, 23; Heb. iv. 13; ix. 11; 2 Pet. iii. 4; Rev. iii. 14; Mark, x. 6; xiii. 19; xvi. 15. It may, perhaps, be thought that neither *creature* nor *creation* will suit Heb. ix. 11; but I believe the latter does translate *κρίσις* there, and leads us to the true interpretation—"Christ being come, a high-priest of good things to come, by that greater and more perfect tabernacle, not made with hands—that is, not of this creation,"—not of this world. We have here renewed mention of the tabernacle spoken of viii. 2—"the true tabernacle, which the Lord set up, and not man."

Should you think these remarks worth insertion, and should they lead any of your readers to be very cautious in submitting to the guidance of lexicons when they forsake the literal meaning of words for others invented, it would often seem, to suit the author's view of a particular passage, some good would be done by these humble means.

I am, Sir, very truly yours,

W. M. N.

ALMSGIVING, AS RELATED TO THE PRESENT STATE AND PROSPECTS OF THE CHURCH.

SIR,—In your November Number you were kind enough to make public a few remarks on the subject of queen's-letter collections, and in your May Number some observations on the inadequately supported state within the metropolis of the Society for Propagating the Gospel in Foreign Parts. I would now offer a few cursory remarks on the subject of almsgiving, as related to the present state and prospects of the church.

My former observations, founded in truth as they are, are sufficient

evidence of the low standard of almsgiving which generally prevails. What has led to the adoption of so low a standard, and how that standard may be raised, are questions of deep interest. Among the causes which have had a depressing influence, we may notice the little pains that apparently are taken to promote correct views on the subject. We have been led, too, to avail ourselves of methods of raising money for charitable purposes altogether derogatory to the object we had in view, and tending directly to quench the spark of Christian charity. Thus fancy-fairs and bazaars, which are now not uncommon, make their appeal to feelings of pride and vanity, and keep out of sight the principle of Christian love. The practice, also, of advertising charity sermons to be preached by celebrated men, and before persons of distinction, is reprehensible, for it allures people to church upon the promise of seeing some great man, or hearing some popular preacher. The publication, likewise, in newspapers of the names of persons who contribute to religious societies, &c., has a bad tendency. The soliciting *small* subscriptions from persons of large incomes is likewise wrong, as is the requirement of an *uniform* contribution from persons of different ranks and conditions. The disuse, also, of the offertory service has had a bad effect, for the scriptural standard of the church being thus hid, people have been induced to set up low and selfish standards of their own devising.

The above are some of the causes which have contributed to keep out of sight the *duty* of Christian almsgiving. Almsgiving should ever be represented, not as an accident, but a *part of Christianity*. It is as much a part of the preaching of "Christ crucified" to inculcate the necessity of alms, as of prayer, and faith, and holiness. Every part of Christian truth should indeed be exhibited in its proper connexion and proportion, and in its due season; but surely that cannot be a full preaching of Christ crucified which keeps out of view the command of Him who said, "Give alms of such things as ye have," and who commended the poor widow who threw in unto the offerings of God *all her living*.

Now, what I think we should aim at is, to make almsgiving bear upon the various exigencies of the church, which may all be met by a full development of the parochial system; for it is certain, that if Christianity had its perfect work among us, and if the Church of England, as the authorized messenger of Christianity, had been in a situation to bring the truth home to the door of every man's heart, a very different and far happier state of things would be visible to what now appears. We should not have had to witness with pain, year after year, an increase of suicides and crimes of all descriptions; to behold our rulers actuated by spurs of expediency, and caring not for things which should have their first consideration. We should not have had to lament the spreading of false doctrine, heresy, and schism; to behold those who ought to have become teachers of others themselves only now beginning to inquire which are the first principles of the oracles of God. We should not have had to deplore so extensive a defection from church discipline, and so pertinacious a disregard of the blessings and privileges of church communion. We should not

have seen so many engrossed with earthly things, "coveting an evil covetousness to their houses," and not only not "honouring the Lord with the first-fruits of their increase," but sacrilegiously withholding what is due, unmindful that it tends to poverty. We should not have witnessed so careless a disregard to the spiritual well-being of our brethren, nor have been so cold and backward in our efforts to stretch out the boundaries of the Christian church. In short, we should have averted, not have realized, the position of the prophet, "He that earneth wages, earneth wages to put it into a bag with holes." Having sought *first* the kingdom of God, all other things would have been added unto us.

Now, I cannot conceive that the most intelligent and zealous churchman could propose to himself a more noble object of Christian enterprise than the full, general, and efficient establishment of our parochial system; for what does that system include? It includes, first, a sufficient number of houses of prayer, where rich and poor, old and young, the troubled and the prosperous, may meet together and pour forth their daily supplications and thanksgivings to a God of sympathy and love. It includes, secondly, adequate educational establishments, in which the children of the church may be trained in the way in which they should go, and taught to do their duty in that state of life to which it may please God to call them. It includes, thirdly, full and affectionate pastoral superintendence, and a constant dispensation of divinely-appointed means of grace. It includes, moreover, a striving together for the faith of the gospel, an earnest endeavour to keep the unity of the Spirit in the bond of peace, and to hold the truth in righteousness of life. It includes, likewise, a blessed interchange of all the charities of life, pastors shewing all good fidelity, and people praying for, and submitting themselves to, those who have the rule over them. And it includes withal an anxious desire, and a consistent and persevering effort, to bring into the way of truth all who have erred and are deceived, and to place within the fold of the church those who are *afar off*. And I need not add, that it lays upon the several members of the sacred fellowship a holy constraint to deny themselves for the sake of others, that the gospel may have free course, and run, and be glorified even as it is among them. And though we know that in the church militant the evil must be always mingled with the good, and that "there must be heresies, that they who are approved may be made perfect," yet we know also that our parochial system is well suited to check the growth of all false doctrines, heresies, and schisms; and that where it has its perfect work, it will "stablish, strengthen, settle" all who are brought within the sphere of its influence.

It has been remarked in a recent publication,* "that the church is the best and most efficient power to give effect and direction to charity in general, to become the mainspring and regulator of almsgiving and receiving;" and that "under the hand and guidance of the church all is liberal, all is well applied, all is well arranged, orderly, and suit-

* *Bosanquet on the Rights of the Poor, &c.*

able." It is clearly the part of the church not only to excite charitable feelings, but also to temper and direct them when excited; not only to shew *what* has to be done, but *how* it should be done. Much of error has been nurtured, and much disunion and disaffection propagated, through the misdirected efforts of uninstructed but charitably-minded persons; but such would not be the case were the church to take upon herself to receive and to apply the offerings of her members. To these important ends, therefore, let the offertory be restored; let all questionable or unhallowed practices for eliciting contributions cease; let Christian motives be appealed to, and Christian responsibility dwelt upon; let not the clergy shrink from setting forth the various claims of the church, nor fail to exhibit her wants in all their nakedness and all their urgency. More churches, more bishops and pastors, more schools, more Bibles and books of instruction, more missionaries are required in every direction, and let the people be told plainly and distinctly that it is their duty to supply them; and in order that they may properly and effectually do so, each man according to his ability, the church herself must become the recipient and the dispenser of her children's offerings. With these views, "the Scottish Episcopal Church Society" has been formed in Scotland, and in many English parishes "Church Funds" have already begun to be established, the object of the latter being to aid the Societies for Building and Enlarging Churches, supplying Additional Curates in Populous Places, promoting National Education and Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts; and it would be a happy thing if such institutions became general. Regulated strictly by church principles, and conducted by the superior orders of the church, they would lead her different members to sympathize one with another, and would do much towards restoring the full efficiency of her parochial system, which *includes* so much, and *upon* which so much depends.

And we may be quite sure, that more would not be offered in the way suggested than would be required for our purposes; for even if the framework of our *domestic* spiritual wants should, through Christian liberality, be supplied, the wants of our *colonies* would remain very great indeed; and even if we should succeed in supplying them, the myriads of heathens and infidels scattered throughout the world would still claim our charity, of which, indeed, even now, they should receive a share.

Upon the whole, then, let us resolve to do good unto all men, especially unto them of the household of faith; and let us also endeavour to provoke others to love and good works, taking care to stimulate them after "due order." "Let us not be hurried and excited, as if all were to be done in a moment and by impulses; but patient, and sober, and persevering unto the end."* Let us reflect upon the words of St. Chrysostom†—"To know the art of alms is greater than to be crowned with the diadem of kings; and yet to convert one soul is

* Acland's Letter to the Bishops of Exeter and Salisbury.

† Quoted by Jeremy Taylor, Holy Liv.

greater than to pour out ten thousand talents into the baskets of the poor." To convert souls, therefore, let us strive and pray that our alms may be made subservient. "And let us bear in mind that the church is the appointed channel of public Christian charity, that our alms and oblations belong to the church, and that through the church they are to be offered to God."*

Humbly trusting the above observations may not be unproductive of good,

I remain, Sir, your faithful servant,

X. Z.

THE NOBLE LESSON, AND THE PERSECUTION OF THE WALDENSES.

MY DEAR SIR,—In Dr. Todd's letter, which appeared in page 71 of the June Number of the British Magazine, (No. CXVI.,) and in a friendly communication which he has addressed to me privately, Dr. Todd has expressed an opinion that M. Senebier and M. Raynouard, in their remarks on "the Noble Lesson," did not mean to pronounce the Genevan MS. of the "Noble Lesson" to be in itself a document of the twelfth century, but to be a copy of a document of that date. He thinks I have confounded their opinion of the date of the poem with the date of the Genevan MS.; and he adds, "I cannot help believing that M. Senebier and M. Raynouard must have laboured under some mistake, if they really supposed this MS. to be of so early a date; and I would not advise my friend Dr. Gilly to rest any portion of his argument upon their opinion."

Whatever may be the value of the opinion of these critics, it is certain that M. Senebier judged the Genevan copy of the Noble Lesson to be a MS. of the twelfth century, and that M. Raynouard echoed that judgment in a manner to lead us to suppose that he was of the same opinion. I annex extracts from these authorities. The first has been supplied me by M. Favre Bertrand:—

"Manuscrit No. 207. Il renferme des écrits en langue Vaudoise tant en prose qu'en vers. Son format est un petit in 12^m d'environ 4 pouces de hauteur, sur 3 pouces de largeur, et 14 lignes d'épaisseur. Il est écrit sur velin, et paraît être du 12^e siècle. Il contient. 5^e La Nobla Leiczon," &c.—Senebier, Catal. des MSS. de la Bibl. de Genève.

"M. Senebier jugeait que le Manuscrit de Genève est du 12^e siècle."—Raynouard, *Choix des Poesies Originales des Troubadours*, vol. 2, p. cxliii.

Raynouard does not speak as if he had himself examined the Genevan MS. of the Noble Lesson, but seems to have been very much guided to his opinion of its antiquity by the judgments pronounced by Senebier, and by the description which M. Bertrand had sent him. M. Senebier did assuredly express himself deliberately after comparing manuscripts with manuscripts, for he assigns a different degree of antiquity to the several collections of Waldensian MSS. in the Genevan library.

* Acland's Letter to the Bishops of Exeter and Salisbury.

For example, after speaking of No. 207 as being, according to his belief, of the date of the twelfth century, he calls No. 208 a MS. of the fourteenth or fifteenth century, No. 209 of the fifteenth century, and No. 44 of the fourteenth century.

"No. 208. *Sur papier, il est du 14^e ou 15^e siècle.*"

"No. 209. *Petit 8^{vo} sur papier. Il me paraît du 15^e siècle.*"

"No. 44. *Petit 8^{vo} presque carré sur papier, écrit au 14^e siècle.*"

I agree that we ought not to speak positively of the age of a manuscript, unless we have many data and helps to assist us; but in order to do justice to this subject, I am collecting fac-similes from well-known MSS. of the twelfth, thirteenth, and fourteenth centuries; and when I have collected my materials, I shall present them to view by the side of fac-similes of the disputed Waldensian MSS., that the comparison may help to bring us to a right conclusion.

In the meantime, a more urgent case demands our attention to the actual condition of the Waldenses, and calls us from the past to the present. The voice, which bounded on persecutors against this little flock in the twelfth and thirteenth centuries, is again heard, and is threatening to exterminate the subalpine church, which will not submit to the Bishop of Rome.

Permit me, therefore, to beg insertion for the following lines from Mr. Metivier's paraphrastic translation of "*The Noble Lesson*," which describe so faithfully that fell spirit of popery which has now been at work during so many centuries for the destruction of every witness which bears testimony to the truth, against spiritual wickedness in high places:—

"What have they done to stir up wrath? They go from clime to clime
Pointing the way that leads to life—that is their only crime!
Mad bigots murder Christ anew, without remorse or dread,
Their souls are dark, their hearts are seared, their faith is cold and dead;
'Tis they conspire in vain to blot with lies our honest fame,
'Tis they molest the friends of God, yet wear the Christian name.
Still, where is their authority? Reason herself is mute,
And Scripture too. Did ever saint a brother persecute?
When the first-chosen messengers were numbered with the dead,
Each little flock in paths of light with joy new teachers led:
Even in this formal iron age, though known to very few,
Some there still are who know the way, to their vocation true;
Harassed and hemmed on every side by persecuting foes,
Fain would they teach the faith of Christ, that balm of human woes.
False Christians, arrogant and blind, mean slaves of every lust,
And lazy shepherds, ravening wolves, torment and slay the just;
Sheltered by them sin flourishes, deceivers live in peace,
What care they for the Saviour's lambs? They only mind the fleece.
Indeed God's Bible truly says, for we may trust his word,
Whene'er they meet an honest man, who loves and fears the Lord,
Who never swears, lies, nor defiles a neighbour's wedded wife,
Who never steals, ne'er violates a fellow-creature's life,
Who never will, though fierce his foes, for vengeance long and sigh.
They say, 'Why should a *Vaudois* live?' they mutter, 'Let him die.'
His goods and chattels they combine through perjury to spoil,
And when he's dead they revel on the produce of his toil."

I remain, yours truly,

W. S. GILLY.

Norham Vicarage.

THE WALDENSIAN MANUSCRIPTS IN THE LIBRARY OF
TRINITY COLLEGE, DUBLIN.

(Continued from p. 25.)

VII.

A VOLUME OF MISCELLANEOUS PROSE TRACTS.

THIS is a paper vol. in 4° (7½ inches by 5½) in a handwriting of the early part of the seventeenth century. It belonged to the collection of Archbishop Ussher, and is now marked *Class C. Tab. 4. No. 17*. Its contents are thus briefly noted on the first leaf, in Archbishop Ussher's handwriting:—

WALDENSIUM

Tractatus tres, vetere lingua Occitanica
conscripti.

- I. Glosa sobre lo Pater nostre.
- II. De las 4. cosas que son a uenir.
- III. Verger de consolacion.

h. e.

Expositio Orationis Dominicæ.
De quatuor novissimis.
Virga consolationis.

The book was probably transcribed for the archbishop with a view to publication, and the above was evidently the intended title-page.

I. *Glosa sobre lo Pater nostre*, beginning, "O Tu lo nostro Payre lo quel sies en li ciel. O frayres nos deuen saber que entra totas las obras que pon esser faytas en a questa vita alcuna cosa li obra non es plus honorivol, ni plus prophetiuol ni plus legiera que orar."

Leger has published a portion of this tract, *Hist. des Vaudois*, Livre I. ch. vii. p. 40, and he tells us that the MS. from which he copied contained only the explanation of the first three petitions of the Lord's Prayer. The present copy, however, has the whole tract complete.

II. "*Las 4 cosas que son a venir*," beginning, "*Lo es d'entendre eun chascun*," &c. There is a copy of this tract in the volume described, *British Magazine* for June, 1841, p. 510, No. XLI. The two copies agree in substance, but differ very widely in words and phrases, which in the MS. now before us appear to be modernized: the spelling is also different.

The present copy also seems to contain more than the former, or, at least, it is followed by some other short tracts without titles, which are written as if they were a continuation of it. The first of these begins, *Donca lo es certana cosa que li just sleyt hauren o questa sobre dicta gloria*, &c.: it occupies about five pages of the MS. The other begins, *O Carissimes nos saven la luice de tanti grant conoyssencia*, &c., and occupies about a page and a half. At the end of it, Archbishop Ussher has written in the margin, "fol. 337. a. (desi—" To what this refers I do not know. Then follows, "*Nota de li orde de Angel de Paradis*," beginning, *O es d'entendre que lo son con orden d'Angels en Paradis*. This occupies nearly two pages, and at the end Archbishop Ussher has written, "*Nihil deest*."

III. "*Verger de Consolation*," beginning, *Dar enayma dis Peyre Apostol li sant home parleron yspira per lo sant sprit de Dio.*

This tract is mentioned by Perrin, who says, "Item, nous avons un traité notable, intitulé, *Vergier de Consolation*, contenant plusieurs belles instructions confirmées par l'Ecriture sainte, et par plusieurs autorités des anciens."

The copy from which the MS. before us was transcribed was imperfect in the middle, as we learn from the following note, which occurs in the place where the defect is found:—"Hic decerptæ sunt duæ paginæ e libro formæ 8." Four leaves further on there is another defect, with the note, "Hic duæ paginæ deesse videntur in originali;" and at the end there is also written, "Reliqua pauca desunt."

This treatise is divided into five parts, the contents of which are thus described:—"La prima part tracta de li pecca capital; la 2^a part tracta de li autre pecca. La 3^a part tracta de las Vertuci teologials e cardinals. La 4 part tracta de las autras vertuci. La 5. part tracta de las cosas celestials e de linfern."

VIII.

WALDENSIAN DOCUMENTS.

This volume (*Class C. Tab. 4. No. 18*) is in size similar to the former, but not in the same handwriting. It was written in the early part of the seventeenth century, and its contents are as follow:—

I. A statement made by the Archbishop of Ambrun, A.D. 1497, of the examination of certain persons, inhabitants of the valley of Fraxiniere, beginning, "Sciendum est quod anno Domini millesimo quadringentesimo nonagesimo septimo, postquam migravi e loco aut opido *Freius* ad Ebronium, in animum induxi visitare ac perlustrare Ebre-nensem diocesim meam," &c. The narrative goes on to the year 1501, and occupies nineteen pages of the volume.

I am not aware that this document, which is a narrative of much interest and importance, has ever been published; but Perrin has given an abstract of it, *Histoire des Vaudois*, (livre ii. ch. 3,) and has quoted in French a part of the archbishop's account of his proceedings in the year 1501, pp. 138—143. A French copy, apparently the original of this tract, will be described shortly.

II. The articles of the sentence of Peter Valois, a native of Frassiniere; beginning, "Imprimis tu Petre Valois dixisti et fassus es, te discessisse a loco qui vulgo divus Andreas dicitur," &c.

In the volume (*Class C. Tab. 1. No. 6*) which will be described shortly, there occurs the Process against "Audinus Crispini, *alias* Valoy," who was the brother of the Peter Valoy here mentioned, as appears from the following sentence with which the document before us concludes:—

"Item, ad eundem modum fratrem tuum Audinum, Thomasiam, Martham sorores tuas, sese apud eosdem barbas confessos esse, quem-admodum tutemet fecisti."

The document is dated at the end, 1489, and is marked "Num. 8." It does not appear, so far as I can find, to have been ever published.

III. A paper, dated 1488, containing short notes of events in the

history of the Vaudois. It begins, "De discessu Valdensium ad Delphinatum. Johannes Violinus (alias Violin) ait eos esse profectos Viennam ad capiendum consilium."

This document occupies only two pages of the MS.

IV. "Tractatus seu Epitome eorum quæ continentur in accusatione et lite intentata coram Reverendissimis dominis domino Inquire apostolico, atque venerando officiali hujus Curie presentibus, ac presidentibus contra Stephanum Ruffum (alias G.* le Roux), e loco vel oppido quod vulgo apud Gallos vocatur La Fraissiniere." This document begins, "In primis ut cernere est ex iis quæ in eadem lite et criminatione continentur," &c.

Perrin mentions "Estienne Roux" (p. 147), but I cannot find that the document before us has ever been published: it occupies upwards of fourteen pages of the MS., and is dated 1488. That it was transcribed, however, long after that year, and by a transcriber favourable to the Waldenses, is evident from the following note with which it concludes:—

"Compertum est eundem Albertum" [i.e., Albert de Capitaneis, who had been mentioned in the document as having examined Stephen Roux,] "animadvertisse et sæviisse in hanc eandem Valdensem sectam Anno Domini circiter, 1488."

V. The petition of certain inhabitants of the valley of Frassiniera, addressed to the senators and councillors of the king's council, against the Archbishop of Ambrun, A.D. 1483, beginning, "In nomine Domini Amen. Anno Nativitatis eiusdem Millesimo quadringentesimo octogesimo tertio, die vero vicesimo quinto Mensis Augusti, Universis ac singulis hoc præsens Instrumentum visuris, lecturis, ac audituris, Notum sit," &c.

This instrument contains copies of various documents, letters, and papers, relating to the question at issue between the archbishop and his subjects of the valley. The initial sentences of these documents shall be here given:—

1. "Domine bonæ gentes de Valeria, Fraxineria ac eorum consortes litigantes et prosequentes jura sua," &c.

2. "Hic est tenor Literæ clausæ. Hæc est superscriptio eius, Dilectissimo fratri meo Archiepiscopo d'Ambrun Regis Consiliario. Dilectissime frater salutem. Habitantes et Incolæ Valesiæ, Fraxineriæ, ac Argenteriæ," &c. This seems to be a letter from the Chancellor Viere to the Archbishop, and is dated 23rd July.

3. "Regi Domino nostro. Humillime supp^m. vestri pauperes humillimi ac fideles subditi nempe cives et incolæ Valesiæ, Fraxineriæ ac Argenteriæ," &c.

At the end is the following, which was probably the endorsement of the original document:—"Petitio sive supplicatio oblata Dominis senatoribus, ac consiliariis supremi Regis Consilii a Civibus et Incolis Fressineriæ, Contra Acta, Informationes, Rapta, et Concussiones Archiepiscopi d'Ambrun, quæ omnia facta sunt ab eodem et servis ejus in odium et contemptum litis et Controversiæ pendentis, cum in-

* "G," I suppose, here stands for *Gallica*, "le Roux" being the French for *Ruffus*.

timatione vel significatione ejusdem prædicto Archiepiscopo, una cum Copia Literæ ad eum Scriptæ a dominis senatoribus et consiliariis Magni sive Supremi Regis Consilii."

VI. "Lis intentata contra duos Barbas, nimirum Franciscum de Gerundino, (qui idem Barba Martinus nuncupatur,) et Jacobum, qui quoque Barba Johannes vocatur, quorum Responsis et depositionibus additæ sunt multæ Calumniæ de fornicatione et Idololatria, ut constat et manifestum est ex eorundem Responsis hic annexis, quæ scriba (G. pro fide) pro sententia et arbitrio extendit et immutavit. Num. 9."

This is only the title of a document which is not itself transcribed. A copy of it, however, occurs in the volume which will be next described.

VII. A letter, of which a part only has been transcribed. It begins, "Reverendissime Pater in Deo, Domine Archiepiscopo d'Ambrun, sat probe nosti controversias et lites et quæstiones quæ motæ et agitatæ sunt," &c.

IX.

WALDENSIAN DOCUMENTS.

A folio paper volume, containing a number of distinct documents, many of them original, bound together. (*Class C. Tab. 1. No. 6.*)

This is the volume which I once thought contained some of the missing documents deposited by Morland in Cambridge; but I have been informed, since the publication of this series of papers in the British Magazine commenced, that the volumes G. and H. are still safe in the library of that University, and the documents preserved in the volume before us are all those which are described by Morland as contained in G. and H. How the Dublin University Library came to possess duplicates of these documents I am unable to explain. It does not appear with certainty that the volume before us formed a part of Archbishop Ussher's collection: it was not mentioned in the catalogue of our MSS. printed in the *Catalogi librorum MSSorum Angliæ et Hiberniæ* (Oxon. 1697), and some of the documents it contains were certainly at one time, since the publication of that catalogue, in another part of the library; they appear to have been found in a loose state, and to have been bound together in their present form when the books were moved to the present library, about a century ago.

The following is a list of these documents:—

- I. "Origo Waldensium et processus contra eos facti," containing—
 1. The document beginning, *Ut vobis Rever^m. in xpo patri, &c.*

This occurs in Morland's volume G. No. 3, and has been printed by Allix in the Appendix to his "Remarks on the Ecclesiastical History of the Churches of Piedmont."

2. "Sequuntur examinationes factæ in materia hæresis sectæ Valdentium [*sic*] per Rev^m. et Rev^{da}. patres Laurentium Bureau Epum Siffarien. et Thomam Paschal, ac Rostagnum Archiepum Ebredunen," &c. In the margin, in a more modern hand, there is written, "Informacions prises par les commis du pape, L'Evesque de Sisteron et autres nommés par le Roy."

This paper is dated 1501, and relates to the same events as the

Narrative of the Archbishop of Ambrun, which stands first in the volume last described. It contains the Examinations of Fazio Gay, Francis Ruffus, Anthony Pau, Fazio Ripert, all of Frassiniera; also of John Lager, (who is described as "Dominus Johannes Lagerus Vicarius de Orseria in Camposauro,") Peter Raymund, John Arnoux, Angelis Palon, John Barthelem, Hugh Jacques, John Faber, Pierre Jourdan, Hippolyte Blen, Jacques Pari, Thomette wife of Fazio Ripert, Marie wife of William Bret, Jacques Bonnefoy, Hunet Julian de Valle, Thomas Granet de Valle, Johannes de Burgo, Claudius Humbert, Honoratus de Burgo, Giraud Ruffi or de Roux, and Jacques Chambon.

At the end is the attestation and signature of the notary "Gobaud," with the following endorsement in a more modern hand,

"Numero 1

"Examinatio facta per dnm. Siffarien.
in Frassiniera super eresia Valden."

And in a different hand,

"Origine des Vaudois et les faits du procureur d'Eglise contre eux.

"Information prise par Vincent Gobaud."

This document has every appearance of being an original, or at least a cotemporary copy. In the margin there are written, in a more modern hand, and in French, short summaries of its contents.

II. Another copy of the document No. V. of the volume last described, except that the petition is here given in French. It is endorsed on the back, "Registre présentée au grand conseil par ceux de Freissinière sur les attemptats de l'Archevesque d'Ambrun faits au prejudice de la Litispendance avec l'Intimacon auy Archevesque et copie de la Lettre a luy Escrite par Messieurs du Grand Conseil.

Anno Dom. 1483."

III. "Bulle et commission tres ample du Pape Innocent contre les Vaudois;" beginning, *Albertus de Capitaneis juris utriusque Doctor, &c.*

This bull is dated 1487; it occurs, No. 2, in Morland's volume G., and he has printed it in his history, book i. p. 196. It is in the same handwriting as No. I., and is marked at the beginning, and also at the end, "num. 2."

IV. A paper in the same handwriting as the last, endorsed on the last leaf "Num. 3. 1483. Copia protestationis factæ per Castellatum Vallis Loysie, una cum omnibus habitatoribus dictæ vallis declarantes se esse bonos et fideles, orthodoxos, præceptis ecclesiæ obediētes, et quod nullam intendunt prosequi causam in curia Christianissimi Francorum Regis." It begins, *In nomine Dni nri Jesu xpi. Amen. Anno ejusdem nativitatís millesimo, quatercentesimo lxxx^{mo}. tertio,* &c. At the end is the notary's attestation, "Facta fuit collatio de hujusmodi copia cum proprio originali per me notarium publicum

Paris."

V. "Processus factus et formatus in facto sanctæ fidei per Rev^{mu}. in xpo patrem et dominum Johannem, Dei et Apostolicæ sedis gratia Archiepum et principem Ebredunen. Contra Anthon Blasii de Angrogina, Diocesis Taurinen. habitorem Dalphini, Sissarien Dioc^æ."

At the top of the page is the word "Ihus;" and in the margin,

"Originalis," with the signature of the notary, "N. Paris." The date of this document is 1486, and the handwriting is the same as No. I. The signature of "N. Paris" occurs again at the end, and has the appearance of being an autograph; but it is evident that all these papers were written at the same time and by the same scribe.

VI. "Bulle pour absoudre le Vaudoys au legat." Marked "Num. 5," beginning, *Alexander Episcopus servus servorum Dei, &c. Cum nos hodie, &c.* Dated, "Romæ apud Sanctum Petrum." A.D. 1501. "Non. Aprilis."

This is in Morland's vol. H. No. 2.

VII. Another bull of the same pope, beginning, *Alexander Episcopus servus servorum Dei, Dilecto filio Georgio tituli Sancti Sixti presbytero, &c. Ab eo qui humani generis, &c.* Dated, "Romæ apud Sanctum Petrum." A.D. 1501. "Nonis Aprilis."

It is endorsed at the end, "Bulle d'Absolution en faveur des Usuriers."

This is also in Morland's vol. H. No. 3.

VIII. "Autre bulle pour absoudre de tout crime et particulièrement d'heresie," beginning, *Alexander Episcopus, &c. Cum nos alias te, &c.* Dated, "Romæ apud Sanctum Petrum." A.D. 1501. "Non. Octobris."

This is in Morland's vol. H. No. 4. All these bulls are in the same handwriting as No. I.

IX. Examinations of several Vaudois, also in the same hand, and marked "num. 5." The first page is marked in the margin "1486," and contains the evidence of Peter Vole.

On the next page, "Examinatio Anthonii Blasii de valle Angrogniæ Dioc^æ Thaurinen." In the margin, "Est alibi." This is not the same as No. V.

There is a line drawn down every page of this document, as if it had been cancelled.

X. The examinations of "Audinus Crispini, alias Valoy, de Fraxineria, habitator Sancti Andreæ, diffamatus de secta Valden." On the top of the page is the word "Jesus," and in the margin "fregit carceres." The date of the first examination of this prisoner is the 11th of December, 1486; his second examination was on the 30th of January, 1487; and his last on the 15th of May, 1487. At first he appears to have denied that he was a Waldensian, but at last, being "leviter torturæ ligatus et modicum elevatus," he confessed his connexion with the sect; that he had been taught "quod non erat Purgatorium nisi in hoc mundo;" that his father, uncle, and mother were of the sect of the Waldenses, or Poor of Lyons; that he denied the spiritual powers of the pope, prelates, and clergy; disapproved of the invocation of the saints, kept no feasts or fasts of the church, gave no honour to images, had no faith in holy water, &c.

There seems to be a leaf wanting at the end of this paper. It is endorsed—"Num. 6. Decres contre les Vaudoys. Audinus Crispinus alias Valoy. Jean Archevesque poursuivant."

XI. A single leaf, headed 1488, containing short notes of events in the history of the Vaudois. It is in French, and is exactly the same as No. III. of the volume last described, except that this latter paper is in Latin.

XII. A copy of No. IV. of the volume last described, containing the examination of Stephen Ruffus.

The upper part of this paper has been torn off.

XIII. Examinations of various prisoners, endorsed at the end—"1488. Num. 7;" and in a different hand, "Minutte de diverses Responses de ceux de Frassiniere ubi ne verbum quidem de paillardise. Soubs ce mesme Jean Archevesq. d'Ambrun. Veileti, Inquisiteur. Angeri Inquisiteur." Many of the persons whose examinations are given in this document are the same as those that occur in former examinations.

XIV. "Rursus ipse arch. cupiens de premissis magis informari, informationes continuando infrascriptos pro secreta informatione audivit. fo. eod."

This is an imperfect document, containing an abstract of informations, with references to the folia of some register. It consists of four folio leaves, in the same handwriting as No. I.

XV. The examination of Peter Valoy. This paper is endorsed at the end, "Num. 8." It consists of eight leaves, of which the first six are torn at the top. It is in the same hand as No. I., and is dated 1489.

This must be the same Peter Valoy whose sentence is given in No. II. of the volume last described. He appears to have been the brother of Audinus Crispinus, alias Valois, whose examination is given in No. X. of this volume.

XVI. The sentence of Peter Valoy in French. The same which was given in Latin in No. II. of the volume last described.

This paper is in a different hand from any that has as yet occurred, and is evidently the original. It has at the end the signature of the notary, "N. Gebaude," and the date, "die ultima Martii," 1489, with the endorsement—

"Proces contre Pierre Valoy de fressiniere.
Confisque ses biens, le livrant au bras seculiers.
N. 8."

XVII. "Proces contre deux barbes asavoir francois de gerundino, dict barbe Martin, et bien de Jacob, dict barbe Jean aux responses des quels ont esté adioustées des calumnies sur le fait de Paillardise et d'Idolatrie comme appert par le sumptum des Responses en brevet y joint, le quel le Gressier a estendu a son plaisir.

"Num. 9.

"Vn des principaux griefs c'est quils changeront les depositions et inseroyent dedans une infinite de sales calomnies.

"Hurte Jean Archevesq. d'Ambrun."

On the next page follow the depositions in Latin, with this title, "Anno Dni Mill^o cccc^o lxxxii^o."

"Processus sive Inquisitio facta per quandam
Dm. Berthol^m. Pascalis, secum assiden.
Ven^{ibus} viris Dnis Poncio Poncii, consiliario
Xpiani Dalph. in suo pla^{to} Gropol. et
Oroncio ejus judice Briassoni."

This is a paper of very great interest and importance towards as-

certaining the real opinions of the sect of *Pauperes de Lugduno* at the close of the fifteenth century. In the volume last described, No. VI., the title of it only, or rather the French endorsement, translated into Latin, has been transcribed. The portion of it which contains the examination of Francis de Gerundino de Spoleto, commonly called Barb Martin, has been published from the Cambridge MS. H. by Allix, in his *Remarks on the Churches of Piedmont*, p. 307. 4to edit. Lond. 1690.

XVIII. "*Inquisitionalis processus*," beginning, *Ad instantiam et persecutionem honorandi viri*, &c. It is endorsed at the end—"1494. Proces contre Peyronete relaissée de Pierre Beraud de Valence digne d'estre ven."

This has been also printed by Allix from the Cambridge MS., (ub. sup. p. 318.)

XIX. Another document relating to the case of Peronette, endorsed at the end—"No. 10. Proces contre Perronete Relaissée de pierre beraud de Valence, digne d'estre vue." This is the short paragraph published by Allix (*loc. cit.*) under the title of "*Sumptum ex ore Peyronette*."

These papers, from XVII. to XIX. inclusive, are all in the handwriting of No. I. The next is in a different hand.

XX. The narrative of Rostain, Archbishop of Ambrun, in French. This is the same piece which occurred before in a Latin version, No. I. of the volume last described. It begins, *Est a presuposer, Lan mil iij^e iij^e et dix sept apres ma translation*, &c.

This is probably the original of this tract; it is quoted by Perrin from this French copy. On the back of the last leaf it is marked "Num. 11. 1497."

XXI. The upper part of the next document is very much torn. It is endorsed at the end, "Proces et abjuration d'Antoyne Blasii. Num. 12."

This is in the same handwriting as No. I.

XXII. A letter in a different hand, marked at the end, "Lettre de l'Archevesque Rostain. No. 13." It begins, *Tres reverend pere en Dieu Monseigneur l'Archevesque d'Ambrun*, &c.

XXIII. Some documents, chiefly in French, endorsed at the end—"1501. Copies des Lettres Patentes obtenues du Roy Loys douzieme, par ceux de Frassinieri. Apres que Laurans Bureau et Thomas Pascal eurent fait rapport de leur Commission.

"No. 14.

"Contre le Notaire Paris occupateur de partie de leurs biens. 12 Octobre, 1501."

This is in the same hand as the last.

XXIV. "Commandement du Roy pour restituer les biens de ceux de la valoise Freissiniere." Endorsed at the end—"17 Octob. 1501. Lettres de la Cour a l'Archevesque d'Ambrun, marquans les [confiscations] faites par ses devanciers. No. 15." In French. The upper part torn off.

XXV. Another letter from the court to the archbishop on the same subject, with several marginal notes, and the certificate of "Anthonius

de Medulion Breissiam et de Rippeins Consiliarius et Cambellanus Regius, locum tenens generalis Dalphinatus."

Endorsed at the end—"No. 15. Lettres du 27^{icm} May, 1502."

XXVI. A letter from the king on the same subject, dated 27 May, A.D. 1502, and signed at the end, "Par le Roy Daulphin a la relation des gens de son grand Conseil. De Moline."

This is endorsed on the last leaf—"1502. Du Regne de Loys 12. l'an cinquieme. Le 25. May. No. 16."

XXVII. Two leaves, imperfect both at the beginning and at the end, but consecutive, relating to the examination of Odinus Crispinus. See No. X.

I have now completed my account of all the MSS. relating to Waldensian affairs which are preserved in the library of this University. If what I have written should prove of any value towards directing or assisting the researches of Dr. Gilly, or any other student, who is, like him, devoted to the pursuit of truth, my object in troubling you with these papers will be fully attained.

Yours faithfully,

JAMES H. TODD.

Trinity College, Dublin, July 9, 1841.

ON THE CARTHOMIM.

SIR,—On the Rosetta Stone, line 6, the Egyptian priests seem to be divided into two orders, with several subdivisions: (1) the chief priests, prophets, and such as enter the sanctuary to robe the statues of the gods; (2) the pterophoræ, hierogrammateis, and all the other priests, (who might not, as I suppose, enter the sanctuary.)

We know from Herodotus, 2. 143, that the native name for an Egyptian chief priest was *πρωμυς*, Pir-om(is). I have already derived the first part of this name, Pir, from the Coptic pheri, phiri, splendere, purificare, nigrescere; and connected it with Pharaoh, (פֶּרֶה, Pheroh, in Herodotus Pheron,) the Egyptian term for king: see "Aer," vol. 18. p. 421. The chief priests stand out distinctly enough, both in name and office; I propose here to discuss the second class of priests in the first order, viz., the prophets; to shew that their office was to announce the will of the gods, by explaining portents, dreams, &c.; and that probably the native term for prophet was *חֲרֹמִים*, or *χαρθωμυς*.

From two bilingual inscriptions we learn that the Tuscan name Phapire (root *pire*) signifies Niger, and that Ciarthe is Fuscus, (Lanzi, 2. p. 271;) in a Latin epitaph, the latter is written Carteius, (Id. 1. p. 129.) Now, I would treat Carthe in the same way as Phapire above, i.e., connect Carthe with the Arabic Charth, which is the Aretas of Greek authors, and signifies *prince, chieftain*. Pocock indeed says: "Many of the Gassinide princes were named Harethi, or Aretæ; but I have not found, as Scaliger asserts, that Aretas was the name of all Arabian chieftains." (Pocockii Specimen, p. 77.) It is evident, however, that though Aretas was not the exclusive title, yet it was one of

the Arabic terms signifying prince or chieftain. It was also a Persian word, as appears from Hesychius: 'Απραιὶ οἱ ἄρρες παρὰ Πέρσαις: and from Herodotus, who explains Xerxes by ἀρής, and Arta-xerxes by μέγας ἀρής, (6. 98.) Hence, there was a Perso-Arabic word, *carth*, signifying hero, warrior, chieftain, prince.

In Egypt and Babylon there was a class of priests named Carthomim, who were summoned by Pharaoh and Nebuchadnezzar to interpret their dreams. I conceive that Carth-om is compounded with *carthe*, fuscus, as Pir-om is with *pire*, niger. The chief priests were named Piromim; and the Carthomim were the Prophetæ, or diviners and soothsayers.

The art of interpreting dreams was in high repute among the Orientals; indeed, a native writer says that Arabian science was comprehended under these three general heads: (1) genealogical history; (2) the interpretation of dreams; (3) a knowledge of the planetary influences which cause rain. (Pocock, p. 164.) I have already noticed the Ethiopian and Tuscan "rainmakers," (vol. 18, p. 664;) and with respect to dreams, the second Tarquin may be quoted, in addition to Pharaoh and Nebuchadnezzar just mentioned. Shortly before his fall, the Tuscan king was appalled by various prodigies; and, in particular, his mind was troubled with a dream, which his Carthomim did thus expound to him:—

"Proin vide, ne, quem tu esse hebetem deputes æque ac pecus,
Is sapientiâ munitum pectus egregium gerat,
Teque regno expellat; nam id, quod de sole ostentum est tibi,
Populo commutationem rerum portendit fore."*

We have already seen that in Egypt certain of the higher priests entered the sanctuary to robe the statues of the gods. The same Rosetta decree, line 40, directs the priests to minister to the statues of the god Ptolemy Epiphanes thrice a day, and to invest them with the sacred robes, and to perform all other fitting service as to the rest of the gods. The three chief Etruscan deities of the Capitoline temple had each a splendid wardrobe. The insignia of Jupiter Optimus Maximus, his golden crown, ivory sceptre, tunica palmata, &c., were brought down from the Capitol for the use of the successful commander who was honoured with a triumph. Stained in person or face with vermilion like the statue of Jupiter, and invested with the robes of his chief god, the triumpher underwent a species of temporary deification.

How the Tuscan priests ministered to the statues of their gods may be seen from the following passages of Seneca, quoted by Muller, vol. 2. p. 194. Alius horas Jovi nuntiat, alius lictor est, alius unctor. Sunt quæ Junoni ac Minervæ capillos disponant: sunt quæ speculum teneant, &c. (Senec. in Augustin. C. D. 6. 10.) Vetemus lineæ et strigiles Jovi ferre et speculum tenere Junoni. (Senec. Epist. 95.)

W. B. WINNING.

Bedford.

* Cicero de Divinat. I. 22: see Niebuhr, vol. I. p. 484.

ON READING THE EXHORTATION.

SIR,—Your correspondent “R. B.” having stated his views in regard to a practice which I have long adopted—viz., the reading of the exhortation upon giving notice of communion after returning to the communion table at the conclusion of the sermon, but which exhortation your correspondent maintains should be delivered from the pulpit, I beg to be permitted to state the grounds upon which I consider his reasoning insufficient to induce me to alter a practice which I was led to adopt from a desire to adhere as closely as possible to the directions of the church.

Your correspondent argues that because the rubric directs that “*then*”—viz., after the sermon or homily is ended, the priest is to return to the Lord’s table and begin the offertory, therefore the said rubric would be violated if instead of the offertory he were here to begin the exhortation. But I conceive that it might be equally argued that this exhortation could not be read from the pulpit, for the priest is directed to return immediately after the sermon to the Lord’s table, and consequently can have no opportunity of reading the exhortation in the pulpit, unless it can be proved that it forms part of the sermon. Besides which I can discover in the rubric no mention of the place from which the sermon is to be delivered, although it is no doubt implied that the priest had left the holy table for this purpose, from the fact that he is directed to return to it after the sermon. But I cannot perceive how he would be violating any rubric by delivering his sermon from any other part of the chancel, or from within the communion rails, whence all the other exhortations are directed to be delivered. Your correspondent, indeed, conceives that a most conclusive argument for his view exists in the fact that “on communion days the offertory is the commencement of the communion service, and that it would be a singular and unnecessary mixing of things to be exhorting people to come to one communion *while* another was being celebrated.” But, to say nothing of so palpable an inadvertence as the assertion that the offertory is ever the *commencement* of the communion service, for it always occurs in the middle of the office, after the conclusion of the epistle, gospel, and creed, which have ever formed an essential portion of the eucharistic service, it surely would be, as far as I can see, as unnecessary on this occasion to read the exhortation from the pulpit as from the chancel; nor can I understand how the objection to exhorting the people to one communion while another is being celebrated is at all obviated by reading the exhortation from the pulpit, inasmuch as it would still take place during the celebration of the communion office, of which the sermon is itself an integral portion. At least I should like to have more convincing grounds than those stated before I could consent to give up, as inconsistent with the rubric, a practice which I have adopted for many years, and which I conceive to have a very impressive tendency—viz., returning to the holy table after the sermon, and there (if occasion be) reading the exhortation on the Sunday or holiday

immediately preceding the celebration of the holy communion before proceeding to the offertory, and the prayer for the whole state of Christ's church, which are commanded to be read at all times, whether there be a communion or otherwise.

I am, Sir, your obedient servant

W. WRIGHT.

DE TOCQUEVILLE'S DEMOCRACY IN AMERICA.

SIR,—Have you never regretted that writers like De Tocqueville—i. e., clever, well-educated, and well-meaning men, should, instead of employing their talents exclusively in the service of the God whom they desire to please, suffer themselves to be led by an unreasonable sympathy with the weaknesses of human nature to imagine that this may be done by providing for any tendency of the popular mind, which, on account of its power and universality, has something the appearance of a divine institution? Writers of this description seem awed by the vastness of the tendency into the belief that it is a law, and thus, from a love of popularity, thoughtlessness, or timidity, suffer their fine talents to fall under the direction of one of the lowest and most Satanic of passions, merely because it happens to be the commonest. Democracy, as it is treated of by M. de Tocqueville, means nothing else than the spirit of disobedience, or that presumption and arrogance which has been raised in the breasts of the ignorant by the writings of a race of men who may very properly be designated popular courtiers. Now such a passion, instead of being honoured with the examination and careful appreciation of a mind like M. de Tocqueville's, ought, in my opinion, to have been treated with an analysis, by a person of his ability, only to facilitate the introduction of some remarks calculated to disperse, rather than to recruit and encourage it. But the course adopted by M. de Tocqueville is, in effect, that of an advocate—an agent of evil. He proclaims evil a necessity, and therefore becomes its champion. Whatever must be, says he, every man is justified in supporting; for all necessary things are institutions of the divine will. What a mistake here lies hid. Even if evil *must* exist, are the children of Christ the persons who ought to do anything but oppose it? Because the devil exists, is that any reason why Christians should have compassion on his hard case, and sometimes plead in behalf of the arch-enemy of their Redeemer? But De Tocqueville will deny that democracy is what it is here taken to be; he will, perhaps, deny that it is the spirit of disobedience, and because it has done some good by bringing bad rulers to their senses, and indolent ministers to a conscientious discharge of their duties,—he will deny this; but then he will also have to deny that Eve did wrong because she gave rise to the blessing of redemption. Democracy, therefore, should be left to fight its own battle, and not compassionated and organized by those persons who are the best capacitated for the work of demolishing it.

I am not now advocating an absolute monarchy, nor reflecting on

the conduct of the Americans. It is my belief that a republic is as good a form of government as any other; but I oppose the system of treating an evil tendency of the human breast as a necessity. The Americans, in an angry moment, separated themselves from the mother country, and became a republic. Oppression caused insubordination; but we cannot for this reason support the latter. It would have been a grander course if the colonists had had the resolution to pass over every insult, to endure all oppressions, rather than yield to their indignation. The very circumstance of the proceeding having been caused by oppression, proves that it sprung from an evil tendency. It cannot, therefore, be supported. We must view as a fact, as a visitation, as a thing done which cannot be undone. To defend it would be just as absurd as to endeavour, by artificial means, to cause an earthquake, because nature had just fallen into a convulsion.

This leads me to the following observation, one which I have often made before, but never seen a fitter occasion than the present for throwing out. There is a morbid, a restless activity in the brains of men at the present moment, which renders it almost impossible to them to view any event without experiencing an excitement which can only be allayed by the analytical expression thereof. Feelings, mere feelings of sympathy, or the reverse, were, at a time when the art of writing was not practised with the same facility that it is at present, suffered to die away after a series of groans or hisses; but now they are made the subjects of long dissertations, are asserted to be observations and perceptions, and are treated as such.

There was a time when I used to ridicule the notion that "a little learning is a dangerous thing;" but that is long ago. For some years I have ceased to be of opinion that men should be taught the art of committing their thoughts to paper before they have acquired the art of thinking consistently with the principles according to which the church brings them up. Men should ever be taught to read before they are permitted to acquire the art of writing. He was a true philosopher who required that his pupils should, during their minority, maintain a perpetual silence. It is not the Wat Tylers and the Frosts who do the mischief, it is the Feargus O'Connors, the Macaulys, and the De Tocquevilles,—creatures who dip their pens in the passions of rebels or despots, just as the former or the latter happen to be the ruling spirit. The ignorant and headstrong rebel is mightily soon tied up; not so the newspaper editor, not so the Edinburgh reviewer, not so the political economist. Hercules decapitated is no more; but how are we to get rid of Briareus? Frost is dead, but Tom Paine is still alive.

The De Tocqueville school, whose lucubrations give one the idea of their being men of a little learning, (i.e., of men possessing the pens of ready writers, with no greater stock of real Christian wisdom than the most ignorant rioters,) are the examples that I would cite in illustration of the truth of the adage, "A little learning," &c. It matters not how calm the tone, how philanthropic the intention, if what is written defends a principle which it is impossible to admit may be classed among the tenets of a Christian. Can it be that men exist

ignorant, foolish, or thoughtless enough to boast of a philanthropy which necessitates the neglect of one of the first lessons taught us by the Bible?

In the meantime, what are the writers on the right side to do? Are they to advocate force? It were easy to break the neck of error, but that is not the course recommended by the Bible. To reclaim—that is what they are to aim at. Consequently, the exhortatory form of writing should be adopted by the rigid expositor of the principles inculcated by Christ. In America, humility should be eternally recommended; every motion should be judged of according to the principles of divine truth. If every citizen did this, harmony of opinion, even in a republic, would soon become prevalent. Conceit is another deplorable failing in the American character. Because *they* are republicans, (for which we do not quarrel with them,) they think that all other nations should be republican too; an opinion which springs directly from ignorance and conceit. Accident has thrown them into the form of a republic, therein let them continue; accident has determined the form of the English government, therein let it continue; accident has brought the Russians under the rule of a despot, let them remain for ever under the rule of a despot. By accident, it will of course be understood that I mean what seems like accident—blind passions, for instance, and the temporary overflow of ignorance, which, though they must be submitted to, need not be defended and supported.

In England, gratitude and trust in the principles of educated men should be inculcated in the same degree that humility and a conscientious use of the judgment is recommended in America. An English operative ought to confine his attention to the characters of the men on the hustings: his connexion with the political world extends no further than the right of voting upon this occasion, and the principles that should regulate his vote should be drawn from the heart; it is the man he believes to be the best man, the man he most loves, that he ought to vote for. Consequently, *gratitude*, as the virtue upon which the political welfare of this country depends, should be constantly recommended by the Christian and philanthropical writer. Devoted loyalty is the form of patriotism in a despotism.

I am, &c.

R. B. D.

ON MATT. XVI. 18.

“The gates of hell shall not prevail against it.”

SIR,—In page 34 of your July Number, your correspondent “S. B.” asserts, in rather a declamatory style, that “all the commentators, whether Roman or Protestant, ancient or modern, writers in their closets or declaimers from the pulpit, suppose the expression ‘gates of hell’ to mean *the active hostility* of evil spirits or of wicked men.” He will find, upon further inquiry, that many writers regard the phrase as a symbolical expression, by which is denoted, generally, *the utmost*

intensity of strength. To take the word "gate" by itself, and examine the fourscore passages in which, according to "S. B.," it occurs in the Bible, would be merely useless labour. Neither is it necessary to answer the challenge by which he "defies any one to produce an instance where this word, in its literal or metaphorical sense, signifies active exertion.

M. J. M.

ON THE DIVISION OF THE TEN COMMANDMENTS.

SIR,—I beg to inform your correspondent, Dr. Wright, that the Jews and the Anglican church agree in the same division of the commandments. It is true that very many of the printed Hebrew Bibles appear to authorize a different division, for we find a "samech" after the first clause of the tenth commandment; but we know nothing of the individuals who inserted those letters. We do not believe that they are the work of Ezra, far less of Moses, but, more than likely, the work of some fastidious scribe, who must try to make his manuscript more curiously correct than others. They have, therefore, no divine authority, and we reject them as useless innovations. The Targum on the Law, which is usually ascribed to Jonathan, has the commandments according to our division. We cannot be mistaken in this, because each commandment has a short preface to it, and that marks the division definitely and clearly. If it really be the composition of Jonathan, it will give a high degree of antiquity to our division; but if, as some learned men suppose, it is the writing of a later pen, it will still carry us as far back as the sixth century. The learned Pfeiffer, in his *Dubia Venata*, comes to a different conclusion, and supports the division of the Romanists. He does not seem to think it a matter of consequence, for he tells us that ("*sequestratis quibusdam malis consequentiis*") he holds the whole controversy "*pro adiaphorâ*."

I am, Sir, your most obedient servant,

D.

Easington.

THE SCARF.

MR. EDITOR,—The following observations will, I think, in some degree, meet the inquiries of your correspondent "Indagator" in the last Number of your Magazine, respecting the use and meaning of the scarf.

By a reference to Bingham's *Ecclesiastical Antiquities*, or Palmer's *Origines Liturgicæ*, (vide especially the engravings of the clerical habits at the end of his second volume,) it will be seen that the scarf is what was formerly called the *stole*, which was worn by the deacon over *one* shoulder, (the left,) and by the priest (as we wear it) over *both*. It was intended to be symbolical of the yoke of the church: the deacon wearing it over *one* shoulder *only*, or having it *half on*, implied that he was only *half* under the yoke, or, as we should say, only *half* in orders; the priest wearing it over *both* shoulders implied that

he was *fully* under the yoke, and fully empowered to administer the sacraments. And with this meaning it is worn over the rochet by the bishop. Another circumstance, corroborative of the above statement, is mentioned by Bingham,—viz., that in former times, when a vicious priest was deprived, his deprivation was signified by his having the stole or scarf *taken from him* in the presence of the congregation whom he had aggrieved by his misconduct; if, however, upon his repentance he was restored to office, his restoration was indicated by having his stole returned to him, and in the *same public manner* replaced upon his shoulders. These facts (which are in perfect accordance with that part of the ceremonial of the archbishop's ordination related by your correspondent) will, I think, set at rest all doubt as to the true symbolical import of this portion of our ecclesiastical dress.

The remaining question then is, has there been any subsequent law or enactment which transferred it from an *ordinary* priest to dignitaries, D.D.'s, and chaplains, or which assigned to *them* the *exclusive privilege* of wearing it over the *gown*? I have heard it asserted by those most competent to decide, that there is *no such enactment*, that the practice is perfectly unauthorized, and that no one can say for a *certainly when* or *how* it originated. Palmer himself is of the same opinion, and further asserts, in the above-mentioned work, that he cannot find the subject noticed in any author.

We have, therefore, sufficient ground to conclude, that *every* clergyman in priest's orders has a right to the scarf both over *surplice* and *gown*; and as it was the object of our church to keep up, in the minds of both clergy and laity, a feeling of veneration for the three orders of her ministry, by making the distinction between them *palpable* and *conspicuous*, by assigning to each its *characteristic* badge, every *true churchman*, I think, should deem it his duty to carry out her intentions, by adopting this *significant* article of canonical dress on every occasion on which the *gown* or *surplice* is used.

I am, Rev. Sir, your obedient servant,

A. B.

CHURCH MATTERS.

CIRCULAR LETTER OF THE LORD BISHOP OF NOVA SCOTIA.

THE following letter, which the bishop has recently addressed to his clergy, and the documents by which it is accompanied, will be read with great interest, especially when viewed in connexion with events still more recent:—

Halifax, April 15, 1841.

REVEREND AND DEAR SIR,—Applications have been made to me from various places, and from several of the laity, as well as from many of the clergy, for information respecting a new religious association, bearing the name of the *Colonial Church Society*. My advice has also been solicited respecting the part that should be taken, in reference to this society, by the members of the church, and especially by the clergy. I have therefore been led to think it

most advisable to reply to these numerous inquiries by addressing this circular letter to the clergy of my diocese, in full reliance upon that affectionate regard, which will lead them to receive this communication in the spirit in which it is offered. I will add my prayer that we may all be led to that course, which, under the heavenly blessing, will best tend to the glory of God, by promoting the peace, and order, and unity, and prosperity of the church of the Redeemer.

You are aware that the principal object of my late visit to England was to make thoroughly known to the venerable Society for the Propagation of the Gospel in Foreign Parts the condition of the church in these colonies, the deplorable religious destitution which still prevails in many settlements, and the extreme want of more assistance than has hitherto been supplied for their relief. These statements were received with Christian sympathy. It was soon determined that new efforts should be made to engage the *whole church* in the society's labour of love; and although its funds had been greatly reduced, it resolved at once, in humble reliance upon the goodness of God, for a supply of sufficient means to employ (regardless of expense) *forty* additional missionaries, as speedily as fit persons could be found. Deputations were sent through the kingdom, under the sanction of the bishops, to represent the deplorable condition of many settlements in the colonies in all parts of the world, to solicit the immediate aid of all the members of the church, and to organize diocesan and district committees, and parochial associations, that permanent assistance might be derived from every part of the kingdom. These efforts were everywhere met in a spirit of most noble and Christian benevolence, and seemed to be peculiarly blest.

When our own society (for surely we may so distinguish that association which, under God, has been the great instrument in planting and supporting the church in the colonies) had made this advance, and had kindly cheered me by an assurance of their readiness to supply the wants of this diocese, as speedily as well qualified missionaries could be engaged, and authorized me to seek for such to any extent; I heard for the first time of the Colonial Church Society. It had grown out of a society originally formed for Australia, which now extending its sphere, professes to have the same general objects which have engaged the labours and the prayers of our own society for nearly a century and a half. I had several interviews with the Hon. and Rev. Baptist Noel, a zealous advocate of the new society, who wished for my advice and information regarding the work which it was undertaking. I also received a deputation from the society, who presented a memorial to me with the same object. Being then happily within reach of those whom it was my duty and delight to consult, and having availed myself of this advantage, and given the most serious consideration to the subject,—and surely with an ardent desire to be rightly guided, I considered it most proper to decline any connexion with the new society, and it was my endeavour to do this both courteously and respectfully. The *unnecessary* multiplication of societies, even for the best objects, appeared to me undesirable. The risk of interfering with each other, of distracting the attention, and scattering the resources of the benevolent, and the certainty of increased expense to support additional machinery, cannot be otherwise regarded than as inconvenient.

The time I thought particularly inappropriate. Every exertion that could be desired on the part of the society already established was in successful operation, and gave encouragement to the most sanguine hope of continually increasing usefulness. Under these impressions, I could not consider the formation of any new society, for the same objects, *necessary*; because however extensive the calls for assistance might be, the means for meeting them were likely, by the divine blessing, to be equally extensive, in consequence of the unlimited efforts of the ancient society; and as the new society appeared to me unnecessary, I considered it inexpedient, on that account alone, to take part in it, and should have so esteemed it, even if in all other respects I could

have thought that it had equal claims with the ancient institution upon the regard of the ministers and members of the church. But I could not persuade myself that the claims of the new society were equal to those of the old, which I have always thought was to be regarded in its holy work as the proper representative and agent of the church. All the bishops preside over its operations : no other person can take part in those operations but with the approval of the metropolitan ; and it was well known to me, from an intimate personal acquaintance with the proceedings of the society for nearly half a century that the heads and governors of the church have not merely a nominal, but a real superintendence and control over those proceedings. In perfect accordance with such government at home, all the concerns of the society abroad are committed to the management and control of the colonial bishops, who are the agents of this society, and fellow-labourers with it in its extensive undertakings. You will, I hope, agree with me in thinking that such a system is in harmony with the solemn commission from the great Head of the church in His last interview with his chosen apostles, through whom the teaching of the gospel was to be carried to all the nations of the earth.

Upon inquiry, I found that so far from having similar guidance and direction by the heads of the church at home, the new society had not enrolled a single bishop among its members. It was its declared intention, also, to establish corresponding committees and agents abroad, of whom a majority would of necessity be laymen. These were to have the chief management of its affairs, and, as I thought, something very like a joint jurisdiction with the bishop, which appeared to me inconsistent with the constitution of the church. It was also known to me that the inconvenience of such distant committees had been severely felt by other societies, and called for earnest remonstrances from colonial bishops, who were sometimes embarrassed, and sometimes even thwarted by the action of such committees. I could not therefore deem it expedient to encourage the introduction, into the same diocese, of two sets of missionaries and lay readers, selected and supported by different societies, and under different government, even if I could have been assured that the views and feelings of the two societies would be as identical as their professed objects were.

Further inquiry satisfied me that there could be no security for this identity of view, and then I apprehended much risk of collision, if missionaries selected by different bodies, under different government, with different views, and perhaps with unequal provision, were sent to labour in the same, or even in an adjoining field. It was candidly stated to me, in London, by a deputation from the Colonial Church Society, that they looked for their chief support to individuals who were not quite satisfied with the views and management of the Society for the Propagation of the Gospel, or with their selection of missionaries ; and my apprehension was increased to something like conviction, that collision or party spirit, or unholy rivalry, could hardly be avoided, if the missionaries and lay readers were to be provided by persons dissatisfied with the views and selections of the ancient society ; since the individuals so provided would be sent to labour in the neighbourhood of those very missionaries, whose selection and appointment created dissatisfaction ; and this dissatisfaction, it must be recollected, was at least one of the reasons for the formation of the new society.

You will perceive that the objections to which I have now alluded apply generally against the introduction of labourers from a society, constituted as the Colonial Church Society is constituted, into any field already occupied by the missionaries of the Society for the Propagation of the Gospel ; but when I consider the peculiar circumstances of this diocese, those objections apply with increased force.

From the first settlement of these colonies which we now occupy, the church has been cherished within them by the Society for the Propagation of the Gospel, to which indeed we are indebted, under the mercy of the Most

High, for the existence of the church within our borders, and indeed throughout the whole of this extensive continent. It was well said to his Grace the Archbishop of Canterbury, by a pious agent from the church in the United States of America, when visiting England, that "this venerable society might point to the present prosperity of that branch of the church, and challenge any other missionary society to shew equal fruits of its labours." But these fruits are happily to be seen here also. Many of our clergy have been fostered by the society almost from their cradles—they have been assisted in their education, cheered in their labours, and sustained in their trials and privations. Their flocks have been encouraged and assisted in every good work, in the building of churches, the support of schools, the wide circulation of the Bible, the Prayer-book, and innumerable books and tracts full of holy instruction, under every variety of condition that can be seen among the children of mortality. And have these benefits been diminished at the present time? Far otherwise. Never were the exertions of the society so great as they now are; never was their assistance more readily and more liberally afforded; and while they give in faith, they trust that their barrel of meal and their cruise of oil will not be permitted to fail until the whole earth shall be refreshed by the heavenly rain.

In June, 1838, the society resolved to make those great exertions which have been constantly increasing ever since, and are likely to be still greatly extended. The contributions to their funds in the preceding year had amounted to 10,000*l.*; in 1838 they exceeded 16,000*l.* In 1839 they exceeded 23,000*l.*; in 1840 they extended beyond 41,000; and there is good reason to hope that, by the blessing of God, they will go on prospering, and to prosper. In the last year alone the society has engaged the services of *forty* additional missionaries; and it is ready to engage a still greater number, and indeed to any extent that may be necessary, if fit men for the arduous duties of a missionary can be found—men with a single eye to the glory of God and the prosperity of the church—competent in talents and attainments—eminent in faith and holiness, and entirely devoted to the work of their heavenly Master, in the salvation of sinners through faith in the divine Redeemer.

It may assist the object of this letter to advert to the original design of the Incorporated Society in England. It was not so much to supply a *competent support* to clergymen in the colonies as to give ready encouragement and assistance to the poorer settlements, where an earnest desire for the ministry of the church was manifested by exertions among the people to do all they could to contribute to this support. Under the peculiar circumstances of these provinces, and especially from affectionate regard to those loyal members of the church, who had been driven from their comfortable home by the American Revolution, the society, *when aided by parliament*, had been induced to raise the salaries of the missionaries from time to time, until the people began to lose sight of their own obligations in this matter; and thus some injury was mingled with the benefit of its bounty. It has been compelled to return to its first principle. It insists upon those exertions in our settlements, which are not only necessary to the support of the missionaries, but full of important advantage to the people who make them; for they are thus exercised in proper consideration of their binding duty, and in the performance of that duty to themselves, to their children, and to the church of God.

It is very obvious that if any other society steps in, and offers more assistance than our own may think proper to afford, the people will too naturally avail themselves of this *apparent* advantage; they will relapse into the inaction from which they are now happily awakening, and their own efforts, which are even more valuable than any extrinsic aid, will be suspended. Much good that has lately been effected will be lost.

And this leads me to observe, that although some of our missionaries have been deprived of a fourth part of their former income, which is a grievous and cruel hardship upon themselves and their families, the hardship has not been

inflicted by the society, which now pays to its missionaries, individually, larger salaries than were ever paid before from *its own funds*—and quite as large as it can venture to give, without encouraging the inaction of the people among whom the missionaries minister, and (which is also of great importance,) without risking the loss of much of the public favour, which is essential to their extensive usefulness. Nothing more encourages and increases that favour than evidence that the people who are to be assisted by the society are so desirous of the ministry of the church that they make zealous and increasing efforts to assist themselves in this great object.

It may now be right for me to advert to some of the reasons most frequently and earnestly urged in favour of the claims of the new society.

1st. It is said that no rivalry is intended, but co-operation with the Society for the Propagation of the Gospel. We need not doubt the sincerity nor the kindness of this intention; but until the ancient society, being the most competent judge in this matter, and having such claims as it possesses upon our cordial regard, shall signify its desire for this co-operation, or at least its willingness to accept it, I think we cannot feel it to be our duty to take part with the new association.

2. The great extent of religious destitution which still prevails in this portion of the world, as well as in all other portions of it, is the next plea that is pressed upon our consideration. It is most true that such destitution does prevail. You need not be told that no one can be more fully apprised of it than myself; and it is not unknown to you that it has been one leading object of the labour of my life to be instrumental, through the divine blessing, in obtaining the most desirable and most effectual relief for it. But when we compare the present spiritual condition of these colonies with the sad state in which they formerly were, and even within our own recollection, we have abundant reason to thank God for the change that has been effected,—to take courage, and go forward in his strength, in the way in which we have hitherto advanced. Churches and clergymen have been increased tenfold. In the last fifteen years it has been my happiness to consecrate no less than *one hundred and nineteen* churches and chapels; several are now ready for consecration, and many others are in progress. In the few months which have elapsed since my return to the diocese seven deacons have been added to our number, and several others will soon be ready for ordination. Five deacons have been admitted to the order of priests. Eleven divinity students in King's College, at Windsor, are now preparing for the work of the ministry, and many others in the Collegiate School are intended for the same course. Our society at home is diligently inquiring for fit and willing workmen, and ready to engage all such as may desire to come to us. If, therefore, it be admitted, as it must be, that much religious destitution still prevails, we must also admit, and I trust we acknowledge it with grateful hearts, that much progress is making for a large measure of relief, and in a most unexceptionable manner, without incurring any risk of interrupting our essential order and unity. There is no question as to the need of relief, or the desire to afford it in full measure. The only question before us refers to the mode in which it is most proper for the members of the church to seek for that relief.

3. It has been reiterated in England and in the colonies that the ancient society has frequently declared its inability to provide for the wants which have been pressed upon its attention. It did certainly, on several occasions, declare, as was its duty to declare, the insufficiency of its funds; and especially when deprived of parliamentary support, on the continuance of which it had been encouraged to rely. But why were these declarations made? For the purpose of inviting new societies to share in their work? Assuredly not; but to awaken all the members of the church to a sense of the duty which was laid upon every individual among them, to come forward to the relief of the society, and to take a share in their labour of love,—to feel for every suffering of the distant members of that body, of which Christ is the head, and espe-

cially to regard the perishing members in the wilderness. But the society did not rest in these *declarations*, and in these calls from their committee-room. They soon adopted more vigorous measures, and sent their appeals to every portion of the kingdom. An interest has been excited through the whole church, and I have already informed you of the effect up to the present year, which we humbly trust is to be regarded only as an earnest of much greater results in the years that are coming. And why should we not indulge in such hope? In one week no less than 8000*l.* were poured into the treasury of the society. 5000*l.* were paid at once by an individual whose name is unknown, and who strictly prohibited any effort to discover it. Who can doubt that such benevolence was prompted from above? And who can doubt that similar prompting will be given, to any extent that may be required, if the society continues faithful in the discharge of its high and solemn duties as the agent of the church, and rests entirely, with confiding hope, upon the abundant mercies of the Most High? Already it has been so far relieved that its most pressing want at present is a want of men fit for its holy work. Perhaps it may be asked, why then not encourage the efforts of others to supply such men? If a sufficient answer has not been given already, it may be added, that others are not without the same difficulties. The Colonial Church Society must have the same difficulties. It sent appeals to the different colonies, and invited statements of the religious wants that existed. While Newfoundland remained a part of this diocese an answer was received from thence, stating much general destitution, and the peculiar necessities of four settlements in particular, for which the new society was requested to provide missionaries; a copy of this answer was put into my hands with a communication from the secretary of the Colonial Church Society, expressing a hope that I would receive from it four missionaries for these four destitute places. My answer was, that the destitution was not overstated,—that I had been an eye-witness of it, and was most anxious for its relief, not only in those places, but in several others equally destitute; and if they could recommend to me four clergymen or candidates for orders, or a larger number who were willing to engage in the arduous work, I would gladly endeavour to ascertain their fitness; and, when satisfied of this, would encourage their immediate departure to Newfoundland, where the Society for the Propagation of the Gospel would gladly support them, having been long ago apprized of all these sad cases, and most anxious to relieve them. My answer was received in a very courteous manner. I was informed that the Colonial Church Society was unable at that moment to name any fit persons, but would diligently inquire for them, and make them known to me as soon as they could be found, not caring from what quarter the expenses were defrayed, if the destitution could happily be relieved. I heard no more upon the subject, and, doubtless, because the difficulty in finding the men proved to be greater than was apprehended. The ancient society made inquiries, also, and was happy in finding the persons so much desired, whom it forwarded to Newfoundland; and we have the comfort to be assured that a blessing attends their labours. This difficulty in finding missionaries is felt by all who are seeking for them. It is to be attributed to several causes,—to the large increase of churches and chapels in England,—to a largely increased demand for curates in the more populous parishes throughout the kingdom, and to a similar increase of demand in the numerous colonies. The North-American colonies being less inviting than others whose religious wants are as great as theirs, suffer most from this difficulty; but I have pointed out some of the sources from which we expect relief. Several missionaries, however, were sent from England to this diocese, and to Canada, in the last year; and we may hope for many more. And why should we desire, under all the circumstances which I have mentioned, to receive missionaries from a new society, when our own society is ready and willing and desirous to supply all our wants, if fit men can be found in sufficient number? I feel authorized at the present moment to engage, on behalf of our society, as

many missionaries as could be judiciously stationed in all the waste places of the diocese, if men regularly educated and duly qualified would offer me their services. Nor have I any doubt that means for their moderate support would be provided, by the mercy of God, through the benevolence of those who are daily becoming more acquainted with our condition, and more alive to their own religious responsibilities.

4. But it has been said, if there be no necessity for receiving *missionaries* from the new society, or if it be inexpedient to receive them, why should we not gladly accept at its hands *schoolmasters*, *catechists*, and *lay readers*, who might be very useful? If it could be admitted that all these are as desirable as they have sometimes been represented to be, which is doubted by many valuable and pious men, there would still be need of much caution in receiving *catechists* and *lay readers*, because such persons are sometimes apt to forget their proper office, and trespass upon that of the ministry. I have known lay readers who considered themselves justified in becoming *lay expositors* of the Word of God, and *lay preachers*, in direct inconsistency with the articles and canons of the church. I have known several who have not scrupled to administer the sacrament of baptism. In all such cases the mischief is serious. The poor people among whom they are placed soon lose all distinct notions of the character of the ministry, and the want of such accurate views is already too prevalent.

We cannot be too desirous for the Christian instruction of the whole community, and especially for the proper instruction of the children of the church. My anxiety on this point has often been expressed to my clergy. This anxiety, indeed, has prevented me from saying hitherto, and prevents me from saying now, that I should refuse to receive schoolmasters, catechists, and lay readers, if competent persons, of whom I could approve, were sent to me. I should, however, consider it essential to the good order of the church, that, like other lay readers in the diocese, they should be licensed and controlled by the bishop, who should determine upon the places for their settlement, as he determines upon the places for the labours of the missionaries; and the bishop's superintendence of such schoolmasters, catechists, and lay readers, would chiefly be exercised through the nearest missionaries. Under such control they might be very usefully employed in many places; but the bishop could not share this superintendence with local committees, or other agents of a society in England. But again I revert to the hope that the members of the Colonial Church Society will yet be induced to relinquish their separate action, and give their active benevolence, and animated zeal, and valuable influence, to the ancient society; and with fervent prayers for the continual blessing of the Divine Head of the church upon their *united* labours, will contribute greatly to the success of the noble work, in a way that will surely tend to preserve the unity of the spirit in the bond of peace. We must be willing to assure ourselves that the Colonial Church Society will gladly aid in thus promoting the extension of Christ's kingdom through his chosen instrument the church. The more highly we may think of the ability, the zeal, and the piety of the individuals who compose the new society, the more anxious must we be for such blessed union in the prosecution of an object of such supreme magnitude.

But if, unhappily, the hope of union cannot be realized, there is one remaining consideration, which of itself should, in my opinion, withhold all the members of the church in this diocese from connecting themselves with the Colonial Church Society; and I am the more ready to mention it, because its full influence may be indulged even by those who have formed the most favourable opinion of that society, collectively and individually. It is well known that the Society for Promoting Christian Knowledge, by whose beneficence the church in this part of the world has been greatly aided in every year of its existence, and afterwards the Incorporated Society for the Propagation of the Gospel in Foreign Parts, encouraged the formation of diocesan and district committees in the colonies, not with any view to the increase of

their funds, *but* solely for the benefit of ourselves. The first colonial committee of either of these societies was formed in Halifax: its operations were greatly favoured, and it did good service to the church; the benefits which it drew forth from the parent societies were extended to every settlement. They penetrated to the most remote and isolated dwellings in the forest; they were even carried to the few who dwelt, and to many who were shipwrecked, on the desolate sand-bank on our coast, well known to mariners as the Isle of Sable. Many district committees were also formed in various parts of the diocese with different measures of success. Several of them, after a few years, began to languish; the pulsation in the extremities became feeble at so great a distance from the heart. Many considerate persons were of opinion that much more could be effected for the great objects of the church if, instead of forming committees of societies, whose vital principle was so far distant, some association could be organized here, with the source of vitality and centre of action present among ourselves. Advice was asked from those in England most competent to give it. The reply being encouraging, a proposal was made for the formation of the *Church Society* in this diocese, in which all our committees of the two English societies were merged. Those benevolent bodies not only approved of our design, but became at once the patrons of our infant association, *and* enriched it by munificent gifts. This society thus cherished is now spreading through much of the diocese with increasing benefit,—promoting union among the members of the church, most profitably exercising their best feelings, awakening their charity, and strengthening the ties which connect the pastors with their flocks, and the members of those flocks with each other. The objects of this diocesan society, with all its district committees, are so extensive and so important, that they demand all our attention, and all the means which we can apply to them, and are worthy of them all. Any diversion of this attention and of these means could not fail to interrupt and even neutralize our young association; but if this were not so, it may well be asked how we could possibly take up a new society in England after separating from those older societies, (our unvarying benefactors,) and so separating only that we might more effectually promote the objects of the church by devoting ourselves to an association entirely our own! How ungrateful would this appear to those societies to which our warmest gratitude and affection are for ever due,—to those societies who, after constant efforts for our highest benefit ever since the settlement of these provinces, are now increasing those efforts and enlarging the amount of their bounty to us every year, and are most willing still further to enlarge it to any extent that can reasonably be required!

I trust I have said enough for the discharge of my duty. It has been my wish to speak of the Colonial Church Society, under the influence of that respect and esteem which I sincerely entertain for those of its members who are known to me. Some of them, perhaps, would not be unwilling to give to these remarks the consideration which I request from you.

You will now understand the reasons which induced me to decline taking any part in the Colonial Church Society when invited to join it; and you cannot be surprised, and I am sure you will not be offended, when I express a hope that they will induce the members of the church in this diocese, and especially the clergy, to direct their warm and affectionate zeal, and their utmost liberality, to the support of our own Church Society, under the patronage of the two great church societies in England, who have ever been, who still are, and who will long continue to be, our nursing mothers. I venture also confidently to hope, that the duty and affection which we owe to these venerable pillars of the church, and our anxiety to preserve the peace, and harmony, and love, of this portion of our Zion, will likewise induce the clergy and their flocks to decline respectfully any participation in the work of the Colonial Church Society.

Heretofore, by the mercy of God, we have been wonderfully saved from the

usual effects of party feeling in the church, the influence of which must be especially deprecated by all good men. We have, perhaps, some difference of view and some diversity of opinion, (which can hardly be avoided in our present imperfect state,) but hitherto our harmony and brotherly love have been preserved; and we can scarcely have a higher object than to save this most endearing mark of love for the Saviour from any risk of interruption.

I will only add my firm conviction, that we need not fear in the least that there will be any want of due regard for the rescue of perishing souls in consequence of our abstaining from any union with the Colonial Church Society: renewed, increased, and unlimited efforts are now made, and will continue to be made, for their salvation; and such efforts will be maintained in full concert with the church, and with every care for her peace, unity, prosperity, advancement, and perpetuity; and with the most earnest desire and most humble prayer that the blessing of God will render all our exertions completely efficient.

I am, Rev. and dear Sir, your affectionate brother,

The Rev.

**MEMORIAL OF THE COMMITTEE OF THE COLONIAL CHURCH SOCIETY TO THE
RIGHT REVEREND THE LORD BISHOP OF NOVA SCOTIA.**

MY LORD,—The lamentable deficiency in the number of clergymen, and the consequent want of religious instruction in the colonies, has long afflicted every one duly impressed with the importance of the subject. The originators of the Colonial Church Society felt that there was a necessity for further exertions to remove that deficiency, which, notwithstanding the laudable efforts of the Society for the Propagation of the Gospel in Foreign Parts, was rapidly increasing, in consequence of the recent impulse given to emigration; they were sensible that the internal peace and general prosperity of the colonies is closely connected with the state of religion, and that, in extending the influence of the church, a powerful bond of attachment to the mother country is strengthened, and unity in worship promoted; but giving to these advantages their proper importance, they acted under the conviction that higher interests called for the formation of a new society. The affecting declaration of our Saviour, "If ye believe not that I am He ye shall die in your sin;" the admitted insufficiency of all that had been brought to bear upon the religious condition of the colonies; the details of labour performed by a clergy pressed beyond measure, of the people in many places uncheered with religious ordinances, unvisited and untaught, the knowledge that human beings were passing into eternity uninstructed in the faith of Christ, at the same time that He hath "no pleasure in the death of the wicked, but that the wicked turn from his way and live," constrained them to come forward to render help in the form of a society, which as individuals they could do only by a simple contribution to existing institutions. With this view the Colonial Church Society was instituted, upon principles in accordance with the government, doctrine, and discipline of the established church; and they purpose, as God shall be pleased to help the design, to send into the missionary field devoted and pious men.

The society desire to have the approval of each bishop in whose diocese they may be led to establish a mission, and to have a cordial reception given to their missionaries, who will be in all cases under the ecclesiastical jurisdiction of the diocesan.

The committee, having this much at heart, desire, in the most respectful manner, to represent to your lordship the constitution, object, and plan of operations of the society, and to request your sanction to their labours and protection of their missionaries. They beg leave to refer your lordship to the remarks on the constitution of the society in the sixth number of their publication, the "Colonial Church Record," which they hope will meet with your

entire approval ; their single design is to promote the worship of Almighty God, and the eternal welfare of our fellow-subjects in the colonies, in harmony with every other effort for the same purpose, and with all respect for the ecclesiastical authority existing where they may labour.

The committee are fully aware of the beneficial effect to be expected from your lordship taking a kind interest in their operations, and that their labours could not be conducted in a satisfactory manner in your diocese without it ; they therefore beg to solicit your advice and information regarding destitute portions of the diocese, and the most likely means of affording a remedy, whether by a resident or itinerating missionary, the placing of a catechist, reader, or schoolmaster. They will be obliged by your lordship's inspection of the mission, and for your observations thereupon ; they further would consider it an important matter if you would preside over any corresponding committees which they may be able to form in your lordship's diocese, and if, on their presentation of fit persons in the colony for ordination by your lordship, you would after due examination confer orders upon them ; and they beg to assure you, that they will always be disposed to receive with deference, and respectfully consider, your lordship's suggestions and wishes.

The experience of a life spent in missionary labour, your high office in the church, the many years in which you have directed the spiritual affairs of the diocese, will all give your lordship's communications a weight of which the committee will be duly sensible ; and they trust that such communications will be made on the part of your lordship freely and unreservedly.

We have the honour to be, my Lord,

Your lordship's obedient humble servants,

THOMAS LEWIN, JUN., Chairman.

E. A. COTTON, Lay Secretary.

(On behalf of the Committee.)

*Committee Room of the Colonial Church Society,
Essex Hall, 15th January, 1839.*

THE BISHOP OF NOVA SCOTIA'S REPLY TO THE MEMORIAL FROM THE
COMMITTEE OF THE COLONIAL CHURCH SOCIETY.

109, Piccadilly, February 12th, 1839.

GENTLEMEN,—My absence from town, on business of the Society for the Propagation of the Gospel, has delayed my reply to the Memorial of the Committee of the Colonial Church Society, which you were so good as to present to me some time ago.

I beg you to believe that I have given my best consideration to the subject of the memorial, that I know and feel the religious destitution of many parts of my extensive diocese, and have long been most anxious for an increased supply of single-minded, pious, and devoted missionaries, to meet the wants which I have witnessed and deplored. I cordially concur in that part of the memorial which represents the paramount importance of carrying a knowledge of salvation, through faith in the Divine Redeemer, to every settlement and every settler in our colonies ; but the conviction is strong upon my mind that, under the heavenly blessing, this will be most happily and most effectually accomplished through such agency as is most closely connected with the church, by whose influence I am fully persuaded, as you are, that a powerful bond of attachment to the mother-country will be strengthened, and unity in worship will be promoted.

The late representations of the ancient Church Society for the Propagation of the Gospel, whose greatly-increased exertions in the last year are not unknown to you, have strongly set forth the inadequacy of their resources, not as evidence of the want of new societies, but to move the whole body of the church, and all her members, to bear a part in her holy undertaking. Through

the Divine favour these representations have already produced a good earnest of what may be humbly hoped for by their wider diffusion, and the result, even in a few months, has afforded evidence that the ancient society, which has been uniformly conducted upon principles eminently in accordance with the government, doctrine, and discipline of the established church, are not only equal to the great work in which they are engaged, but peculiarly qualified, by such accordance, to accomplish that work with undeviating adherence to scriptural truth and apostolic order, as intended and enjoined by the great Head of the church.

Having had experience from my childhood in the missionary field, I speak my conviction, rather than my apprehension, that missionaries sent from different societies, which have been formed with some difference of view, and are under different management and control, cannot be expected to labour in the same field without imminent risk of collision, which will interrupt the unity of the church, and so hinder, rather than promote, the great objects of their mission.

It is unnecessary to call your attention to the noble results which, by the blessing of God, have been accomplished by the labours of the Society for the Propagation of the Gospel on the Continent of America, both Foreign and Colonial: these results have awakened universal gratitude there, and so linked the affections of the best members of the church with the society which have been the instruments of such blessings, that they cannot be expected to incur the risk of any interruption of those affections, by forming a connexion with a new society.

Joining most heartily in this gratitude, and rejoicing with praise and thanksgiving to God in the most zealous efforts which the ancient society are now making throughout the kingdom to procure the cordial aid, the gifts, and the prayers of every pious member of the church, to further the great work of making known the way of God and his saving health through the scattered settlements of the remotest parts of the empire, I persuade myself that you will neither be surprised nor offended when informed that I feel constrained to request you will excuse me from taking part in the operations of the Colonial Church Society, whose constitution I cannot bring myself to think is so well and so intimately connected with the church as that of the Society for the Propagation of the Gospel; and I even venture to hope you may be induced to agree with me in the opinion, that there never was less need than at the present time for the formation of a new society, especially as the long-established society had determined, before I heard of the existence or contemplation of the Colonial Church Society, to sanction my employment of as many well-qualified missionaries as I could find to supply the urgent wants of my diocese, while they were benevolently offering the same great encouragement to every other colonial diocese.

But, gentlemen, participating, as I do most cordially participate, in the ardent desire you have expressed for a very large increase of religious instruction in the colonies, I cannot forbear to improve the opportunity which you have afforded me for imploring you most earnestly, by your regard for the unity of the church, which, like the seamless garment of the Redeemer, should be preserved without a rent; by the zeal you have manifested to extend the influence of the blessed gospel, by your Christian anxiety for the salvation of your distant countrymen, and by your love for the Saviour of sinners, to unite yourselves with the Society for the Propagation of the Gospel, and cordially assist the great exertions which they are now making. You can strengthen their hands to a much greater extent than your individual contributions can aid them, for each individual can stimulate the circle in which he has influence to similar benevolence. You can still further assist, by the exercise of that influence, in the encouragement of all public as well as private appeals on behalf of that society, whenever these appeals can be made under the sanction and authority of the church. You can aid them also by searching for and

encouraging well-qualified, exemplary, and devoted candidates for missionary employment, men of God, distinguished by that holy and most useful zeal which is according to knowledge. And pardon me for declaring the strong impression upon my mind, that in this way you will much more effectually and more happily promote the great and glorious object at which I trust we all humbly aim, through the Divine aid, than by adding to the number of the societies which have already been more than sufficiently multiplied: a fact which you have well shewn by your just observations upon the inconvenience that must result from such multiplication for the special objects of a particular diocese, or of particular portions of a diocese.

With fervent prayers for our right guidance in all things, and especially in our labours to promote the glory of God, the prosperity of his church, and the salvation of souls, through the only Saviour,

I have the honour to be, Gentlemen,

Your obliged and faithful servant,

(Signed) JOHN NOVA SCOTIA.

VERNON HARCOURT, Esq. } who presented the memorial
E. A. COTTON, Esq. } and urged its object.

ADDRESS OF THE ARCHDEACON AND CLERGY OF BARBADOES TO THE LORD BISHOP.

ON Tuesday the 1st of June, a deputation from the clergy, consisting of the archdeacon, the rural dean, and the two senior resident rectors of parishes, waited upon the Lord Bishop, at Bishop's Court, and presented the following address of the Archdeacon of Barbadoes, and the clergy of the rural deanery of Barbadoes, to the Honourable and Right Reverend the Lord Bishop of Barbadoes and the Leeward Islands, on occasion of his lordship's approaching departure for England.

MAY IT PLEASE YOUR LORDSHIP,

It is not without much hesitation that we have requested permission to address you on the occasion of your approaching, and, we fear, final departure from this scene of your long, and devoted, and invaluable labours. We cannot but feel that the high and holy work in which you have been so ably, so zealously, and, by God's blessing, so successfully engaged, is scarcely one for any human commendation, much less for any commendation of ours, whom it becomes to look up to our diocesan for direction, and encouragement in our duties, not to pass judgment on his conduct, or to presume even to commend actions which are referable to a far higher tribunal. With your lordship, we know, it must needs be a light thing to be judged of us or of almost any man's judgment; and far be it from us to arrogate such an office. We may, however, be allowed, when our official relation to your lordship seems about to terminate—a relation in which some of us have had the happiness to be placed for more than sixteen years, and to which we are, under God, so deeply indebted,—on such an occasion we may be allowed to express some of the many feelings which crowd upon our hearts, and, above all, publicly to record our gratitude to the Divine Head of the Church, the Shepherd and Bishop of our souls, for the great and numberless benefits, of which you have been, in His hands, the favoured instrument to the clergy in particular, and generally to the church and people of these colonies.

When we look back and reflect upon the disjointed and almost anarchical state in which the churches in these parts formerly were, and contrast it with their present union in one diocese under the ever-watchful superintendence of episcopal authority;—when we think of the difference which has taken place

in the number, and, we humbly trust, in the efficiency of the clergy, in the provision for their better maintenance, in the number or in the size of our churches and other consecrated places of worship, as well as of our schools, our religious and charitable associations, our "Friendly Societies," and other beneficial institutions ;—when we add, farther, (as we believe we may with all truth,) the improved tone of moral and religious principle which pervades all classes, and see the numbers of all complexions and degrees who now resort on each returning Sabbath to the public worship of God, and even crowd to the holy communion ;—when we look to our diocesan college, and behold it, after more than a century, placed on the strictly academical footing originally contemplated by its sagacious and munificent founder ;—when we advert to the abolition of slavery, and to the prominent part taken by your lordship, both as our bishop and as the representative of the venerable Society for the Propagation of the Gospel, in expediting its final accomplishment, and, above all, in preparing the slave for the sober use of his freedom ;—when we call to mind the calm yet decided course which you have from the first pursued, in promoting the welfare, especially the moral and religious welfare, of all to whom your influence could reach, without distinction of race or complexion, and consider how much of the good feeling which now exists in regard to such distinctions, may, under God, be attributable to so wise and impartial an example ;—when we refer to these and other similar benefits, almost too many to enumerate, which the churches in this colony, and the colony itself, in conjunction with other parts of this extensive diocese, have derived from your lordship's episcopate, our hearts are filled with gratitude to the Giver of all good for providing in our first bishop so great a benefactor, both temporally and spiritually, to this church and country ; and it is not without the deepest regret that we contemplate the probability that a connexion, productive of so many incalculable advantages to ourselves and our flocks, is now about to be dissolved.

To wish, indeed, that, after so many years of indefatigable vigilance and exertion, your labours should be prolonged in this trying climate, and in so arduous a station, would in us be selfish and unbecoming. Rather let us congratulate ourselves that your lordship has been spared to us so long, and that you leave us (blessed be God!) in the possession of your accustomed health and energy ; and if we are no longer to enjoy the advantages of your personal direction and example, may we not hope that they will be continued to the church, in England, if not here, and that we too shall still benefit by your counsels, your prayers, and your exertions, even at a distance, on behalf of this portion of the same "Church of the Living God," in which, by his favour, you have presided with so much wisdom, laboured with so much zeal, and met with such almost unparalleled success ?

To those who are uninformed on the subject, these expressions may appear to savour of exaggeration and flattery ; but such cannot be the impression of any unprejudiced person, who has had the opportunity of comparing the former with the present state of the church in these islands ;—its former state, before it was blest with a resident bishop, with its present condition after being favoured, through the goodness of God, with nearly seventeen years of your lordship's care and superintendence. In Barbadoes alone, instead of fourteen places of public worship, with 5000 sittings, we have now 36, with more than 22,500 sittings. The number of the clergy, not including the archdeacon, has increased from 15 to 32 ; of schools, from 8, with comparatively few scholars, to 83, with 6786 scholars, besides 1765 persons under oral instruction for baptism. Of "Friendly Societies" we had none when your lordship first came amongst us ; we have now 43, with the names of 4750 members enrolled upon their lists. And these are samples only of the improvement for which, in a *public* view, we have cause to be thankful ; whilst *personally* we have most of us reason to acknowledge ourselves deeply indebted to your kindness, and all of us to your instructions and example. Nor can

we forget the unbounded hospitality (we use the word in its genuine scriptural sense) which your clergy and others, their assistants in the work of Christian instruction, especially the young and the stranger, have ever found under your lordship's roof, the generous sympathy which distress was sure of experiencing from your excellent lady and yourself, and the liberal support which measures of Christian charity have ever met with from both. The good which has been thus done will be known only when you are gone. It will be felt when it is withdrawn.

But we are trespassing upon your lordship's time, and will only add an assurance of the unfeigned respect and affection with which our feelings will ever follow your steps, together with our fervent prayer to "the Great God and our Saviour" that he will be pleased to continue to yourself and your family his merciful protection and grace, and employ you still, wherever you may go, as an instrument to others of blessings such as we have ourselves derived from the ever-memorable discharge by your lordship of the episcopal office in this newly-created diocese, under circumstances so arduous, and at a crisis in our colonial history so peculiarly important.

(Signed)

Thomas Parry, Archdeacon of Barbadoes.

R. F. King, Rural Dean and Rector of St. Philip's.

W. L. Pinder, Rector of St. George's.

G. F. Maynard, Rector of St. James'.

John H. Gittens, Rector of St. John's.

H. Parkinson, Rector of St. Joseph's.

C. C. Gill, Rector of Christ Church.

John Braithwaite, Rector of St. Lucy's.

W. H. B. Bovell, Rector of St. Thomas'.

John Hutson, Rector of St. Andrew's.

W. M. Payne, Rector of St. Peter's.

W. M. Harte, late Rector of St. Lucy's, and now Minister of St. Mary's.

John Packer, formerly Rector of St. Thomas', and now Minister of St. Matthias and St. Lawrence.

W. D. Sealy, late Rector of St. Peter's.

Thomas Clarke, Curate of St. Michael's.

E. P. Smith, Tutor of Codrington College.

Thomas Gill, Reader in Mathematics &c. at Codrington College, and Officiating Minister to the Troops.

Thomas Watts, Master of the Codrington School, and Chaplain of Society's Estate.

C. C. Cummins, Minister of St. Paul's.

J. K. Went, Minister of St. Luke's.

J. H. Gittens, jun., Minister of St. Mark's.

T. F. Barrow, Minister of St. Barnabas' and St. David's.

J. H. Nurse, Minister of St. Stephen's.

Thomas Rowe, Minister of St. Matthew's,

A. Reece, Minister of St. Bartholomew's.

G. D. Gittens, Master of Harrison's Free Grammar School.

H. B. Skeete, Minister of St. Clement's.

J. S. Clinckett, Assistant Curate in the district of St. Mary.

J. A. Bascom, late Assistant Curate of St. Andrew's and St. Thomas's, recently nominated to St. Patrick's, Grenada.

C. A. Newsam, Assistant Curate of St. Thomas' and St. Andrew's.

C. A. J. Sims, Assistant Curate of St. Philip's:

Clerical Library, Barbadoes, 1st June, 1841.

To the foregoing address the bishop replied in a manner full at once of dignity and feeling, and in substance as follows:—

*Mr. Archdeacon, Mr. Rural Dean, and the Reverend the Rectors of
St. George and St. James,*

I do indeed most heartily thank you for an address so respectful and affectionate, and only, I fear, rendered too partial from your kind feelings towards me; and I have to entreat that you will convey in the strongest manner my thanks to that portion of my clergy whom you represent.

Though I am sensible of failures in the discharge of the high and important office which has been entrusted to me, far more numerous than the points in which, under God, I have, in your judgment, succeeded, yet I must ever highly prize such a testimony from my clergy to my labours—I will not say merely among them, but with them; for we have been labourers together, cheerfully and happily, in the same blessed work. I may officially have taken the lead; but it has been with their co-operation, and God's blessing on our united exertions, that we have been enabled to succeed. To him in all things be the glory.

By my wife and my children this testimony will be deeply felt.

My separation from you, when it shall actually take place, will be very painful to me; but I have much earthly consolation: for I speak not of that higher consolation—the hope that, should we not be permitted to meet again on earth, we may yet be re-united through the Saviour in heaven—I have much earthly consolation in the thought, that, should my life be spared, I may yet be of service to the diocese in our mother land, and may have the happiness of seeing many of my clergy under my roof, whom business or health may bring thither, and of evincing towards them that friendship and affection which I must ever entertain for individuals with whom I have been so long, and so closely, and so happily connected. I again thank you for this address.

I commend you to God and his grace, and implore the divine blessing on yourselves, and on your families, and on your ministry, in and through Christ Jesus our Lord.

MINOR CANONS.

THE following petition has been printed by order of the House of Commons. It was presented by Lord John Russell.

“The humble Petition of various Minor Canons of the Cathedrals in
England,

“Humbly sheweth,

“That your honourable house passed a bill in the last session of parliament, intituled, ‘The Ecclesiastical Duties and Revenues Bill,’ founded upon certain recommendations of the ecclesiastical commissioners, as contained in their several reports, whereby the rights and privileges of the existing minor canons were respected, and a just compensation bestowed for the great changes contemplated by the bill.

“That the said bill, founded on the recommendations of the ecclesiastical commissioners, and passed by your honourable house, was so altered by a select committee of the House of Lords, as respects your petitioners, that it bears little or no resemblance to that bill, inasmuch as it deprives them of all advantages intended to be conferred by it, and places your petitioners under far greater disabilities than the said bill contained.

“It reduces the number of minor canons; takes from them the right of electing their own members in all cases where that right existed; prevents them holding livings with their minor canonries beyond a certain distance; places a number of honorary canons, who will perform no duty in the cathedrals, between your petitioners and their just expectation of patronage, residence houses, &c.; and permits the livings to be given to strangers in preference to the minor canons.

"That your petitioners consider that they have an equitable right to such livings as the deans and chapters do not take for themselves.

"That it appears to them that the livings belonging to the cathedrals should be offered to your petitioners, as recommended in the reports of the ecclesiastical commissioners, before they are given to others.

"That by a bill now before your honourable house, intituled, 'An Act to explain and amend two several Acts relating to the Ecclesiastical Commissioners for England,' it is now proposed to dissolve your petitioners' corporations, to annul their charters, to take from them the management of their own property, and to abolish all their other privileges.

"That for these deprivations your petitioners are to receive no compensation whatever.

"Your petitioners, therefore, viewing these several bills as being altogether subversive of the principle entertained by your honourable house, of protecting the rights and benefiting the condition of those who perform the onerous duties of the church, most humbly but earnestly pray,

"That the compensation clause, as recommended by the ecclesiastical commissioners, and confirmed by your honourable house, may be restored, and that, as soon as conveniently may be, each minor canon may receive out of the patrimony of their cathedrals two hundred pounds a-year; and that upon any benefice becoming vacant in the patronage of their cathedrals, or house of residence unoccupied, the dean and chapter shall present thereto either a member of their own body, or one of the minor canons, according to seniority of standing, in preference to others, notwithstanding any provisions in these several acts to the contrary.

"And your petitioners will ever pray, &c.

"Signed for the said petitioners,

"R. C. PACKMAN,

"Minor Canon of St. Paul's Cathedral."

DOCUMENTS.

MAYNOOTH COLLEGE.

A Bill to alter and amend the Acts of the Irish Parliament of the Thirty-fifth Year of King George the Third, intituled, "An Act for the better Education of Persons professing the Popish or Roman-catholic Religion;" also, of the Fortieth Year of King George the Third, intituled, "An Act for the better Government of the Seminary established at Maynooth, for the Education of Persons professing the Roman-catholic Religion, and for amending the Laws now in force respecting the said Seminary;" also, the Act of the British Parliament of the Forty-eighth Year of King George the Third, intituled, "An Act to amend two Acts passed in Ireland, for the better Education of Persons professing the Roman-catholic Religion, and for the better Government of the Seminary established at Maynooth for the Education of such Persons, so far as relates to the Purchase of Lands and compounding Suits."

WHEREAS by an act passed in the parliament of Ireland in the thirty-fifth year of the reign of his late Majesty King George the Third, intituled, "An Act for the better Education of Persons professing the Popish or Roman-catholic Religion," it was, amongst other things, enacted, that the Lord Chancellor, or Lord Keeper of the Great Seal of Ireland, the Lord Chief Justice of the King's Bench, the Lord Chief Justice of the Common Pleas, and

the Lord Chief Baron of the Court of Exchequer in Ireland, and their successors, together with certain individuals named in the said act, and the persons to be thereafter elected in their stead, pursuant to the provisions therein contained, should be trustees for the purpose of establishing, endowing, and maintaining one academy for the education only of persons professing the Roman-catholic religion; and it was thereby further enacted, that the said trustees, or any seven or more of them, should have the superintendence and visitatorial power over the said academy, and over all persons on the foundation or educated therein: and whereas by an act of the said parliament of Ireland passed in the fortieth year of the reign of his late Majesty King George the Third, intituled, "An Act for the better Government of the Seminary established at Maynooth, for the Education of Persons professing the Roman-catholic Religion, and for amending the Laws now in force respecting the said Seminary," it was enacted, that the said Lord Chancellor, Lord Chief Justice of the King's Bench, Lord Chief Justice of the Common Pleas, and Lord Chief Baron of the Exchequer, should cease to be trustees for carrying the said former act so passed in the thirty-fifth year of King George the Third into execution, and their successors in the said offices respectively, should not thereafter be trustees, by virtue of the said last-mentioned act; and it was thereby further enacted, that so much of the said act passed in the thirty-fifth year of the reign of his late Majesty King George the Third as provides that the trustees therein named, or any seven or more of them, should have visitatorial power over the said academy or college, and over all persons on the foundation, or educated therein, should be and the same was thereby repealed; but it was by the said last-mentioned act, passed in the fortieth year of King George the Third, enacted, that the Lord Chancellor or Lord Keeper of the Great Seal in Ireland for the time being, the Lord Chief Justice of the King's Bench for the time being, the Lord Chief Justice of the Common Pleas for the time being, the Lord Chief Baron of the Exchequer for the time being, and their successors in the said offices respectively, together with Arthur James Earl of Fingal, the Reverend Richard O'Reilly of Drogheda, Doctor in Divinity, and the Reverend John Thomas Troy, of the city of Dublin, Doctor in Divinity, should be and they were thereby nominated and appointed visitors of the said college or seminary, with full visitatorial powers to superintend the same: and whereas by the same act the Lord Lieutenant was empowered to appoint special visitations of the said college, and to consider and approve of the bye-laws made for the government and discipline of the said college, and to approve of the president thereof, and of the visitors to be elected in the room of the said Earl of Fingal, the said Richard O'Reilly, and the said John Thomas Troy:

And whereas by an act passed in the forty-eighth year of the reign of his said Majesty King George the Third, intituled, "An Act to amend two Acts passed in Ireland for the better Education of Persons professing the Roman-catholic religion, and for the better Government of the Seminary established at Maynooth for the Education of such Persons, so far as relates to the purchase of Lands and compounding Suits," certain powers are vested in the trustees mentioned in the said act, without any visitatorial power;

Now be it enacted, by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That so much of the said act of the fortieth year of the reign of his late Majesty as constitutes the said Lord Chancellor, the said Lord Chief Justice of the King's Bench, the said Lord Chief Justice of the Common Pleas, and the said Lord Chief Baron of the Exchequer, and their successors in the said offices respectively, to be visitors of the said seminary or college, be and the same is hereby repealed.

And be it enacted, That so much of the said act as empowers the Lord Lieutenant to appoint special visitations of the said seminary or college, or to approve of certain visitors, or to consider or approve of the bye-laws for the

said seminary or college, or to approve of the president of the said seminary or college, be and the same is hereby repealed.

And be it enacted, That this act may be amended or repealed by any act to be passed in this present session of parliament.

QUEEN ANNE'S BOUNTY.

AN ACCOUNT of all Monies received and disbursed by the Governors of Queen Anne's Bounty, during the year ending on the 31st day of December, 1839.—(Pursuant to Act.)

| RECEIVED. | | £ | s. | d. |
|--|--|--------|---------|------|
| First Fruits and Tenths | ... | 20,490 | 6 | 3 |
| Benefactions for the Augmentation of Livings | ... | 18,277 | 0 | 0 |
| Casual Sums, chiefly to complete Purchase Monies | ... | 204 | 15 | 1 |
| Dividends on Government Funds | ... | 41,836 | 19 | 3 |
| Produce of Stock sold | ... | 75,757 | 14 | 7 |
| Towards liquidating the late Treasurer's Balance | ... | 1,029 | 0 | 0 |
| Interest on Monies advanced on Mortgage to build, &c., Glebe-houses | ... | 15,995 | 3 | 1 |
| Instalments, in part liquidation of Monies advanced on Mortgage | ... | 21,140 | 1 | 3 |
| Produce of Sales of Glebe-houses under Acts 1 Vict. c. 28; 2 & 3 Vict. c. 49 | ... | 1,775 | 0 | 0 |
| | | £ | 195,905 | 19 6 |
| DISBURSED. | | £ | s. | d. |
| Purchases of Land | ... | 8,718 | 19 | 6 |
| Erection, &c. of Residence-houses out of Appropriated Money | ... | 18,285 | 11 | 8 |
| Ditto | out of the produce of Sales of Glebe-houses, under Acts 1 Vict. c. 28; 2 & 3 Vict. c. 49 | 689 | 13 | 6 |
| Loans on Mortgage to build, &c., Glebe-houses | ... | 85,601 | 11 | 7 |
| Return of certain Benefactions to Donors | ... | 100 | 0 | 0 |
| Cost of Stock purchased | ... | 10,845 | 0 | 0 |
| To the Clergy, being Interest and Dividends of Money and Stock appropriated to their Livings | ... | 53,998 | 2 | 7 |
| Salaries to the Secretary and Treasurer, to the Auditor, and to the Clerks, Messenger, &c. at the Bounty Office | ... | 3,165 | 0 | 0 |
| Annuities awarded to late Officers of First Fruits and Tenths for compensation, as per Treasury Warrant of 12 July, 1839 | ... | 487 | 6 | 4 |
| Salaries and Expenses at the late Office for the Receipt of Tenths | ... | 367 | 19 | 1 |
| Solicitor, for Conveyance of Lands purchased for Augmented Livings, General Bill, Counsels' Fees, and sundry Disbursements | ... | 1,100 | 0 | 0 |
| House-rent, Repairs and Taxes, Stationery, Stamps, Postages, Printing, and sundry Disbursements, including Payments for completing the Erection of new Offices for the Receipt of First Fruits and Tenths, and the substantial Repairs of the Gov- ernor's House | ... | 3,207 | 3 | 11 |
| Dean and Chapter of St. Paul's, London, pursuant to Decree of the Exchequer, 11 Eliz., 2 Years | ... | 31 | 12 | 2 |
| | | £ | 186,598 | 0 4 |

Bounty Office, 30 November, 1840.

Chris' Hodgson, Treasurer.

As to ARREARS of FIRST FRUITS.—None in Arrear.

First Fruits Office, 30 November, 1840.

Chris Hodgson, Treasurer.

VOL. XX.—August, 1841.

2 F

YEARLY TENTHS, NOW DUE, OR IN ARREAR.

| Name of Benefice. | Diocese. | Deanery. | County. | Amount of Arrears of Tenths. |
|-------------------------------|----------------------------|--------------------|-------------------|------------------------------|
| | | | | £ s. d. |
| Rectory of Addington | Lincoln | Bucks..... | Bucks..... | 1 2 0 |
| Vicarage of Anstey..... | Worcester | Arden..... | Warwick | 0 19 0 |
| Rectory of Bowers Gifford... | London | Barnstaple | Essex | 2 13 0 |
| Vic. of Creech St. Michael | Bath and Wells..... | Taunton | Somerset | 1 16 11 |
| Rectory of Kingaland..... | Hereford..... | Leominster..... | Hereford..... | 3 5 5 |
| Vicarage of Leek..... | York | Cleveland | York | 1 15 0 |
| Prebend of Llanarthe..... | St. David's | Llandillo..... | Cardmarthen | 3 6 0 |
| Prebend of Llandewydock .. | Llandaff | Under Ayrton | Cardigan | 5 17 0 |
| Church of Llandinam..... | Bangor | Arnsay | Montgomery | 2 7 0 |
| Prebend of Llangwyn..... | Llandaff Cath. Ch. .... | ..... | ..... | 0 9 7 |
| Vicarage of Llantrissant..... | Llandaff | Glamorgan..... | Glamorgan..... | 2 16 5 |
| Rectory of Ludgvan | Exeter | Penrith | Cornwall | 3 4 2 |
| Rect. of St. Mildred, Poultry | London City ..... | ..... | ..... | 2 0 4 |
| Rectory of Naunton | Gloucester & Bristol | Stowe | Gloucester | 1 16 4 |
| Rectory of Naunton Bechamp | Worcester | Parshoare | Worcester | 1 13 0 |
| Prebend of Ruscomb South | Oxford | Reading | Berks | 0 16 4 |
| Rectory of Sudeley Manor | Gloucester & Bristol | Winchcomb | Gloucester | 1 12 4 |
| Rectory of Shendley Mansell | Lincoln | Newport..... | Bucks..... | 2 8 0 |
| Prebend of Taunton | Wells Cathedral Ch. .... | ..... | ..... | 0 11 0 |
| Vicarage of Weaverthorpe .. | York | Buckrose | York | 7 11 8 |
| Rectory of Wenvo | Llandaff | Llandaff | Glamorgan..... | 1 9 9 |
| Rectory of Wishaw | Worcester | Arden..... | Warwick | 0 13 6 |
| Prebend of Warthcomb | Llandaff Cath. Ch. .... | ..... | ..... | 0 10 9 |
| | | | £ | 50 14 6 |

Tenths Office, 30 November, 1840.

Chris^t Hodgson, Treasurer.

THE ANNUAL REPORT OF THE ECCLESIASTICAL COMMISSIONERS OF IRELAND TO THE LORD-LIEUTENANT, DATED 1 AUG., 1840.

To his Excellency Hugh, Viscount Ebrington, Lord Lieutenant-General and General Governor of Ireland, &c. &c.

WE, the ecclesiastical commissioners for Ireland, whose hands and corporate seal are hereunto annexed, beg leave to submit to your excellency the Annual Report of the Commissioners, pursuant to the provisions of the act 3 & 4 Will. 4, c. 37.

We have the satisfaction to state that a sum of 30,000*l.* has been applied towards the liquidation of the loan of 100,000*l.* advanced by the Board of Works, under the provisions of the 4th & 5th of his late Majesty. As the necessity of this loan was principally occasioned by the arrears of Vestry Cess, which were due and uncollected for the years 1831, 1832, and 1833, before the establishment of this board, the commissioners were induced to move the lords of Her Majesty's treasury to take into their consideration the peculiar circumstances under which it was advanced, in the hope that some legislative measure might be introduced to relieve the funds placed at their disposal for church purposes from that portion of the loan applied in discharge of the arrears of Vestry Cess; but we regret to state that the application was not complied with by their lordships.

The sum paid for repairs of churches within the year has amounted, as will appear by the account hereunto annexed, to 35,484*l.* 17*s.* 2*d.*; but it is to be

observed that the greater part of that sum was paid on account of repairs ordered in the preceding year, the severe storm of January, 1839, having alone occasioned an expenditure to the amount of nearly 8000*l*.

On the subject of repairs, the commissioners are happy to state that they continue to receive valuable information from the Annual Reports of the Rural Deans, and the Visitation Notes with which many of the diocesans have kindly furnished them, and several of the bishops have expressed their satisfaction at the improvement which has generally taken place in the condition of the churches visited by them.

The approval of your excellency and the council having been received to the proportions in which the Dean and Chapter of Waterford and the commissioners should contribute to the repairs of that cathedral parochial church, provision has been made for the necessary repairs, to the amount of 676*l*. 14*s*. 2*d*., two-thirds of which sum will be repaid by the dean and chapter. In regard, also, to the cathedral parochial church of Leighlin, an estimate of the repairs which it required has been obtained, and your excellency and the council having determined that four-fifths of the expense should be contributed by the dean and chapter, but they having declined so to do, the commissioners have, in consequence, refrained from expending any part of their funds in the repairs of this cathedral.

Independently of these repairs, provision has also been made by the commissioners within the year, with the aid of private subscriptions, for the rebuilding of twelve and the enlargement of thirteen churches, thereby providing church accommodation for 3,467 persons. Connected with the subject of new churches, it is to be observed that the commissioners have received information from various sources of chapels of ease being erected by private subscriptions. The most important works of this nature are those now carrying on under the Down and Connor Church Accommodation Society, provision having been made for the erection of several churches in that part of the country; and as no means appear to exist for the future repairs of these chapels, this subject has been brought under the consideration of the commissioners, who have determined that if these buildings shall be erected in a permanent and substantial manner, and the legal requisities for their due constitution complied with, they will undertake the future repairs of them.

The sum required for the supply of clerks' and sextons' salaries, and other requisites necessary for the celebration of divine service within the respective churches and chapels, has amounted within the year to 31,883*l*. 14*s*. 7*d*., in which is included the sum required for supplying requisites allowed by the regulations of the board for celebration of divine service in several licensed places of worship, the number of which appears to be annually increasing.

The legal proceedings pending between the commissioners and the Earl of Glengal, in regard to his alleged claim to the rectorial tithes of the parish of Cahir, in the diocese of Lismore, have not yet been brought to a termination; but the commissioners have again obtained a verdict upon the new trial directed by your excellency and the council, and they have every expectation of obtaining final judgment in the ensuing term, after which the subject will be again brought under the consideration of your excellency and the council. The proceedings instituted against the executors of a late Bishop of Killaloe and Clonfert are still pending.

By the returns of the respective archbishops and bishops, it appears that sixty-eight spiritual promotions have become vacant within the year, consisting of six dignities, seven prebends, and fifty-five parochial benefices. Of the dignities and prebends the commissioners have recommended the suspension of the appointment of clerk to the precentorship of the cathedral church of St. Canice, Kilkenny, of the annual value of 161*l*. 3*s*. 10*d*.; to the chancellorship of the cathedral church of Kilfenora, of the annual value of 137*l*. 15*s*.; and to the prebends of Ballynoulter and Faldown, the former of the value of 18*l*. 15*s*. per annum, belonging to the cathedral church of Clonfert, and the latter belonging to the cathedral church of Tuam, of the yearly value of 75*l*.; it appear-

ing that the persons who lately held these dignities and prebends had not cure of souls in any of the parishes forming the corps of their respective dignities and prebends, and your excellency and the council have been pleased to suspend the appointment of clerks accordingly, except in the case of the prebend of Faldown. In respect to two benefices—namely, the vicarage of Kinnard, of the annual value of 70*l.*, and the vicarage of Killanear, of the annual value of 23*l.* 1*s.* 9*d.*, both situate in the diocese of Ardfert, it appeared by the certificate of the ordinary that divine service had not been celebrated within either of them during the three years preceding February, 1833; and, consequently, the appointment of clerks to these benefices have been suspended, under the 3 & 4 Will. 4, and provision made for the discharge of such occasional duties as may from time to time arise within these benefices. Of the remaining sixty-three benefices, twenty are liable to tax, and the remainder, being under 300*l.* a-year each, are not liable.

Since the passing of the act for converting tithe-compositions into rent-charges, the payments on account of the tax on ecclesiastical benefices and glebe-house loan instalments have been more punctually made, the former shewing an increase of 1,433*l.* 12*s.* 3*d.*, and the latter, of 273*l.* 4*s.* 9*d.* in the past year. There has been a decrease in the revenue arising from dignities and benefices, the appointment of clerks to which have been suspended, which is caused by your excellency and the council having removed the suspension of the appointment of a clerk to the deanery of Dromore, and having subsequently disappropriated its revenues, which, in 1839, had yielded to the commissioners an income of 1,142*l.* 4*s.* 11*d.*

Fines have been received to the amount of 6,560*l.* on the lettings, approved by your excellency, of the mensal lands of Leighlin and Ardagh, these lands having been previously surveyed and valued. Every means have been used by the commissioners, in their power, to dispose of the demeane and mensal lands of Raphoe and the see-house of Cashel, but as yet they have not obtained such offer as would justify them in submitting proposals for your excellency's approbation.

In respect to the property of the vicars choral of Cashel, which, by the act of 6 & 7 of his late Majesty, has been vested in the commissioners, subject to all valid leases and incumbrances, the legal inquiries which have been instituted are still pending, and the recommendations made by the commissioners respecting the properties of the minor canons of Ardfert, and the vicars choral of the cathedral churches of Cork, Cloyne, Ross, Lismore, and Tuam, still remain under consideration of your excellency and the council.

Under the head of Perpetuity Purchases the commissioners have to report that within the year applications from sixty-five immediate and six sub-tenants have been received, and purchases completed to the amount of 30,927*l.* 5*s.* 4*d.*, but no portion of that sum has been received from sub-tenants, the same difficulties as are referred to in the last report on the subject of the purchase of perpetuities by these tenants still existing.

An account of the receipts and disbursements of the commissioners to the 1st instant is annexed to this report, shewing the sources from whence the receipts have arisen, and the specific purposes to which they have been applied.

All which is humbly submitted to your excellency's consideration.

(Signed)

(SEAL)

JOHN G. ARMAGH.
RICHARD DUBLIN.
CHARLES KILDARE.
STEPHEN CASHEL.
HENRY MEREDYTH.
JOHN C. ERCK.
W. C. QUIN.

Board-Room, 30, Upper Merrion-street,
1 August, 1840.

(A true copy.)

THOMAS BUSHE, Secretary.

Receipts and Disbursements for One Year, ending the 1st of August, 1840.

| RECEIPTS. | | | | | |
|--|--------|-------|-----------|----|-----|
| | £ | s. d. | £ | s. | d. |
| Balance of General Fund, 1st August, 1839 | 17,175 | 14 5 | | | |
| Ditto of Perpetuity Purchase Fund | 4,962 | 17 7½ | | | |
| | | | 22,138 | 12 | 0½ |
| From Waterford and Liamore See Estates | 4,518 | 13 10 | | | |
| — Killalla and Achonry ditto | 4,664 | 14 7 | | | |
| — Clonfert and Kilmacduagh ditto | 2,492 | 2 8 | | | |
| — Raphoe ditto | 5,083 | 15 5 | | | |
| — Ossory ditto | 5,182 | 6 11 | | | |
| — Cork and Ross ditto | 3,719 | 6 1 | | | |
| — Ardagh, including lapsed renewals | 5,783 | 18 8 | | | |
| | | | 31,444 | 18 | 2 |
| — Fines on demise of Leighlin mensal lands | 560 | 0 0 | | | |
| — Ditto on demise of Ardagh ditto | 6,000 | 0 0 | | | |
| | | | 6,560 | 0 | 0 |
| — Second and third instalments for timber on Clonfert demesne | 598 | 4 0 | | | |
| — Second ditto for ditto on Cloyne ditto | 322 | 11 7 | | | |
| | | | 920 | 15 | 7 |
| — Revenue from suspended benefices, dignities, &c. | | | 4,954 | 4 | 9 |
| — Charge on the See of Derry | | | 4,160 | 0 | 0 |
| — Tax on bishoprics | 1,041 | 17 9 | | | |
| — Ditto on benefices | 2,199 | 14 6 | | | |
| | | | 3,241 | 12 | 3 |
| — Repayment of glebe-house loan instalments | | | 1,872 | 16 | 1 |
| — Arrears of First Fruits and Fees | | | 10 | 0 | 4 |
| — Sales of Perpetuities | 30,927 | 5 4 | | | |
| — Ditto of 50,400 <i>l.</i> Three per Cent. Consols | 45,627 | 4 6 | | | |
| — Interest on 43,000 <i>l.</i> ditto | 1,290 | 0 0 | | | |
| — Interest on Perpetuity Mortgages | 2,552 | 11 1 | | | |
| — Expenses incurred in calculating Perpetuities not completed, detained from deposits | 15 | 12 9 | | | |
| — Sale of Perpetuity printed forms | 10 | 18 6 | | | |
| | | | 80,423 | 12 | 2 |
| — Contributions from Economy Funds for repairs of Cathedrals | | | 6 | 5 | 0 |
| — Bequest for keeping Donamore Church in repair | | | 7 | 7 | 8 |
| — Fines imposed for malicious injuries to churches | | | 7 | 13 | 4 |
| — Parochial subscriptions for rebuilding and enlarging churches | 3,564 | 8 4 | | | |
| — Ditto for stoves, and repairs of ditto, &c. | 763 | 7 10 | | | |
| | | | 4,327 | 16 | 2 |
| — Lay Impropiators for keeping chancels of churches in repair | | | 150 | 4 | 1 |
| — Purchase-money paid by Shannon Commissioners for part of Mr. R. King's holding under the See of Ardagh | | | 667 | 16 | 5 |
| — Monies granted for parochial estimates returned unapplied | 119 | 17 0 | | | |
| — Ditto for repairs of churches, ditto | 72 | 5 11 | | | |
| — Ditto for extraordinary repairs, ditto | 93 | 16 5 | | | |
| — Ditto for vestry assessments, ditto | 1 | 0 0 | | | |
| For rebuilding Glascarrick Church and returned by the sureties of contractor, he having failed | 221 | 5 3 | | | |
| Ditto, miscellaneous cash | 5 | 8 3 | | | |
| | | | 513 | 12 | 10 |
| | | | £ 161,407 | 6 | 10½ |

DISBURSEMENTS.

| | £ | s. | d. |
|---|--------|---------|-------|
| For Glebe-houses building under engagements of late Board of First Fruits | 100 | 0 | 0 |
| — Rebuilding and enlarging churches | 18,578 | 13 | 6 |
| — Repairs of ditto | 27,621 | 3 | 1 |
| — Extraordinary repairs of ditto | 7,863 | 14 | 1 |
| — Yearly estimates for church purposes | 31,883 | 14 | 7 |
| — Stipends to Dublin curates | 2,013 | 9 | 4 |
| — Ditto to other curates | 546 | 2 | 2 |
| — Salaries to commissioners, secretary, treasurer, clerks, &c. | 6,262 | 3 | 6 |
| — Incidents, consisting of rent, taxes, office furniture, coals, candles, temporary clerks, &c., expenses consequent on moving from Kildare-street to house and offices in Merrion-street | £ | s. | d. |
| | 2,018 | 18 | 0 |
| — Binding Ordnance Survey of Ireland | 109 | 8 | 0 |
| — Postage and charges, &c. | 94 | 6 | 9 |
| — Bibles, &c. | 313 | 6 | 8 |
| — Payments to the Bishop of Cork | 1,500 | 0 | 0 |
| — Interest to the Board of Public Works | 3,685 | 7 | 4 |
| — Salaries for year to the vicars-choral of Cashel and their deputies | 385 | 19 | 2 |
| — Arrears of ditto paid to the late agent of vicars-choral, advanced by him | 214 | 0 | 2 |
| — Diocesan schoolmaster | 96 | 18 | 9 |
| — Registrar's fees for attested copies of documents, &c. | 29 | 16 | 4 |
| — Balance of charge on See-house of Waterford | 18 | 12 | 6 |
| — Care-taker's wages, taxes, and other expenses on See-house and mensal lands undemised | 139 | 6 | 4 |
| — Stationery for one year | 260 | 19 | 6 |
| — Printing and binding books, including registry books | 211 | 11 | 4 |
| — Parchment for registry books for births, deaths, &c. | 177 | 0 | 1 |
| — Advertising for proposals for church work, &c. | 261 | 3 | 0 |
| — Solicitor's salary for personal services | 1,000 | 0 | 0 |
| — Ditto for disbursements and expenses incurred | 459 | 8 | 9 |
| — Rentcharge on undemised lands | 4 | 12 | 1 |
| — Repayment on account of loan, by Board of Public Works | 30,000 | 0 | 0 |
| | 40,980 | 14 | 9 |
| — Enrolling and registering Perpetuity Deeds | 1,079 | 0 | 6 |
| — Purchase of 10,400l. Three per Cent. Consols | 9,498 | 3 | 10 |
| Balance of General Fund, 1st August, 1840 | 5,767 | 8 | 11 |
| Ditto of Perpetuity Purchase Fund, ditto | 9,212 | 18 | 7½ |
| | 14,980 | 7 | 6½ |
| | £ | 161,407 | 6 10½ |

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

| | |
|---|----------|
| Bishop of Peterborough, Peterborough Cathedral | June 27. |
| Bishop of Lichfield, Eccleshall Church, Staffordshire | |
| Bishop of Hereford, Hereford Cathedral | July 4. |
| Bishop of St. Asaph, St. Asaph Cathedral | |
| Bishop of Winchester, the Chapel of Farnham Castle | July 11. |
| Bishop of Chester, Durham Cathedral | July 11. |

DEACONS.

| Name. | Degree. | College. | University. | Ordaining Bishop. |
|-----------------------|---------|------------|-------------|-------------------|
| Acland, Thomas Suter. | B.A. | St. John's | Camb. | Chester |
| Archer, Arthur Wm.... | B.A. | Trinity | Dublin | Chester |
| Aylward, A. Anthony.. | B.A. | Worcester | Oxford | Peterborough |

| <i>Name.</i> | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> |
|-----------------------------------|----------------|-----------------|--------------------|---|
| Bamford, George..... | B.A. | Trinity | Dublin | Chester |
| Barlow, Chas. Geo. T.. | B.A. | Balliol | Oxford | Winchester |
| Bartlett, Frederick A. (Literato) | | St. Bee's | | Chester |
| Bascomb, Edward D.... | B.A. | St. Mary Hall | Oxford | Winchester |
| Broughton, H. Vivian.. | B.A. | St. Peter's | Camb. | Peterborough |
| Bullivant, H. Everard.. | B.A. | Catharine Hall | Camb. | Peterborough |
| Butler, William John.... | B.A. | Trinity | Camb. | Winchester |
| Carr, Edward Henry.... | B.A. | Trinity | Camb. | Lichfield |
| Carr, Elliott Elmes..... | B.A. | Trinity | Dublin | Chester |
| Cartwright, William.... | B.A. | Brasennose | Oxford | Winchester |
| Cookson, James..... | B.A. | Trinity | Dublin | Chester |
| Champneys, M. H. S.... | M.A. | Brasennose | Oxford | Lichfield |
| Clarke, L. E. Graham.. | B.A. | Brasennose | Oxford | Hereford |
| Davies, Augustus..... | B.A. | Queens' | Camb. | Lichfield |
| Dawson, James (Literato) | | St. Bee's | | Chester |
| Dixie, Beaumont..... | B.A. | Emmanuel | Camb. | Peterborough |
| Edward, Richard..... | B.A. | St. Peter's | Camb. | Chester |
| Elliott, J. Elphinstone.. | B.A. | Catharine Hall | Camb. | Peterborough |
| Everett, Chas. Dundas. | B.A. | Queens' | Oxford | Hereford |
| Everett, Edward..... | B.A. | St. John's | Camb. | Peterborough |
| Garbett, Edward..... | B.A. | Brasennose | Oxford | Hereford |
| Gawthrop, Thomas..... | B.A. | Trinity | Dublin | Lichfield |
| Gray, William..... | B.A. | Catharine Hall | Camb. | Chester |
| Haddon, William..... | B.A. | Trinity | Camb. | Chester |
| Hamilton, John Stannus | B.A. | Trinity | Dublin | Chester |
| Harding, Geo. Shipton. | B.A. | Brasennose | Oxford | Lichfield |
| Hatchard, John Alston. | B.A. | Corpus | Camb. | Lichfield |
| Higgs, John..... | B.A. | Corpus Christi | Camb. | Lichfield |
| Hobhouse, Reginald.... | B.A. | Balliol | Oxford | Hereford |
| Hoare, William H..... | M.A. | St. John's | Camb. | Winchester |
| Hodgson, D. Stanley... | B.A. | Corpus Christi | Camb. | Chester |
| Holt, Eardley C..... | B.A. | Brasennose | Oxford | Winchester |
| Holland, Henry..... | B.A. | Queens' | Camb. | Chester |
| Hughes, John Young... | B.A. | St. Cath. Hall | Camb. | Lichfield |
| Irwin, Henry Offley.... | B.A. | Pembroke | Camb. | Chester |
| Kingdon, Geo. Thomas. | B.A. | Trinity | Camb. | Chester |
| Leeman, Alfred..... | B.A. | St. John's | Camb. | Winchester |
| Littler, Joseph (Literato) | | St. Bee's | | Chester |
| Mears, Wade Martin... | M.A. | Trinity | Dublin | Chester |
| Meredith, Joseph..... | B.A. | Trinity | Dublin | Chester |
| M'Gill, George Henry.. | B.A. | Brasennose | Oxford | Chester |
| Mills, Fred. Russell.... | B.A. | Trinity | Camb. | Hereford |
| Moon, Samuel..... | B.A. | Catharine Hall | Camb. | Chester |
| Money, Kyrle E. A..... | | Corpus Christi | Camb. | Hereford |
| Norton, William..... | B.A. | Trinity | Dublin | Chester |
| O'Donoghue, F. Talbot | B.A. | Trinity | Dublin | Chester |
| Ollivant, Edward..... | B.A. | Trinity | Camb. | Lichfield |
| Paget, Alfred Tolver... | B.A. | Caius | Camb. | Lichfield |
| Peach, Henry John..... | B.A. | Emmanuel | Camb. | Peterborough |
| Powell, Robert..... | B.A. | Worcester | Oxford | Ch ester |
| Richson, Charles..... | B.A. | Catharine Hall | Camb. | Chester |
| Robotham, Robert..... | B.A. | Trinity | Dublin | Peterborough |
| Royce, David..... | B.A. | Christ Church | Oxford | Winchester |
| Scott, Wm. Quested.... | | Queens' | Camb. | Chester |
| Shearley, Wm. James.. | B.A. | St. Peter's | Camb. | Chester |
| Skinner, James..... | M.A. | University | Durham | { Peterborough, by l. d. from Abp. of York |
| Spencer, William..... | B.A. | St. John's | Camb. | |
| Stuart, David Dale..... | B.A. | Exeter | Oxford | Chester |
| Sutcliffe, William (Literato) | | St. Bee's | | Chester |
| Sweet, James Bradley.. | B.A. | Balliol | Oxford | Chester |

| <i>Name.</i> | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> |
|-------------------------|----------------|-----------------|--------------------|--------------------------|
| Taylor, F. John..... | B.A. | Christ Church | Oxford | Winchester |
| Vaudrey, Wm. Seaman.. | M.A. | Queens' | Camb. | Lichfield |
| Wilkinson, Hugh James | B.A. | Catharine Hall | Camb. | Chester |
| Williams, John David.. | B.A. | Queens' | Camb. | Hereford |
| Williamson, William... | M.A. | Clare Hall | Camb. | Lichfield |
| Willy, Robert Charles.. | B.A. | St. John's | Camb. | Lichfield |
| Wilson, Chas. Henry... | B.A. | Trinity | Camb. | Chester |
| Woolley, Joseph..... | M.A. | Emmanuel | Camb. | Lichfield |

PRIESTS.

| | | | | |
|-----------------------------|--------|------------------|--------|--|
| Atkinson, John C..... | B.A. | St. John's | Camb. | Hereford |
| Barlow, John James... | B.A. | St. John's | Camb. | Lichfield |
| Bond, William..... | B.A. | Caius | Camb. | Peterborough |
| Boyce, Edward Jacob.. | B.A. | Trinity | Camb. | Winchester |
| Burton, John Jones.... | B.A. | St. Peter's | Camb. | { Winchester, by let. dim. from Bp. of Chichester |
| Burton, Charles Henry | B.A. | Corpus Christi | Camb. | |
| Campion, C. Heathcote | B.A. | Christ Church | Oxford | Chester |
| Capron, George H..... | B.A. | St. John's | Camb. | Lichfield |
| Charters, James..... | B.A. | Trinity | Dublin | Peterborough |
| Christopherson, Arthur | M.A. | St. John's | Camb. | Chester |
| Douglas, A. J. (Licentiate) | | | Durham | Chester |
| Goddard, George F..... | B.A. | Magdalen | Oxford | Peterborough |
| Graham, William B.... | B.A. | Magdalen | Oxford | Winchester |
| Green, William..... | M.A. | Worcester | Oxford | Lichfield |
| Hamilton, A. R. V..... | B.A. | St. Cath. Hall | Camb. | Chester |
| Harrison, John..... | M.A. | Trinity | Dublin | Chester |
| Hitchen, Isaac..... | M.A. | Pembroke | Oxford | Winchester |
| Hodson, James S..... | M.A. | Merton | Oxford | Winchester |
| Home, J. Campbell.... | B.A. | Clare Hall | Camb. | Chester |
| Howes, Thomas Chubb. | B.A. | Trinity | Camb. | Chester |
| Humphreys, C. J..... | B.A. | Jesus | Oxford | St. Asaph |
| Irvine, Arthur Parke... | B.A. | Trinity | Dublin | Chester |
| James, Robert..... | B.A. | Clare Hall | Camb. | Peterborough |
| Kerley, Joseph..... | B.A. | Queens' | Camb. | Winchester |
| Linche, Foster B..... | B.A. | Wadham | Oxford | Winchester |
| Lloyd, A. Rosendale... | B.A. | Trinity | Camb. | Chester |
| Lomas, John..... | B.A. | Worcester | Oxford | Chester |
| Marshall, F. A. S..... | | Gonville & Caius | Camb. | Peterborough |
| Milne, Robert M..... | B.A. | Magdalen Hall | Oxford | Winchester |
| Moore, Charles Avery.. | S.C.L. | Trinity Hall | Camb. | Peterborough |
| Morgan, William..... | B.A. | Trinity | Dublin | Chester |
| O'Connor, Moore..... | M.A. | Trinity | Dublin | Lichfield |
| Parke, Francis Burney | B.A. | Christ Church | Oxford | Lichfield |
| Paris, Archibald..... | B.A. | Corpus | Camb. | Lichfield |
| Pickford, E. Matthew.. | B.A. | Brasenose | Oxford | Chester |
| Pritchard, James C.... | M.A. | Oriel | Oxford | Hereford |
| Ravenley, Edward..... | B.A. | Brasenose | Oxford | Winchester |
| Robertson, Fredk. Wm. | B.A. | Brasenose | Oxford | Winchester |
| Robinson, George..... | M.A. | Balliol | Oxford | Winchester |
| Sandford, George..... | B.A. | Magdalen | Camb. | Chester |
| Sargent, John P..... | M.A. | Trinity | Dublin | { Winchester, by let. dim. from Abp. of Dublin |
| Savile, Wm. Bourchier | B.A. | Emmanuel | Camb. | |
| Scott, Wm. Langston... | B.A. | Caius | Camb. | { Winchester, by let. dim. from Bp. of Exeter |
| Sheppard, John L..... | B.A. | Wadham | Oxford | |
| Slatyer, John..... | M.A. | Lincoln | Oxford | Peterborough |
| Stapylton, A. M. C..... | B.A. | University | Oxford | Hereford |
| Sullivan, Henry W..... | M.A. | Balliol | Oxford | Chester |
| Thorpe, St. John Wells | B.A. | Queens' | Camb. | Lichfield |

| Name. | Degree. | College. | University. | Ordaining Bishop. |
|--|---------|----------------|-------------|-------------------|
| Toddrell, Henry..... | M.A. | Exeter | Oxford | Winchester |
| Twiss, Martin..... | B.A. | Trinity | Dublin | Chester |
| Wheeler, Robt. Thomas | B.A. | Trinity | Dublin | Chester |
| Whiston, Robert..... | M.A. | Trinity | Camb. | Hereford |
| Williams, R..... | M.A. | Jesus | Oxford | St. Asaph |
| Wolley, John..... | M.A. | University | Oxford | Hereford |
| Woodward, Alexander. | B.A. | St. Cath. Hall | Camb. | Chester |
| Wray, George..... | M.A. | St. John's | Camb. | Lichfield |
| Wright, Samuel, for the Island of Jersey | | | | Winchester |

ORDINATIONS APPOINTED.

The Lord Bishop of Bath and Wells will hold his next Ordination at Wells, on Sunday, September 19.

The Lord Bishop of Lincoln will hold his next Ordination in Lincoln Cathedral, on Sunday, the 19th of September.

The Lord Bishop of Peterborough will hold a General Ordination at Peterborough Cathedral, on Sunday, the 19th of September.

The Lord Bishop of Salisbury will hold his next Ordination on Sunday, the 19th of Sept.

The Lord Bishop of Oxford will hold a General Ordination, in the cathedral church of Oxford, on the Sunday next before Christmas-day, and requires the candidates to give to the Archdeacon at Christ Church at least six months' notice previous to the day of ordination.

PREFERMENTS AND CLERICAL APPOINTMENTS.

The Rt. Rev. Dr. Skinner, formerly of Wadham College, and now Bishop of Aberdeen, to be Primus of the Scottish Episcopal Church.

Beresford, Rev. H. Sydney, to the Ministry of Trinity Church, West Bromwich.

Bernard, Rev. Thomas Detraney, to the V. of Great Baddow, Essex, dio. London; pat., Mr. Bullen: void by the cession of the Rev. J. Hamilton.

Berry, Rev. W., Windsor, V. of Stanwell, to be a Rural Dean in the Archdeaconry of Middlesex.

Bevan, Rev. T., to the Ministry of the New Church at Twickenham.

Brandreth, Rev. W. H., to the R. of Standish, Lancashire, dio. Chester; pat., Dr. Brandreth.

Brodrick, Rev. John, M.A., to be Assistant Curate at St. Paul's, Warrington.

Bond, Rev. J. H. B., to be Curate of Stroud.

Bunn, Rev. A., to the R. of Kinnersley, Salop, dio. Lichfield; pat., Duke of Sutherland.

Capel, Rev. S. R., M.A., to the R. of St. Mary, Wareham, with the Holy Trinity and St. Martin annexed, Dorset, dio. Sarum; pat., J. H. Calcraft, Esq.: void by the resignation of the Rev. R. Fayle.

Capron, Rev. G. Halliley, to the R. of Stoke Doyle, Northampton, dio. Peterborough; pat., G. Capron, Esq.

Carwithen, Rev. G. W. Terry, to the P. C. of Frithelstock, Devon, dio. Exeter; pat., W. H. Johns, Esq.

Clarke, Rev. Thomas, to the R. of Bonnington, Kent, dio. Canterbury; pat., T. Papillon, Esq.

Cole, Rev. H., to be Minister of Tavistock Episcopal Chapel, Broad-court, Long-acre.

Curme, Rev. T., to the V. of Sandford, Oxfordshire, dio. Expt.; pat., Bishop of Oxford, for this turn, by reason of lapse.

Davie, Rev. G. J., to the V. of Barnham, Sussex, dio. Chichester; pat., Bp. of Chichester.

Dawson, Rev. G. A., of Groton House, Suffolk, to be Chaplain to the Earl of Belmore.

Dixon, Rev. J. D., to the P. C. of Thornes, near Wakefield, Yorkshire, vacant by the promotion of the Rev. W. H. Brandreth. Dio. Ripon; pat., V. of Wakefield.

Eldridge, Rev. R., to be V. of Chipping Norton, Oxfordshire, dio. Oxford; pat., Dean and Chapter of Gloucester and Bristol, vacant by the resignation of the Rev. Ellis B. Were.

Elmhirst, Rev. Edw., B.A. of Trinity College, Cambridge, to the R. of Shawell, Leicestershire, dio. Peterborough; pat., Lord Chancellor.

Evans, Rev. T., to the R. of Kilken, Flint., dio. St. Asaph; pat., Bishop of St. Asaph.

Fulford, Rev. F., M.A., to the V. of Croydon, Cambridgeshire, dio. Ely; pat., J. F. Gape, Esq.

Grant, Rev. R., B.C.L., to the V. of Dowton, Wilts., dio. Sarum; pat., Winton College.

Graves, Rev. John, to the V. of Stretton Grandison w. Ashperton, Herefordshire, dio. Hereford, void by the cession of the Rev. J. Hopton.

Gray, Rev. H. F., to the V. of Pilton, in North Wooton, Somersetshire, dio. Bath and Wells; pat., the Precentor of Wells Cathedral.

Haddon, Rev. W., of Trinity College, Cambridge, to be the Officiating Minister of St. Stephen, Liverpool.

Hamilton, Rev. W. K., to the honorary dignity of Treasurer of the Cathedral Church of Sarum, and Prebendary of the Prebend of Calne; in the same also a Canon.

Hamilton, Rev. J., to the R. of Beddington, Surrey, dio. Winchester; pat., Representatives of Admiral Sir B. H. Carew.

Hastings, Rev. J. D., to the R. of Trow-

- bridge, dio. Sarum; pat., Duke of Rutland, void by the resignation of the Rev. F. Fulford, M.A.
- Hirst, Rev. T., to be Curate of Wirksworth, Derbyshire.
- Hogan, Rev. T., to be Curate of Dungannon.
- Horsley, Rev. J. W., to be Incumbent of the New Church at Dunkirk, near Canterbury, Kent.
- Hull, Rev. J. D., B.A., to be Chaplain to the Duchess of Gordon, and Minister to the Episcopalian Congregation in Huntly, N. B.
- Jackson, Rev. W., to the R. of Cliburn, Westmoreland; dio. Carlisle; pat., Bishop of Carlisle.
- Johnson, Rev. E. H., to the V. of Poling, Sussex, dio. Chichester; pat., Eton College; and to be a Prebendary of Chichester Cathedral.
- Jones, Rev. W. P., has been appointed Chaplain to the Surrey County Lunatic Asylum.
- Kelly, Rev. A. P., to the P. C. of St. John's, Hoxton, dio. London; pat., the V. of Shoreditch.
- Kershaw, Rev. G. W., to the R. of Thwaite St. George, Suffolk, dio. Norwich; pats., Executors of the late J. W. Shepherd.
- Lupton, Rev. J., to the R. of Ovingdean, Sussex, dio. Chichester; pats., J. S. Bennett and E. Cornford, Esqrs.
- Marshall, Rev. J., to be Chaplain to the Lord Bishop of Dunkeld, Dunblane, and Fife.
- Master, Rev. R., to the R. of Brightwaltham, Berks, dio. Oxford; pat., B. Wroughton, Esq.
- Maude, Rev. Joseph, M.A., to be Domestic Chaplain to the Lord Bishop of Sodor and Man.
- M'Allister, Rev. J., to be Minister of Hanover-square Chapel, Newcastle-upon-Tyne.
- Miller, Rev. J. C., M.A. of Lincoln College, Oxford, to be Minister of Park Chapel, Chelsea, vacant by the resignation of the Rev. T. Vores.
- Nolan, Rev. T., to be Incumbent of St. Barnabas, Liverpool, dio. Chester; pats., the Trustees.
- Onslow, Rev. C., R. of Knowle Church, Dorset, dio. Sarum; pat., Rev. J. Clavell; void by the cession of the Rev. J. S. Jackson.
- Parker, Rev. S. H., B.A. of Pembroke College, Oxford, to the office of Chaplain and Assistant to the Vicar in the Parish Church of Stratford-upon-Avon, void by the resignation of the Rev. R. Pritchard.
- Parks, Rev. W., to the P. C. of Rainow, Cheshire, dio. Chester; pat., Rev. J. R. Brown, V. of Prestbury.
- Prescott, Rev. J. P., to be C. of St. Mary's Chapel, Portsmouth.
- Pryor, Rev. R. V., to the R. of Spetisbury w. Charlton Marshall, Dorsetshire, dio. Gloucester and Bristol; pats., J. S., W. S., E. Drax.
- Pyeck, Rev. J., to the Incumbency of Morley, near Leeds.
- Ramsden, Rev. W., to the P. C. of Hales and Heckingham, Norfolk, dio. Norwich; pat., Sir E. Bowyer Smyth.
- Rashdall, Rev. R., M.A., of Corpus Christi College, Cambridge, to be Officiating Minister of the New Church at Bury, Suffolk.
- Reade, Rev. R., B.A., of Caius College, Cambridge, to the R. of Romald Kirk w. Laith Kirk C., Yorkshire, dio. Ripon; pat., J. Bowes, Esq., void by the cession of the Rev. G. Price.
- Risley, Rev. J. H., to the R. of Akeley, Bucks, dio. Lincoln; pats., New College, Oxford.
- Rogers, Rev. H., to the V. of All Saints, Bristol, dio. Gloucester and Bristol; pats., Dean and Chapter of Bristol.
- Sandilands, Hon. and Rev. J., to the R. of Coston, Leicestershire, dio. Peterborough; pat., the Queen.
- Scott, Rev. E. D., to be Incumbent of the New Church, Poulton-le-Sands, near Preston.
- Sherwood, Rev. T. M., to the P. C. of Pauntley, Gloucestershire, dio. Gloucester and Bristol; pat., Bishop of Gloucester and Bristol.
- Smith, Rev. F., to be C. of Allonby Chapel.
- Smith, Rev. H., to be Chaplain of the Kingsbridge Union Workhouse.
- Smith, Rev. S., to the Endowed Lectureship on Sunday and Wednesday Evenings, at Trinity Church, Margate, and to the Chaplaincy of the Royal Sea Bathing Infirmary at that place.
- Smith, Rev. W., to the R. of Stewton, Lincolnshire, dio. Lincoln; pat., T. Henage, Esq.
- Taylor, Rev. J., to the P. C. of St. John, Dukinfield, Cheshire, dio. Chester.
- Thompson, Rev. F., to the P. C. of St. Giles, Durham, dio. Durham; pats., Marquis and Marchioness of Londonderry.
- Tompson, Rev. E. H., to be C. of Wotton under Edge, Gloucestershire.
- Townsend, Rev. T., to the P. C. of Upper Shuckburgh, Warwickshire, dio. Worcester; pat., Sir F. Shuckburgh, Bart.
- Trotter, Rev. T. L., to the R. of Great Stainton, Durham, dio. Durham; pat., Lord Chancellor.
- Tyrrell, Rev. H., to the Living of Ballingarry, dio. Killaloe.
- Vernon, Rev. W., M.A., to the V. of Little Hampton, Sussex, dio. Chichester; pat., Bishop of Chichester.
- Vores, Rev. T., to the P. C. of St. Mary in the Castle, Hastings, Sussex, dio. Chichester; pat., Earl of Chichester; vacant by the resignation of the Rev. J. S. Jenkinson.
- Waller, Rev. R. S., to the C. of Bury St. Edmund's.
- West, Hon. and Rev. R. W., to the R. of Witham w. Crowborough C., Sussex, dio. Chichester; pat., Earl of Delaware; vacant by the cession of the Rev. W. Davison.
- Williams, Rev. J. D., B.A., to the C. of Greet, Salop.
- Wilson, Rev. B., to be C. of Wigan, Lancashire.

CLERGYMEN DECEASED.

Archer, Rev. F., Curate of Knocktemple, dio. Cloyne
 Atkinson, Rev. William, P. C. of Blawith, Lancashire, dio. Chester; pat., T. R. G. Braddyll, Esq.
 Biging, Rev. J. Keele, R. of Penselwood, Somersetshire, dio. Bath and Wells; pats., Earl of Ilchester and Sir H. H. Hoare; and P. C. of Bourton, Dorsetshire.
 Blencowe, Rev. W., R. of Shawell, Leicester-shire, dio. Peterborough; pat., Lord Chan-celler.
 Brosnehead, Rev. R., P. C. of Temple Nor-manton, Derbyshire, dio. Lichfield and Co-ventry; pat., Miss Lord.
 Buchanan, Rev. T., R. of Kilkenny, Ireland.
 Casan, Rev. S. H., P. C. of Bruton and Wyke-Champflower, Somersetshire, dio. Bath and Wells; pat., Sir C. H. Hoare, Bart.
 Clements, Rev. James Crook, B.A., of Corpus Christi College, Cambridge, at Lower Clap-ton.
 Copleston, Rev. J. G., (brother of the Bishop of Llandaff,) R. of Offwell, and V. of Upper Ottery, Devonshire, dio. Exeter; pats., Dean and Chapter of Exeter.
 Davey, Rev. Bartholomew, Rampton V., De-vonshire, dio. Exeter; and Calverleigh R., Devonshire, dio. Exeter; pat., C. Chiches-ter, Esq.
 Digby, Rev. Charles, Canon of Windsor, R. of Bishop's Caundle, Dorset, dio. Salisbury; pat., Earl of Digby; R. of Middlechinnock, Somersetshire, dio. Bath and Wells; pat., Earl of Ilchester, and Chiselborough R. and West Chinnock C., same county, diocese, and patron.
 Dinning, Rev. J., Curate of Eladon, North-umberland.

Evans, Rev. A. Benoia, R. of Cola Rogers, and V. of Barnwood, Gloucestershire, dio. Gloucester and Bristol; pats., Dean and Chapter of Gloucester, and Head Master of the College School at Gloucester.
 Freeman, Rev. W. G., R. of Great Milton, Cambridge, dio. Ely; pat., King's College, Cambridge.
 Hopkinson, Rev. Samuel Edward, V. of Mor-ton w. Hacconby V., Lincolnshire, dio. Lincoln; pat., Bishop of Lincoln.
 Huddard, Rev. T. P., R. of Clontarf, Ireland.
 Milnes, Rev. Edward, V. of Watlington, Ox-fordshire, dio. Oxford; pat., J. H. Tilson, Esq.
 Nares, Rev. E., D.D., R. of Biddenden, Kent, dio. Canterbury; pat., Archbishop of Can-terbury; and Regius Professor of Modern History in the University of Oxford.
 Payne, Rev. P. S. H., Fellow of Balliol Coll., Oxford, at Blunham House, Bedfordshire.
 Ponsonby, Rev. William, V. of Urswick, Lan-cashire, dio. Chester; pats., the Land-owners.
 Reynard, Rev. W., V. of South Stainley, Yorkshire, dio. Ripon, and one of the ma-gistrates for the liberty of Ripon.
 Rice, Rev. J. H., LL.D., Curate of St. Luke's, Old Street.
 Vaughan, Rev. Dr., R. of Johnstown, co. of Kilkenny.
 Wayet, Rev. John, M.A., Lecturer of Boston, and formerly V. of Pinchbeck.
 Welland, Rev. R. P., R. of Dunchidcock and Shillingford, Devonshire, dio. Exeter; pat., Sir L. V. Palk.
 Wellings, Rev. Thos., V. of Bromfield, Shrop-shire, dio. Hereford; pat., R. H. Clive.
 Wilkinson, Rev. Thomas, V. of Kirk Hallam, Derbyshire, dio. Lichfield; pat., F. New-digate, Esq.

UNIVERSITY NEWS.

OXFORD.

(From the "OXFORD HERALD.")

July 3.

In a Convocation holden on Tuesday last, for the express purpose of electing two bur-geesses to represent the University in parlia-ment, Thomas Grimston Bucknall Estcourt, of Corpus Christi College, D.C.L., and Sir Robert Harry Inglis, of Christ Church, D.C.L., were unanimously re-elected. The former was proposed by the Rev. Dr. Bridges, President of Corpus, the latter by the Very Rev. Dr. Gaisford, Dean of Christ Church.

On Thursday last the following Degrees were conferred:—

Doctor in Civil Law—W. E. Surtess, Uni-versity College.

Bachelors in Divinity—Rev. H. Jenkins, late Fellow of Oriel, Prebendary of Durham, grand compounder; Rev. C. Buckner, Wad-ham; Rev. G. C. Bethune, Trinity.

Masters of Arts—T. H. Baylis, Brasennoze; Rev. C. J. Parsons, Magdalene Hall; Rev. J. Anderson, Merton; C. Morgan, Exeter; Rev. J. W. Routh, Demy of Magdalene; R. Bell, Worcester; Rev. F. Style, and S. B. Arnott, St. John's.

Bachelors of Arts—S. J. Rigaud, Fellow of Exeter; N. Darnell, Fellow of New Col-lege; E. H. Burnett, Merton.

On Tuesday last, T. Knox, Scholar of St. John's College, was admitted Actual Fellow, and, at the same time, C. Deane, of kin to the founder, was elected and admitted actual Fel-low; and H. Hayman, (from Merchant Tay-

lors' School,) and J. H. Eld, (from Coventry School,) were elected and admitted Scholars of that Society.

On Wednesday last the following gentlemen were elected Fellows of Exeter College:—*Surum foundation*, J. Rendall, B.A., Commoner of Balliol; *Devon foundation*, P. A. Kingdon, Scholar of Exeter; *Petrean foundation*, J. P. Tweed, Exhibitioner of Pembroke.

On the same day the Rev. G. D. Wheeler, M.A., and the Rev. C. Nevison, M.A., Scholars of Wadham, were elected probationary Fellows of that Society; and R. C. W. Ryder, a native of Somersetshire, and Commoner of Oriel College, and S. J. Hulme, of Charterhouse School, were elected Scholars of Wadham College.

At a Congregation holden at Cambridge yesterday se'nnight, the Rev. W. Young, D.C.L., of Oriel College, was admitted *ad eundem* of that University.

In a Convocation holden yesterday, the Rev. John Paine Sargent, M.A., of Dublin, was admitted *ad eundem*.

And in a Congregation holden at the same time, the Rev. H. Jenkyns, B.D., late Fellow of Oriel College, and Prebendary of Durham, was admitted Doctor in Divinity, grand compounder.

The Theological Essay, for which the prize has been awarded to D. Dale Stewart, B.A., of Exeter College, was read by him in the Divinity School on the 23rd ult.

July 10.

At a meeting of the Heads of Houses and Proctors, holden on Monday, it was resolved to recommend the Rev. W. Posthumus Powell, Doctor of Civil Law, of Worcester College, and Head Master of Clitheroe Grammar School, for the appointment to a Chaplainship on the Madras station, placed by the Directors of the East India Company at the disposal of his Grace the Duke of Wellington, and given by his Grace to some member of this University, to be selected by the Hebdomadal Board.

In a Convocation holden on Thursday it was unanimously resolved to affix the University seal to a letter of humble and dutiful acknowledgment to Her Majesty the Queen, for her gracious present of Anglo-Saxon and other coins found at Cuerdale in Lancashire, and transmitted through his Grace the Duke of Wellington, to be deposited in the Bodleian Library and Ashmolean Museum.

At the same time the nomination of the Rev. A. C. Tait, M.A., Fellow of Balliol College, to be a Public Examiner in *Literis Humanioribus* was approved; and permission was given to the Rev. O. J. Tancock, M.A., of Wadham College, to commute the degree of M.A. for that of Bachelor in Civil Law, in order to proceed to the degree of Doctor in that Faculty this Term.

July 17.

Saturday being the last day of Trinity or Act Term, at a Congregation for granting Degrees the following were conferred:—

Doctor in Divinity—Rev. J. N. Shipton, Balliol.

Doctor in Civil Law—Rev. O. J. Tancock, Wadham.

July 24.

Yesterday se'nnight, a present of books, of the value of twenty guineas, was made by the Governors of Christ's Hospital to W. H. Guillemaud, M.A., Fellow of Pembroke College, in this University, (a former pupil and subsequent exhibitioner of the Hospital,) on his obtaining one of the Hebrew Scholarships, in addition to the Crosse Scholarship which he gained two years ago, and the sixth place in the first class of the Classical Tripos, as well as the 38th place in the list of Wranglers.

The election of scholars to supply the vacancies upon the foundation of King's College, in this University, will take place at Eton to-day. The two posers will be the Rev. Mr. Harvey, Divinity Lecturer, and Mr. Law, barrister-at-law; the Provost of King's College will accompany the two posers.

July 26.

This day the Rev. James Bowling Mosley, M.A., John Earle Welby, and Robert Drummond Barrell Rawnsley, all of the diocese of Lincoln, were admitted Actual Fellows of Magdalene College; and at the same time, Harris Smith, scholar of Oriel, was admitted a Lincolnshire Demy of Magdalene.

CAMBRIDGE.

July 3.

On Wednesday last, the Right Hon. Henry Goulburn, M.A., of Trinity College, and the Hon. Charles Ewan Law, M.A., of St. John's College, were elected representatives in parliament for this University, without opposition.

July 10.

At the Congregation held on Saturday, the following degrees were conferred:—

Bachelors in the Civil Law—Young, J., Trinity Hall; Field, E. B., Sidney Sussex College.

Bachelors of Arts—Bullen, A. W.; Lonsdale, J. G.; Strickland, C. W.; and Troughton, T., Trinity College.

At the same Congregation, the following graces passed the Senate:—

"To allow Edward Macgowan, of Jesus College, to be created Doctor of Physic by proxy at the approaching Commencement, as he is unable to be present, in consequence of the necessity of his immediate departure for Jerusalem."

"To authorize the Vice-Chancellor to contract with Messrs. Rigby for executing the fittings of a portion of the new Mineralogical Museum, according to the plan which will be laid upon the Registry's table, for a sum not exceeding 266*l.* 10*s.*; and to take the necessary steps for protecting the windows of the said Museum with wire-work, at an expense not exceeding 60*l.*"

Graces also passed the Senate, to carry into effect the recommendations of the Fitzwilliam

Syndicate, dated June 12, 1841, and of the Library Syndicate, dated June 15, 1841.

COMMENCEMENT SUNDAY.—The commemoration was celebrated on Sunday last, at Great St. Mary's Church. In the morning the Rev. John Carter, D.D., of St. John's College, preached from Jude, verse 3. In the afternoon, the Rt. Rev. Charles Hughes Terrot, D.D., Bishop of Edinburgh, delivered a discourse from Acts, xvii. 23.

At a Congregation on Monday the following degrees were conferred:—

Bachelor in Divinity—Balfour, Rev. J., Queens' College.

Bachelor in the Civil Law—Jenner, H. L., Trinity Hall.

Bachelor in Physic—Ball, G., Gonville and Caius College.

Honorary Masters of Arts—Manners, Lord G. J., Trinity College; Powys, Mr. Littleton, Catharine Hall; Vereker, Hon. C. Smyth, Trinity College.

At the same Congregation the following grace passed the Senate:—

"To appoint Mr. Harvey, of King's College, Deputy Proctor in the absence of Mr. Maturin."

Tuesday last, being Commencement Day, the following Doctors and Masters were created:—

Doctors in Divinity—Rev. J. Hymers, Fellow and Tutor of St. John's College; Rev. J. Carter, St. John's College, Master of the Grammar School, Wakefield; Rev. A. Boulton, Sidney College, Second Master of the Grammar School, Tiverton; Rev. J. W. Worthington, Trinity College, Incumbent of Trinity Church, Gray's Inn Lane, London.

Doctors in the Civil Law—Banks, Rev. S. H., Trinity Hall, Vicar of Dullingham, Cambridgeshire; Wyatt, U. P., Esq., Fellow of Trinity Hall; Day, Rev. H. T., Clare Hall, Vicar of Mendlesham, Suffolk; Davies, Rev. S., Queens' College, Vicar of Barnham, Sussex.

Doctors in Physic—F. Branson, Caius; W. W. Fisher, Downing; T. F. Reynolds, Sidney; J. B. Melson, Trinity; P. Blakiston, Emmanuel; S. W. J. Merriman, Caius; J. C. Snowball and W. H. Miller, St. John's; H. A. Pitman, A. Rosel Brown, and G. H. Barlow, Trinity; E. Macgowan, Jesus; A. Farre, Caius.

MASTERS OF ARTS.

King's College—Wilkinson, C. A.; Kirwan, E. D. G. M.; Carter, W. A.

Trinity College—Brown, J.; Howson, J. S.; Frere, J. A.; Heath, D. I.; Gregory, D. F.; Edleston, J.; Walmisley, T. A.; Hodgson, H. J.; Fulton, J. W.; Waring, G.; Hicks, E.; Farrer, M. T.; Evans, J. J.; Vaughan, C. J.; Kinglake, W. C.; Wilbraham, G. F.; Batt, T.; Denison, E. B.; English, C.; Gwyther, J. H. A.; Cunningham, F. M.; Forsyth, J. H.; Carr, E. H.; Hill, W. H.; Wood, D.; Hawkins, E.; Jones, W. H.; Jones, H. H.; Pennington, A. R.; Scholefield, R. B.; Preston, T. E.; Ingram, E. W.; Thornton, F. V.; Peck, E. A.;

Hardcastle, J. A.; Simpson, G. S.; Baker, J. G. A.; Bell, M.; Simpson, P.; Charlton, W. H.; Bullpett, G.; Ludgater, H.; Chance, J. T.; Hole, F. F.

St. John's College—Blackall, S.; Manley, N. M.; Currey, G.; Pooley, D.; Smith, W. A.; Sharpe, W. C.; Jukes, J. B.; Thornhill, J.; Thompson, H.; Smith, E.; Pugh, J. B.; Brierley, J.; Boddy, J. A.; Main, T. J.; King, W.; Boutflower, S. P.; Hutchinson, T.; Parkinson, W.; Malthy, R. B.; Docker, E.; Mould, J.; Brackenbury, J. M.; Johnson, M.; Ellis, S. A.; Fane, W. D.; Darling, T.; Watson, J.

St. Peter's College—Parish, W. S.; Lindsell, J.

Clare Hall—Wing, J.; Sparke, J.; Webb, J. Moss; Bramah, T. J.; Horner, J.; Allott, J.

Pembroke College—Guillemaud, W. H.; Marsh, W. A.; Lacey, G. F.; Hitchin, I.

Caius College—Young, J. R.; O'Brien, M.; Walker, J. T.; Prowett, C. G.; Barrett, A. C.

Trinity Hall—Marsh, W.; Hildyard, R.; Davies, T. H.; Heath, J. C.

Corpus Christi College—Rashdall, R.; Mould, J. G.; Reddall, T.; Johnson, W. C.; Grey, H. C.; Saunders, R. W.; Granville, A. K. B.; Goodwin, F. G.

Queens' College—Poley, W. W.; Potter, R.; Townson, J.; Naylor, T. H.; Moon, R.; Raven, N. J.; Brodrick, J. B.; Simpson, W.; Birds, W. T.; Woodhouse, G. W.; Bree, M. S.; Whiting, J.; Fenner, T. P.; Simpson, F.

Catharine Hall—Palmer, G.; Wilson, J.; Cordeaux, J.; Shaw, F. W.

Jesus College—Drake, C. S.; Craufurd, A. Q. G.; Brown, S.

Christ's College—Heale, H. N.; Lingwood, T. J.; Clark, J.; Francis, J.; Green, J. S.; Wright, J.; Greathead, A. H.

Magdalene College—Willcock, W. W.; Frost, J. L.; May, G. A. C.; Roberts, H.; Harrison, P. I.

Emmanuel College—Woolley, J.; Grover, T. C.; Bate, H.; Burdett, H. B.; Dorrington, M. B.; Gilbert, Arthur.

Sidney College—Kingsley, W. T.; Fowler, H.

Downing College—Duffield, R. D.

At a Congregation on Wednesday last the following degrees were conferred:—

Masters of Arts—Carrow, H., Trinity; Tatham, A., and Hellyer, T., St. John's; Bullen, C., Corpus Christi.

At a Congregation yesterday (end of term) the degree of Bachelor of Arts was conferred on A. Hamilton, Caius College.

At a meeting of the Master and Fellows of Gonville and Caius College, held on Saturday last, W. R. Croke was elected a Fellow on the Perse foundation, and the following appointments were made:—

Scholars—Hopkins, Woodhouse, Martineau Brooke, W. G. Watson, Barker, Trevelyan Baumgartner, Loftus, Robertson.

Davies—Mickleburgh Scholar in Chemistry.
Gould—Wortley Exhibitioner, for Moral Philosophy.

Wegg—College Exhibitioner, in Medicine.

July 17.

Yesterday, the Norrisian prize was adjudged to J. S. Howson, M.A., of Trinity College. Subject—"Both in the Old and New Testament eternal life is offered to mankind through Jesus Christ only."

The honours in civil law for the year 1840-41 have been this year adjudged, at Commencement, in the following order:—

First Class—Hows, Trinity hall; Stone-street, St. John's.

Second Class—Jenner, Trinity hall; Caldwell, do.

Third Class—Roche.

On Tuesday, July 6, A. Williams, of King's College, was admitted Fellow of that society.

On the 5th inst., F. Hildyard, Esq., barrister-at-law, Junior Fellow of Clare hall, in this university, was elected a Senior Fellow of that society.

DURHAM.

Easter Term, 1841.

EXAMINATION FOR DEGREES IN ARTS.

Examiners—The Senior Proctor; the Junior Proctor; Travers Twiss, D.C.L., University College, Oxford; the Rev. Richard Michell, B.D., Lincoln college, Oxford.

BACHELORS OF ARTS.

Classical and General Literature.

Class 2—Robson, J. S.

Class 4—Carr, Cuthbert, Hornby, R. W. P., Roberson, F. B.

Class 5—Hayton, G., Mason, J., Sweeting, W., Whitehead, J. A.

Class 7—Brown, W., Fenwick, G. C., Hill, J., Wyvill, C. E.

MASTERS OF ARTS.

Classical and General Literature.

Class 1—Hodgson, H. W., B.A.

FINAL EXAMINATION OF STUDENTS IN CIVIL ENGINEERING AND MINING.

Examiners—The Professors of Mathematics; the Lecturer on Chemistry; Mr. John Buddle.

Mathematical, Physical, & Practical Science.

Class 1—Smith, Samuel.

Class 2—Beaufort, Francis Thomas.

Chemistry and Mineralogy.

Class 2—Smith, S.

Languages.

Class 2—Smith, S.

EXAMINATION FOR A LICENCE IN THEOLOGY.

Examiners—The Professor of Divinity; the Rev. J. Collinson, M.A.; the Rev. R. W. Evans, M.A., Fellow of Trinity, Cambridge.

Blenkinsopp, E., B.A.; Brown, M., B.A.; Burrell, J.; Campbell, L. L., M.A.; Gallo-

way, W. B.; Hobhouse, R., B.A., Balliol, Oxford; Hulton, A. H., B.A.; Manghan, R.; Ornsby, G.; Peyton, A.; Preedy, W. T., B.A., St. John's, Cambridge; Shafto, A.; Stevenson, J.; Tibbs, H. W., B.A., Trinity, Dublin.

The Bishop of Durham's Prize for the Student who should pass the best examination in Hebrew, Hellenistic Greek, and the Gospel of St. Matthew, has been assigned to W. B. Galloway, Student in Theology.

A second Prize was assigned to H. Wall Tibbs, B.A.

The Bishop of Durham's Prize to the best proficient in Mathematics at the examination for the degree of B.A., and the final examination of Engineer Students, has been assigned to S. Smith, Engineer Student.

At a Convocation holden on Wednesday, June 23, 1841, the following persons were admitted *ad eundem* by vote of the house:—T. Twiss, D.C.L., University, Oxford; Rev. R. Michell, B.D., Lincoln, Oxford; Hon. and Rev. S. Best, M.A., late Fellow of King's, Cambridge; Rev. G. W. Smyth, M.A., Trinity, Cambridge; Rev. H. R. Hall, M.A., Balliol, Oxford.

The following degrees were conferred:—

Masters of Arts—The Rev. R. Errington, B.A., and the Rev. R. B. Tower, B.A., University.

Hon. Masters of Arts—The Rev. J. Hodson, Rector of Hartburn; and A. Salvin, F.R.S.

Bachelors of Arts—C. J. Carr; J. A. Whitehead; G. Hayton; and J. Mason, University.

The following Students in Theology were admitted to be Licentiates in Theology:—L. L. Campbell, M.A.; M. Brown, B.A.; J. Stevenson; G. Ornsby; A. Peyton; A. D. Shafto; J. Burrell; W. B. Galloway; R. Hobhouse, B.A.; A. H. Hulton, B.A.; H. W. Tibbs, B.A.; W. T. Preedy, B.A.; R. Manghan.

The following students in civil engineering and mining were admitted to the Academical rank of Civil Engineers:—S. Smith, F. T. Beaufort.

The Rev. C. T. Whitley, M.A., and J. Thomas, M.A., were nominated by the Warden, on behalf of the Dean and Chapter, to the office of Proctor for the ensuing year.

The following persons were nominated by the Warden, and approved by Convocation, for their respective offices:—The Professor of Divinity, the Junior Proctor, the Rev. J. Cundill, M.A., to be Examiners in Arts; the Senior Proctor, the Lecturer in Chemistry, Mr. T. Harrison, Civil Engineer, to be Examiners in Civil Engineering and Mining.

DUBLIN.

The annual examination for Dr. Downes's Divinity Premiums was held in Trinity College on the three last days of Trinity Term, and the following are the names of the successful candidates in each of the several departments:—

Written Essay.—Sir Wrightson (Richard), Sir Atkins (Walter B.), Sir Roe (Thomas W.), Sir Tomlinson (Thomas), Sir Young (Gardiner).

Extempore Speaking.—Sir King (Robert), Sir Maturin (Edmd.)

Reading the Liturgy.—Sir M^cGhee (Robt. J.), Sir Woodroffe (John), Mr. Doyne (Philip W.)

KING'S COLLEGE, LONDON.

DISTRIBUTION OF PRIZES, ETC.

July 1, 1841.

THE Lord Archbishop of Canterbury in the chair; supported by the Lord Bishops of London and New Jersey, Lord Bexley, Sir R. H. Inglis, J. Fellowes, and H. Halford; Mr. Justice Coleridge, Rev. Drs. Shepherd and D'Oyly, &c.

Department of General Literature and Science.

Divinity.—Prentice; Mitchell, sen.; Darby, (3rd year.)—Eddrup; F. J. Hensley and L. Hensley, (2nd year.)—Grignon, Rumsey, (1st year.)—Barry, Mackworth, (civil engineering students.)

Classical Literature.—Calthrop; Grignon; Field; Mitchell, jun.; Eddrup, (Latin Essay.)—Cayley, (Latin Verses.)

Mathematics.—L. Hensley; Clark; Pennington, Twiden.

English Literature.—Grignon, (History;) Colin, Cayley, (Literature;) Prentice, (the Stephen Prize—English Essay.)

Hebrew.—Eddrup; Darby; Oldham.

French.—Haynes.

German.—Yeatman.

Department of Civil Engineering, &c.

Mechanics.—Richard; Barry; Mackworth; Twiden.

Mathematics.—Barry; Cramsweller.

Chemistry.—Barry; Miller.

Geology.—Brockedon; Bristow.

Arts of Construction.—Hatcher.

Manufacturing Art.—Hatcher; Barry.

Geometrical Drawing.—Snell; Mackworth; Wall.

Surveying.—Field; Harris.

Junior Class.—Joy; Chaddock.

Certificates of Honour.—Hatcher; Bristow;

Richard; Brockedon; Barry; West.

Certificates of Approval.—King; Jackson; Twining.

Diplomas of Associates, of E. C. L.

Cayley; Good; Wilde; Willy; Wortham; (Students in General Literature and Science.)—Bristow; Holden; Richard, (Students in Civil Engineering.)

KING'S COLLEGE SCHOOL.

Friday, July 2.

The distribution of the prizes to the pupils in the school, and to the successful candidate for the prize given to each of the thirteen schools in union with the College, took place this day, under the kind and judicious presidency of Sir R. H. Inglis, Bart., M.P. Previously to the delivering of the prizes, several passages from Greek, Latin, and English writers, were admirably recited by some of the prizemen in the upper class of the College School, — viz., Thurston; Ince; Vallings; Bulwer; Greenall; Capper; Cree; Penny; Lawrie; Knight; Vinter; Thompson; Wilson; and C. Johnson. There were present the Lord Bishop of New Jersey, (who eulogized in the highest terms the system of education pursued in the College, as well as the School departments,) the Rev. Dr. Shepherd, the Rev. J. Lonsdale, (Principal of the College,) and numerous patrons and friends.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS.—The Lady of

Argles, Rev. M., M.A., Cranford, Northamptonshire.

Borton, Rev. C., Vicarage, Wickhambrook, Suffolk.

Burmester, Rev. G., Little Oakley, Essex.

Capper, Rev. D., r. of Huntley, Gloucestershire.

Caulfield, Rev. W., A.M., Silver Hills, King's County, Ireland.

Coddington, Rev. H., v. of Ware, Herts.

Fox, Rev. W. Darwin, Osmaston Hall.

Gambier, Rev. S. J., Lophorn.

Gazeley, Rev. R. C., M.A., of Carvesham, Oxfordshire.

Hamilton, Rev. H., Sea View House, Southport.

Hereford, The Very Rev. the Dean of.

Hurdall, Rev. W. A., Huddersfield.

John, Rev. G. St., r. of Warndon, Worcester-

shire.

Kemphorne, Rev. R., St. Helena.

Keppel, Hon. and Rev. T., Warham Rectory,

Norfolk.

Kerr, Rev. A., Ambrolie, Bombay.

Knox, Rev. T., Thanet Cottage, Regent's

Park.

Lamb, Rev. G. F., Evereden Rectory.

Lloyd, Rev. J. D.

Marriott, Rev. H. S., Onehouse Rectory.

Marshall, Rev. W. K., St. Mary's Parsonage,

Bridgnorth.

Masters, Rev. J. S., Greenwich, Kent, (son

and heir.)

Morris, Rev. G., Salisbury Parsonage.
 Murray, Rev. T. B., Guilford-street, London.
 Phillips, Rev. G., Brynrodyn, near Dolgelly.
 Pidsley, Rev. E., East Mere, Tiverton, (son and heir.)
 Quarrell, Rev. R., Cheltenham.
 Rawlins, Rev. C., Creting.
 Smith, Rev. J. J. H., Great Houghton Rectory.
 Symons, Rev. J., v. of Dymock, Gloucestershire.
 Thresher, Rev. P., c. of Hamble, near Southampton.

OF DAUGHTERS.—The Lady of

Baker, Rev. J., Mount Radford.
 Blake, Rev. R. P., Stoke-next-Guilford.
 Black, Rev. J., r. of Walsoken, Norfolk.
 Burroughes, Rev. J., Lingwood Lodge.
 Causton, Rev. C., Lasham.
 Compton, Rev. J. Donnington, Lincolnshire.
 Curwen, Rev. H., Parsonage, Workington.
 Douglas, Rev. P. W., Larkbere, Honiton.
 Egerton, Rev. W. H., M.A., Lower Rectory, Malpas.
 Fosbruke, Rev. Yate, v. of St. Ives.
 Garbett, Rev. J., M.A., r. of Clayton, near Brighton.
 Gibson, Rev. W., r. of Fawley.
 Girardot, Rev. J. C., Colston.
 Godfrey, Rev. D. R., Bathaston.
 Graham, Rev. J., r. of Cosgrove, Northamptonshire.
 Green, Rev. W., Carlton in Limerick.
 Griffith, Rev. W. H., Chard.
 Halifax, Rev. J. S., r. of Groton.
 Harrison, Rev. H., M.A., Goudhurst, Kent.
 Hole, Rev. G., r. of Chulmleigh, Devon, (still born.)
 Hotchkiss, Rev. R., r. of Thimbleby, Lincolnshire.
 Hutton, Rev. G., Hawton Rectory.
 James, Rev. E., Hernehill, near Canterbury.
 Jamieson, Rev. W., British Chaplain, Amsterdam.
 Larken, Rev. E. R., M.A., Horbling, Lincolnshire.
 Lee, Rev. Dr., Barley Rectory, Herts.
 Luby, Rev. T. F. T. C. D., Leeson-street, Dublin.
 Milner, Rev. W., c. of Morland, Westmoreland.
 Mirehouse, Rev. W., Hambrook House, Bristol.
 Moxon, Rev. W. C., Rectory, Wincringham.
 Nelson, Rev. J., Newlands, near Halifax.
 Raven, Rev. W., Streatham.
 Reed, Rev. W., York.
 Round, Rev. Mr., Greywell.
 Shadwell, Rev. J. E., r. of All Saints, Southampton.
 Stevenson, Rev. H. I., M.A., Douglas, Isle of Man.
 Sweetland, Rev. W. K., Newton Bushel.
 Toose, Rev. H. J., Honiton.
 Warren, Rev. J., Weir-Down, near Totness.
 White, Rev. J. T., Christ's Hospital.
 Wickham, Rev. E., Brook Green, Hammer-smith.
 Wilkinson, Rev. C. A., Upper Berkeley-street.
 Williams, Rev. H., Bassaleg Vicarage.

MARRIAGES.

Adley, Rev. W., of the Church Mission, Ceylon, to Catherine Theodora, second d. of the late Rev. H. Gauntlett, v. of Olney.
 Barber, Rev. J., M.A., p. c. of Bierly, Yorkshire, to Miss Sarah Horsfall, of Bowling Hall, near Bradford.
 Barney, Rev. J., M.A., v. of Charlton Adam, to Mary Ann Bradly Lumley, only d. of the late Capt. J. R. Lumley, R.N., of Charlton, Kent.
 Bedford, Rev. C., r. of Denton, Sussex, to Ellen, second d. of W. Ellpbick, Esq., of Newhaven.
 Brodie, Rev. P. B., to Isabella Octavia, y. d. of the late Rev. F. Baker, r. of Wyllye, Wilts.
 Brooking, Rev. A., to Fanny, e. d. of J. Costo, Esq.
 Brown, Rev. J., v. of St. Mary's, Leicester, to Margaret, y. d. of the late T. Cecil Grainger, Esq., of Bridge-house, Sussex.
 Carew, Rev. Gerald Pole, to Harriet Eliza, e. d. of I. Buller, Esq., of Morval.
 Clowes, Rev. F., of Bradford, to Mary, d. of Mr. J. Low, of Holloway.
 Cooper, Rev. L., to Harriette, niece of the late D. Ricardo, Esq., M.P., of Gatscombe Park, county of Gloucester.
 Day, Rev. J. T., r. of Bletsoe, to Ellen Mary, d. of J. T. Dawson, Esq., of Woodlands, Bedford.
 Disney, Rev. W. K., to Anna Maria, fourth d. of the late Rev. J. Oliver, r. of Swepstone.
 Downall, Rev. J., c. of Blidworth and Oxtun, Notts, to Katharina Pyndar, only d. of the Rev. J. Turner, r. of Hagley.
 Emerton, Rev. J. A., of Hanwell, Middlesex, to Mary John, d. of the late Major John Rogerson, Wolsley.
 Evans, Rev. W. R., to Marianne, only child of J. M. Saunders, Esq., of Stratford-upon-Avon.
 Gane, Rev. B. M., of Ottery St. Mary, Devon, to Selina Purnell, y. d. of the late J. Purnell, Esq., of Hulborn, London.
 Gardner, Rev. A. D., M.A., v. of Holywell, Flintshire, to Hester Maria, e. d. of Sir John P. S. Salusbury Brynhella, Flintshire.
 Gisborne, Rev. J., to Charlotte Francis Trevelyan, third d. of the Right Hon. Dowager Lady Carrington, and grand-daughter of the late Sir J. Trevelyan, Bart.
 Goldstein, Rev. J. F., to Adela Elizabeth Anne, e. d. of the late J. Slater, Esq., of Hall-Place, St. John's Wood, London.
 Goodacre, Rev. R., c. of Mansfield Woodhouse, to Catherine, e. d. of the late Mr. Woodcock, solicitor, Mansfield.
 Hall, Rev. G., c. of Southery, Norfolk, to Mary, second d. of J. Hall, Esq., of Ely.
 Harrington, Rev. H. H., of Chabury Lodge, Preston, to Eliza Jane, e. d. of the Rev. O. Piers, v. of that parish.
 Harris, Rev. R., v. of Arderory, Tipperary, to Fanny, d. of the late Rev. G. St. George, of Tully, Roscommon.

- Harvey, Rev. G., to Jane Clayton, d. of Dr. Buchanan, Esq., Everton, Liverpool.
- Havart, Rev. W. J., c. of St. Ives, Cornwall, to Mary, only surviving d. of the late Rev. C. Davy, v. of Inglesham, Wilts.
- Holden, Rev. A. A., v. of Spondon, to Emma, e. d. of W. L. Clowes, Esq., late Lieut.-Col. 3rd Dragoons.
- Hutton, Rev. H. J., M.A., to Mary Catherine, only d. of the late T. Lee, Esq., of Barbican Lodge, Barnstaple.
- Johnson, Rev. B. H., of Stephen's Green, Dublin, to Emily Mildred, y. d. of the late T. Ball, Esq.
- Macreth, Rev. T., B.D., r. of Halton, Lancashire, to Elizabeth, d. of the late Mr. Langshaw, of Lancaster.
- Michell, Rev. R., B.D., to Emily, y. d. of the late T. Blair, Esq., of Watton Grove, Surrey.
- Nicholl, Rev. J. R., to Matilda, d. of T. Nunn, Esq., Lawford-house, Essex.
- Niven, Rev. W., Incumbent of St. Saviour's, Upper Chelsea, to Harriet, third d. of the late J. Soane, Esq., of Chelsea.
- Ommanney, Rev. A., M.A., v. of Chew Magna, Somersetshire, to Anna Catherine, only d. of G. G. de H. Larpent, Esq., M.P., of Roehampton, Surrey.
- Phillimore, Rev. G., v. of Willen, Bucks, to Harriette Maria, e. d. of the late W. Willoughby Prescott, Esq., of Hendon.
- Pigott, Rev. G., B.A., to Mary, d. of the late J. Elliot, Esq., of the 13th Hussars.
- Poole, Rev. G. A., M.A., p. c. of St. James's Church, Leeds, to Susannah, only child of Jonathan Wilks, Esq., of St. Ann's, Burley.
- Porter, Rev. J., Incumbent of St. John's, Blackburn, to Jane, d. of Mr. Neville, of Livesey.
- Potchet, Rev. B., M.A., r. of Great Ponton, Lincolnshire, to Mary Caroline, e. d. of Lt.-Col. Bell, C.B., late of the 48th regt.
- Prichard, Rev. J. C., M.A., to Emma Henrietta, e. d. of the Rev. T. Hunt Ley, M.A., r. of Rame.
- Quinn, Rev. R., to Edith, d. of Major-Gen. Sir T. Pearson, Commanding the Northern Districts in Ireland.
- Relton, Rev. E. W., to Ellen, d. of J. Pott, Esq., of West Bedford, Middlesex.
- Rigaud, Rev. S. J., to Lucy, only d. of Mr. Vulliamy, of Pall Mall, London.
- Roach, Rev. W. H., of Pembroke College, Cambridge, to Louisa Constantia, d. of the late B. H. Browne, D.M., of Belle Vue, Gloucestershire.
- Roberts, Rev. C. C., B.A., of St. Paul's School, to Mary Ann, y. d. of J. Letta, Esq.
- Roberts, Rev. F., to Louisa Margaret, fourth d. of the late Rev. E. Baker, r. of Wylie, Wilts.
- Regers, Rev. H., of Birmingham, to Emma, d. of Mr. J. Watson, of Christopher-street, Finsbury-square.
- Scholefield, Rev. R. B., M.A., to Susan, only d. of J. Houcher, Esq., of Woreham Hall, Norfolk.
- Sewell, Rev. F. Hill, of Lindfield, to Julia, d. of the late J. Dent, Esq., M.P.
- Smith, Rev. S., M.A., to Ann Catherine, d. of F. R. Gamroux, Esq., of Camberwell.
- Stafford, Rev. J. C., v. of Dinton, Wilts, to Susannah Judith, y. d. of the late J. Jackson Blencowe, Esq., of Marston St. Lawrence.
- Stamer, Rev. W., D.D., r. of St. Saviour's, Bath, to Eleanor Louisa, y. d. of R. Houlditch, Esq., of Hampstead.
- Tireman, Rev. W. W., r. of Bowers Gifford, Essex, to Harriet Octavia, y. d. of the late J. Williams, Esq., Commissioner of Customs.
- Tufnell, Rev. H., to Josephine Isabella, d. of the late J. Savill, Esq., of Waltham-lodge, Essex.
- Wheeler, Rev. T. L., M.A., to Mrs. Waldron, of Broomwich House.
- Wilder, Rev. J. M'Mahon, r. of Thornhamcum-Aldington, Kent, to Maria, d. of Capt. Sir J. Marshall, C.B., of Gillingham.
- Wilson, Rev. F., p. c. of Armitage, Staffordshire, to Elizabeth, fourth d. of the late Rev. F. Graham, of Arthuret, Cumberland.
- Wylie, Rev. J. A., of Dollar, to Euphemia, d. of the late Rev. T. Gray, of Kirkaldy.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS of respect have been recently presented to the following clergy:—

Rev. J. Birch, late Curate of Bridlington.

Rev. J. H. Bright, Tettenhall, Staffordshire.

Rev. C. Chichester, late Curate of Southam.

Rev. Thos. Corfield, by the parishioners of Brigstock, Northamptonshire, on leaving his curacy.

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Rev. J. Edwards, late Master of the Grammar School, Bury St. Edmunds, with a silver vase, value 120 guineas.

Rev. J. M. Edwards, late Curate of Worthin, Salop.

Rev. J. Frazer, late Incumbent of Emmanuel Church, Bolton.

Rev. H. Hasted, Lecturer of St. Mary's, Bury, by the parishioners, with a silver tureen and four covered dishes, value 250l.

2 H

Rev. J. R. Inge, late Minister of St. Mary's Church, Portsmouth, with a costly silver salver.

Rev. G. D. Miller, late Incumbent of Morley, near Leeds.

Rev. T. Nolan, late Curate of St. Peter's, Stockport.

Rev. W. Parks, Incumbent of Rainow, Cheshire.

Rev. C. Scott, Curate of Burnham.

Rev. Dr. Short, Bishop of Sodor and Man, by the inhabitants of St. George's, Bloomsbury, of which parish he was late rector, with a piece of plate, value 200 guineas.

Rev. S. R. J. Slatter, Curate of Lynsham, Northampton.

Rev. B. Wilson, late Curate of Fornham, Suffolk.

Rev. W. C. Wollaston, by his former pupils of the Grammar School at Leeds, with a massive silver salver.

BEDFORDSHIRE.

CONSECRATION OF THE NEW CHURCH AT BEDFORD.—The newly-erected chapel of ease in the parish of St. Paul, dedicated to the Holy Trinity, was consecrated by the Lord Bishop of Ely, on the 26th of June, and was attended by the presence of the leading nobility, gentry, and clergy of the neighbourhood. Collections were made at the doors amounting to nearly 180*l*.

DORSETSHIRE.

On Friday, June 18, a parish vestry was holden at Poole, for the purpose of examining the accounts of the late churchwardens, and granting a rate for the expenses of the ensuing year. The accounts, after a few observations from some of the Radicals, were regularly passed, after which a rate for the current expenses of the church was proposed, but was objected to by the Radicals, who moved, that the meeting be adjourned to that day twelve months, which was lost by a majority of 25 to 5.

DURHAM.

ADDRESS TO THE RECTOR OF SEDGFIELD AND MRS. STRONG.—On the evening of Wednesday, July 14th, the school-room at Sedgfield (which has recently been erected by Mrs. Strong, and in which she educates and clothes upwards of fifty poor children), presented a scene which will long be remembered by the numerous individuals who had the happiness to witness it. During the temporary absence of Mr. and Mrs. Strong, the parents of the children, who are the objects of this charity, had subscribed from their hardly-won earnings, to present them with a token of gratitude and respect upon their return. On the above-mentioned evening an inkstand, two beautiful fire-screens, and a card-case, the produce of these contributions, increased by numerous friends, were presented to Mrs. Strong, together with an address to her husband and herself.—*Durham Advertiser*.

ESSEX.

BRAINTREE CHURCH RATES.—A vestry meeting of the parishioners of Braintree was held 18th July, pursuant to a notice given by the churchwardens, in accordance with a monition from the Ecclesiastical Court of the Bishop of London, commanding them to make a rate for the repairs of the church, and defraying the necessary expenses of the decent celebration of Divine service. The Rev. B. Scale, the vicar, was called to the chair. The monition having been read, Mr. Veley moved that a rate of 2*s*. in the pound be made in obedience to the monition, for the purpose of defraying the repairs of the church, amounting to 713*l*., and incidental expenses, 20*l*. 6*s*.—Mr. Courtauld objected to the rate, and moved an amendment to the effect:—"That all compulsory payments for the support of the religious services of any sect or people appear to the majority of this vestry to be unanctioned by any portion of the New Testament Scriptures, and altogether opposed to, and subversive of, the pure and spiritual character of the religion of Christ, and that this vestry feels bound, by the highest obligations of social justice and religious principle, to refuse to make a rate, and does refuse accordingly." The amendment was carried; after which, Mr. Veley said—"Then it becomes the duty of the churchwardens and those who are willing to obey the monition of the Bishop of London, themselves to make a rate, the validity of which will be tried hereafter. I propose, and I am now addressing myself to those who are willing to obey the monition, that we make a rate of 2*s*. in the pound." Mr. Courtauld said the churchwardens had taken a course which appeared wholly irregular; this was a meeting of rate-payers, and he apprehended nothing could be done but by the act of the majority. He would therefore submit to them, as a substantive motion, that the amendment having been carried in opposition to the proposed rate, no rate had been made by that vestry meeting.—Mr. Veley: "We shall never make it matter of charge that it has been made by this meeting; it is part of the measure pointed out by the judgment." Mr. Courtauld said, then he would content himself with protesting against the irregular manner in which the churchwardens had attempted to make a rate after it had been denied by the majority; and he protested also against the rate attempted to be made. The rate of 2*s*. in the pound was then made by the churchwardens, and signed by them and the vicar, and several of the parishioners. Mr. Courtauld's protest was entered on the minute book; and thanks having been voted to the chairman, the meeting separated.

GLOUCESTERSHIRE.

At Newnham Petty Sessions, the Rev. Wm. Black, Rector of Blaxdon, in this

county, was fined 5*l.* and costs. It appeared from the census paper, produced to the bench by the enumerator, that the rev. gentleman had written on it, as an excuse for not complying with the Act of 3 and 4 Vic., cap. 99, the following:—"The person to whom this paper was sent cannot conscientiously make any return, as he considers it highly sinful to number the people. See the twenty-fourth chapter of the second book of Samuel in the Holy Bible."—*Gloucester Journal*.

HAMPSHIRE.

The annual meeting of the Hampshire Society for the Education of the Infant Poor, on the Plan of the Rev. Dr. Bell, took place at Winchester, on Thursday, 1st July. An appropriate sermon was preached on the occasion, at the Cathedral, by the Ven. Archdeacon of Surrey. At the conclusion of the service, a public examination of the first class took place at St. John's Rooms. The questions put to the children gave very great satisfaction.

On Monday, July 12, the Rev. Dr. Williams, Warden of New College, accompanied by the Rev. H. B. Williams and the Rev. Wm. Pigott, Posers, arrived at Winchester, and proceeded to the College, where they were received by the warden and scholars, and addressed by the senior prefect in a Latin oration. On Wednesday, the compositions and speeches were recited in the school-room, after which the prizes were awarded:—

Gold Medals.—Latin Prose, "Arctisimo vinculo inter se colligantur reipublicæ at singulorum commoda." G. H. Curteis.—English Verse, "The Phœceans," W. G. Tupper.

Silver Medals.—Latin Speech, "E Ciceronis pro Milone oratione," T. J. Hearn.—English Speech, from Mr. Burke's Speech on the Nabob of Arcot's Debts, G. F. Holroyd.

Bishop Maltby's Prize.—Greek Iambics, *Cymbeline*, Act. iii. sc. 3., H. G. Merri-man.

The following gentlemen were placed on the roll to fill vacancies as they occur at New College, Oxford:—J. W. Goodenough, T. J. Hearn, H. G. Merri-man, P. Williams, J. G. C. Hughes, De Courcy Meade, B. Poulter, F. Gale, J. Baker, J. R. Wynne, J. C. Prince, W. J. R. Story, F. Lear.

HEREFORDSHIRE.

Wellington Heath Church was consecrated on Thursday, the 15th of July. The public are indebted chiefly to the munificence of T. Heywood, Esq., for the erection of this church; it stands on nearly the highest point of that populous part of the parish of Ledbury, called Wellington Heath.

LANCASHIRE.

The Rev. James White, after labouring nearly fifteen years in the perpetual curacy

of St. George's, Manchester, among a population of more than forty thousand souls, has resigned it, and is succeeded by the Rev. T. S. Coles, from the church of Edge-hill, Liverpool, who entered upon his duties on the 28th of June.

On Tuesday, 22nd June, the new church lately erected in Poulton-by-the-Sands, was consecrated by the Lord Bishop of Chester. Vast numbers assembled to witness so interesting a ceremony. An appropriate sermon was preached by the Rev. H. Stowell, of Manchester; and a collection made, amounting to upwards of 5*4*l.**

On Friday, 18th June, the anniversary of the Liverpool Church Schools was held in Liverpool. The whole of the children who walked at the present anniversary amounted to upwards of 10,700 in number, and they presented one of the most interesting sights that the eye of the Christian or the philanthropist could dwell upon. The whole body occupied upwards of two hours in passing the area of the Exchange. At the Town-hall, the procession was joined by Lord Sandon and Mr. Creswell, the representatives of Liverpool, and it then proceeded to St. Peter's church, where a suitable sermon was preached by the Rev. Charles Girdlestone, from John, xxi. 15.

On Thursday, 3rd June, the church of St. Barnabas was consecrated by the Lord Bishop of Chester. It is capable of holding upwards of twelve hundred persons. A district has been assigned.

LEICESTERSHIRE.

On Wednesday, June 23, the annual meeting of the Church Building Society of the County and Town of Leicester, was held at the County Rooms, in Hotel-street, the Ven. the Archdeacon of Leicester, one of the Vice-Presidents of the Institution, in the chair. Among those present we noticed the Rev. Sir Nigel Gresley, Bart., V.P., the Ven. the Archdeacon of Lincoln, Col. Burnaby, Isaac Hodgson, Esq., V.P., Edward Mortimer Green, Esq., V.P., the Rev. John Babington, V.P., the Rev. J. H. Gurney, V.P., the Revds. G. Beresford, Andrew Irvine, N. Morgan, Cave, Humphrey, R. Fawcett, &c. &c. Mr. Stockdale Hardy, one of the general secretaries, read the report of the proceedings of the society during the past year. From this it appeared that, since the last annual meeting, two grants of 100*l.* had been made in furtherance of the erection of a new church at Ashby-de-la-Zouch; 50*l.* towards the building of a chapel in the township of Worthington; 600*l.* in aid of the rebuilding and enlarging the chapel at Countesthorpe; 100*l.* towards the erection of a chapel at Sewstern, in the parish of Buckminster, for the completion of the works in and about the parish church at Barkston, 120*l.*; and a grant of 80*l.* towards the rebuilding and enlargement of the gallery in the church of Great Wigton. Upon the motion of

the Rev. Mr. Holme, of Loughborough, seconded by Isaac Hodgson, Esq., the report was adopted, and ordered to be printed and circulated. Various other resolutions were then carried; and at a meeting of the central committee, held immediately after the dissolution of the general meeting, the following grants were made:—20*l.* towards the repewing of the parish church of Foxton; 250*l.* towards the repair and enlargement of the chapel of Burbage; 70*l.*, an additional grant, in aid of alterations and improvements in the church at Quorndon; 100*l.*, an additional grant, towards the erection of a church at Over-Seal. The cordial thanks of the meeting were then given to the Venerable the Archdeacon, for his obliging and able conduct in the chair, and the committee adjourned until October next.—*Leicester Journal*.

LINCOLNSHIRE.

On Friday, July 16, a numerous and respectable body of the inhabitants of Brigg, with the clergy of the neighbourhood, assembled to witness the ceremony of laying the first stone of the new church. A procession was formed from the Town-hall to the site of the new church, when the service was opened by the Rev. J. R. West, the vicar of the parish, with part of the Litany and prayers appropriate to the occasion, the Rev. W. Walter, the rural dean, assisting by reading the collect and lesson. The Lady Nelthorpe then proceeded to lay the stone; afterwards the vicar resumed the service by a prayer, and the children of the Sunday-school, with all present, concluded the service by singing an appropriate hymn. After the ceremony, the Lady Nelthorpe sent a handsome donation towards defraying the deficiency in the funds, Sir John Nelthorpe having given the stone requisite for building the church.

MIDDLESEX.

The meetings of the National Society, last month, were attended by his Grace the Lord Archbishop of Canterbury, the Lords Bishop of London, Winchester, Bangor, Hereford, Lichfield, Lincoln, Norwich, Salisbury, and Sodor and Man, Viscount Sandon, M.P., the Dean of Chichester, &c. &c. Schools at twenty-seven places were received into union; grants to the amount of 1957*l.* were voted towards building, enlarging, or fitting up 102 school-rooms; plans and estimates were agreed upon for the erection of the proposed chapel and practising school-room for masters in training at the society's college of Stanley-grove; measures were resolved upon for the establishment of similar institutions for female teachers; and a form agreed upon for admitting dame-schools into union with the society.

HARROW SCHOOL.—On Wednesday, 7th July, the speech-day at Harrow, there was a very large attendance of friends of the school, and the exhibition was more than

usually interesting. Frederick Peel's Latin Essay gained him his father's medal, whereon Dr. Wordsworth remarked, that he had gained that reward "in the presence of the founder, that founder being his parent, and that parent Sir Robert Peel."

On the 15th of July, the ceremonial of the consecration of the new church of the Holy Trinity, at Twickenham, was performed by the Right Rev. the Lord Bishop of London, assisted by a numerous body of clergymen. It has been built by subscription, by which means it has also been endowed. Before eleven o'clock the sacred edifice was crowded by well-dressed persons, amongst whom were most of the influential families of the district.

In the Court of Chancery, the Lord Chancellor gave judgment in the case of an information complaining of the management of the Free School of Broxbourne, Herts. The defendants were Mr. Bosanquet, a trustee of the charity, and Mr. Hill, the schoolmaster. It appears that Mr. Hill, who is a competent teacher of the higher branches of education, had been in the habit of instructing the sons of wealthier parents, who paid for their education; and that the number of poor children who attended was never more than fourteen, and had latterly decreased to six. In order to extend the benefits of the charity, Mr. Bosanquet took a more commodious school-room in the parish, and appointed another master, who received the stipend of 20*l.* a-year, with which the free school was endowed; and the results of this arrangement was an increase in the number of poor children educated to between forty and fifty. The relator, an inhabitant of Broxbourne, denied the right of the trustee to make this alteration, and of Mr. Hill to continue in occupation of the house belonging to the charity. The Lord Chancellor, in pronouncing judgment, commented severely on the charges made by the relator, which he characterised as extravagant and unfounded, and dictated by private feeling, not by a desire to benefit the objects of the charity. Against Mr. Bosanquet the information had already been dismissed; and against Mr. Hill there was no ground of complaint; he therefore dismissed the information as against both defendants, with costs to be paid by the relator. His lordship added, that although the court was always open to just and well-founded complaints of mismanagement, and ready to rectify all proved abuses of charitable trusts, yet relators were not to suppose that informations could be wantonly filed when there were no proper grounds to support them.

LONDON DIOCESAN BOARD OF EDUCATION.—The annual meeting of this association recently took place at No. 50, Lincoln's Inn-fields, and was principally attended by the parochial clergy. The Lord Bishop of London presided. It appeared from the second annual report that the committee

had been greatly impeded from carrying out their objects by want of pecuniary means. In addition to the London Board, one had been established in Essex, and the Bishop of London had appointed two inspectors of schools, the Rev. Mr. Cook for the metropolis, and the Rev. Mr. Eden for Essex, who would shortly make their report on the schools of the diocese. The number of schools already in connexion with the society was nearly 300. The receipts of the society for the past year were 1160*l.* 10*s.* 2*d.*, and the expenditure 679*l.* 8*s.* 4*d.* Sir Robert Inglis moved the adoption of the report. He said it was decided forty years ago that the people must have education, and he was happy to say there was a growing feeling that it could be much better promoted by the agency of the church than by secular means. The Rev. Sydney Smith cordially seconded the motion, which was adopted unanimously. Lord Radstock then spoke upon the advantages that would attend upon a revision of our commercial schools, and pointed out their principal defects. The Rev. Mr. Tyler, the Rev. A. Campbell, Sir Walter Farquhar, and the Rev. Mr. Burgess addressed the meeting. The Right Rev. Chairman, in acknowledging a vote of thanks passed to him, for his great exertions in the cause of education, said he was bound to say that the same spirit actuated all the rev. gentlemen of his diocese, and as to the increase of the children attending our national schools, he was happy to say that when he took possession of the rectory of Bishopsgate, 120 children attended the schools, and when he left it, 800 attended, in connexion with the Established Church.

The convocation of the clergy is fixed to be holden in the cathedral church of St. Paul, London, on Friday, the 20th August next, when and where the proctors of the several archdeacons and chapters in England and Wales will assemble to treat with the heads of the ecclesiastical establishment "upon various arduous and weighty affairs which concern the prosperity and welfare of the kingdom."

SOUTH HACKNEY CHURCH RATE.—The poll has been decided to be in favour of the anti-church party by a majority of *one*. —*Globe*.

UNIVERSITY OF LONDON.—Of the eighty candidates who presented themselves for examination at this university, fifty passed, and the remaining thirty were rejected.

A report has prevailed in the parish of St. Saviour, Southwark, that the lofty gothic tower has exhibited signs of giving way. An architect and a builder have examined this ancient structure, who have given a favourable opinion as to its stability.

NORFOLK.

The foundation stone of a national school for the education of 300 children has been laid at Downham Market. The ceremony was performed by the Rev. Dr. James, the

resident curate of the parish, to whose exertions the school is mainly indebted for its establishment.

STAFFORDSHIRE.

The annual meeting of the governors of the charity for the Relief of the Widows and Orphans of the Clergy of the Archdeaconry of Stafford, was held in the Grand Jury Room, Stafford, on July 18, Archdeacon Hodson, the president, in the chair. The sum of 548*l.*, arising from the subscriptions and donations of the year, was distributed amongst twenty-three applicants, in sums varying in amount from 50*l.* to 10*l.*, according to the necessity of the widow or orphan whose case came under the consideration of the governors.

Lord Hatherton has given 100*l.* in aid to the erection of a parsonage house to Sheres-hill Church, Staffordshire. His lordship has also given a piece of land for the site.

WESTBROMWICH.—On Monday, 28th June, the new church, dedicated to the Holy Trinity, which has recently been erected, and endowed by contribution and a grant of 500*l.* from the Diocesan Society, was consecrated by the Right Rev. the Lord Bishop of Lichfield, with the usual solemn and interesting ceremonies observed on such occasions. His lordship was received by about thirty of the neighbouring clergymen, with the trustees, and a large body of the subscribers and friends of the undertaking, who advanced towards the church in procession. The Rev. W. Gordon, minister of Christ Church, read the prayers; and the Rev. G. Fisk, vicar of Walsall and Rural Dean, preached a sermon from Rev. ii. 11. The bishop then proceeded to consecrate the churchyard, which concluded the services. The sum collected amounted to 69*l.* The total accommodation affords sittings for 930, of which 410 are appropriated for free sittings and Sunday-school children. The Rev. Hamilton Sydney Beresford is appointed minister, and the church will be opened for divine service in the beginning of August.

SUFFOLK.

SUNBURY.—On the 13th July, the Bishop of Ely held a visitation at the church of St. Peter, and also confirmed about four hundred young persons from that and the neighbouring parishes. Prayers were read by the Rev. H. W. Wilkinson, perpetual curate of St. Gregory and St. Peter, and an excellent sermon was preached by the Rev. J. S. Henslow, M.A., rector of Hitcham, Suffolk. A very able charge was subsequently delivered by the bishop, in which he strongly insisted upon the necessity of educating the rising generation in sound religious principles, as the only means of "teaching them to do their duty in that state of life in which it has pleased God to call them."

SURREY.

On Tuesday, 29th June, a very numerous and respectable body of the inhabitants of Camberwell and its vicinity, with the clergy of the district, assembled to witness the ceremony of laying the first stone of Emmanuel Church. Service was opened by the Rev. John George Storie, the vicar, with prayers appropriate to the occasion. The glass bottle containing the coins of the realm, and two drawings of the church, on parchment, was then deposited in a cavity of the fixed stone, and an inscribed brass plate placed over the same. Sir Edward Bowyer Smyth, Bart., next proceeded to lay the stone in due form. The vicar here resumed the service, the children, assisted by professional choristers, singing part of the 132nd Psalm, after which an address was made by the reverend gentleman, in which he took occasion to remark that the example of the worthy baronet was deserving of all imitation, for whilst many good and excellently-disposed Christians bequeathed large sums for religious services, thereby making no personal sacrifices, Sir Edward Bowyer Smyth, (whose gift in this instance, including as it does a house for the future minister, cannot be considered less than 4000*l.*.) comes forward with unaffected and unsolicited liberality to administer to the spiritual wants of his tenantry and the neighbourhood. The ceremonial was concluded with a psalm and benediction. The church, which is building under the direction of her majesty's Commissioners for Building Churches, is to be of brick and stone, Lombard or Norman in style, and will provide accommodation for upwards of 1000 persons, one half of the number of sittings being free. The cost will be little short of 5000*l.*

SUSSEX.

St. Peter's Church, Brighton, after undergoing many repairs and improvements, was re-opened on the 14th ult., when the Lord Bishop of the Diocese confirmed about 300 persons, apparently adults, about the age of fifteen.

WORCESTERSHIRE.

The Lord Bishop of Worcester recently preached his first sermon since his translation, at the Cathedral, on the occasion of his being requested to advocate the claims of the Diocesan Association in Aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. The anniversary meeting of the Association was held on Wednesday, in the Guildhall Assembly-room, the Lord Bishop of the Diocese presiding. His Lordship was supported by the Right Hon. Lord Lytton, Lord Lieutenant of the county, and several of the clergy and principal gentry of the city and neighbourhood. His lordship said that it was a matter of great pleasure

to him, that the first occasion of his public appearance, since the charges of the diocese had been committed to him, should be in connexion with a Society which was so much entitled to public support, as the Society for the Propagation of the Gospel in Foreign Parts. The Society had the good effect of bringing the lay members into co-operation with the clergy, and thus assisting in a work that had originally almost exclusively devolved upon that body. After the reading of the report, which was of a satisfactory character, the meeting was addressed by Lord Lytton, the Hon. and Rev. W. C. Talbot, the Hon. and Rev. J. Somers Cocks, the Rev. Mr. Anderson (from the Parent Society,) the Rev. W. Kershaw, &c. The collection at the doors amounted to 26*l.* 7*s.* 6*d.* After the sermon by the Bishop at the Cathedral 23*l.* 2*s.* 5*d.* was collected; and on Monday evening, after the sermon by the Rev. Mr. Anderson, the sum of 19*l.* 3*s.* 1*d.* was collected, making a total of 68*l.* 13*s.*

A Quarterly Meeting of the Worcester Deanery District Committee of the Society for Promoting Christian Knowledge, was held at the Guildhall, Worcester, on Saturday, 3rd July, the Right Rev. the Lord Bishop in the chair. The report, which was read by the Rev. A. Wheeler, the hon. secretary, announced that the Bishop had kindly consented to become President of the Diocesan Association. The issue of books for the past quarter has been—Bibles, 235; Testaments, 101; Prayer Books, 380; Bound Books and Tracts, 3,354; Maps and Prints, 67; total 4,117. The accounts for the quarter present a balance of 15*l.* 11*s.* 8*d.*

The new church at West Bromwich, dedicated to the Holy Trinity, which has recently been erected and endowed by a grant of 500*l.* from the Diocesan Society, was last week consecrated by the Right Rev. the Lord Bishop of Lichfield, with the usual solemnities observed on such occasions.

WILTSHIRE.

The Visitation of the Venerable Archdeacon Lear was held in Salisbury, on Tuesday, July 15, and was attended by nearly the whole body of the clergy within the Archdeaconry of Sarum.

On Friday, July 2nd, Winsley church, in the parish of Bradford, Wilts, which has been rebuilt and enlarged, was opened for Divine service. There was a numerous attendance of clergy, gentry, and other respectable inhabitants of the neighbourhood. The sermon was preached by the Rev. R. Crawley, M.A., Vicar of Steeple Ashton, and Rural Dean. The collection, afterwards made, considerably exceeded expectation; together with the sale of the tickets of admission, at 6*d.* each, it produced 43*l.* 4*s.* 3*d.* The church will contain 412 persons, being 182 more than the old one. It is built in the same style as the old tower, which

has been retained, and reflects great credit upon the builder, Mr. C. Jones, of Bradford, who furnished the designs. The children of the Sunday school, to the number of 100, with the choir, clergy, and others, met at the house of Mrs. Attwood of Turloy, to whose countenance and liberality, with that of her friend, J. Morris, Esq., of Bath, the inhabitants of Winsley are chiefly indebted for this new house of God. At the age of 92 that lady laid its first stone. A more gratifying sight could not be witnessed. The Dean and Chapter of Bristol, the small proprietors, the farmers, and other tenants, contributed handsomely and promptly towards the work. The Messrs. Cooper, at Staverton, though unconnected with this part of the parish, sent an unsolicited donation; and W. Stone, Esq., of Winsley, who, as well as the Chapelwarden, Mr. Baber, has in every way assisted towards the accomplishment of the undertaking, presented an ancient font, which he had in his possession, and which at some distant time had been removed from the old church.

YORKSHIRE.

VISITATION OF THE ARCHBISHOP OF YORK.—The adjourned visitation of the Venerable the Archbishop of York was held on Tuesday, 20th July, in the Cathedral, on which occasion Dr. Phillimore, the Archbishop's Commissary, took his seat at about one o'clock. The following members of the chapter were present:—The Very Rev. Dr. Cockburn, the Dean; Archdeacons Todd, Corbett, and Wilberforce; Reva. W. H. Dixon, W. V. Harcourt, H. S. Markham, Canon Residentiaries; Rev. T. Barnes, E. V. Harcourt, Esq., C. Threlton, Esq., and four or five others.

The court being opened by Mr. Buckle, the registrar,

Dr. Phillimore said he understood that the Dean was wishful to make some apology for the contempt which he had offered.

The Dean said it was not his intention to have called their attention to this subject until the business of the Court was over. But as he was called on, he had no objection to read the paper which he held in his hand, and which for the satisfaction of the Archbishop he had prepared. He did not wish to stand upon technicalities, and would therefore proceed. The Dean then proceeded as follows:—"I wish again to be admitted to the friendship of the Archbishop, and I am sorry if I have said or done anything which has given dissatisfaction. It is with pleasure that I state thus much with respect to one of the most serious subjects which can occupy the attention of this Court, that a change has taken place in my sentiments, in respect of that subject, when no longer under the excitement of the Cathedral Act—a measure which I consider an invasion of the rights of deans and chapters. I admit the im-

propriety of allowing any pecuniary considerations whatever to influence the disposal of any ecclesiastical livings for the benefit of the church, whatever local questions or technical distinctions may be raised to it. I wish also to state my entire conviction of the right of the Archbishop to inquire into the conduct of his clergy in his visitatorial court, and my assurance that any resistance which I may have offered to the proceedings of the Court, was not intended to invade that right. For the intemperate expressions I may have used in connexion with this inquiry, I am truly sorry, and I beg leave to apologise to the Archbishop, and also to you, his representative." The Dean appeared to be somewhat affected during the delivery of these remarks, and spoke the conclusion in a firm tone of voice.

Dr. Phillimore said, he collected from what the Dean had said, that he was willing to atone, as far as possible, for the contempt he had offered to the Court, and the resistance he had interposed to its jurisdiction and authority. If that attempt had been persisted in, it might have led to the severest censure and punishment. He was content, under the apology now offered, to remit all the penalties of the Dean's contumacy, and continued—"Mr. Dean, I absolve you from your contempt; and I hereby monish you not to offend in the premises for the future; and you are hereby monished accordingly."

The learned Commissary then proceeded to comment on the late decision of the Court of Queen's Bench, which had ruled that, by a recent statute, this Court was divested of all authority to pass sentence of deprivation in cases of simony; and the sentence of this Court to that effect was therefore void. The Court, however, had a right to inquire into such cases, with a view to ulterior proceedings. The prohibition of the Court of Queen's Bench was confined to the sentence only, on the question of simony, which had come suddenly upon this Court during the inquiry (*comportat detecta*). All the other acts continued to be of binding authority and obligation.

EDUCATION AND CRIME.—The want of education, exhibited in the calendar of prisoners for trial at York, is lamentable in the extreme. Out of thirty-eight prisoners for trial, only one appears to have been well educated, nine have received no education, thirteen imperfectly so, and there are fifteen who can read only. The learned judge, in charging the grand jury, called their attention to this appalling fact, observing that it much concerned gentlemen of influence, rank, and station, to forward as much as possible the means of instructing the poor, for although extent of knowledge was no guarantee against the commission of crime, it was desirable to give to the poor that extent of education and

instruction which would enable them to read and understand the precepts of the Gospel, the best and surest guarantee of moral conduct.

REMOVING PROPERTY FROM A CHURCH.

York Assizes—Nisi Prius Court, Tuesday, July 13. Before Lord Denman, Chief Justice. *Moore and another v. Cook the younger.*

Mr. Cresswell and Mr. Temple were for the plaintiffs; Mr. Martin and Mr. Watson were for the defendants.

Mr. Temple opened the pleadings.

Mr. Cresswell stated the case. This action arose out of what was rather an unusual occurrence, which took place at Pocklington in the year 1835. A gentleman of the name of Cockburn was the incumbent of that parish, and he was desirous that the church should be lighted, and also warmed with stoves. In the first instance they had some brass candlesticks introduced with the consent of the parish, but these did not answer the purpose. A proposal was then made for the introduction of gas. A good deal of discussion took place as to the manner in which the gas apparatus should be provided; eventually, however, some stoves were introduced for the purpose of warming the church, and besides that, certain gas apparatus was put up, which was fixed to the walls of the church, and also some brass pillars by which the gas was conducted to the walls. Afterwards it was discovered that the alterations which had been made would cost a considerable sum of money—above 100*l.* A discussion then arose as to how this amount was to be paid. A gentleman of the parish, R. Denison, Esq., offered to obtain subscriptions to as great an extent as possible to defray the expenses; accordingly 30*l.* was subscribed, which was to be paid into the hands of Mr. Cockburn, who had made himself liable for the amount. Things being in this state an attempt was made to lay a rate on the parish for payment of the account; it was found, however, that it was impossible to do so. The churchwardens could not lay a retrospective rate, they could only lay

a prospective rate. At the end of every winter, when they did not require to use the lights, the apparatus was removed from the church, and then again replaced when the season came round at which lights were used. Things continued in this way for about five years, and then Mr. Cockburn was removed from Pocklington to another benefice; and he then gave orders to carry away all those things which he had introduced into the church, because he had never been paid the money he had laid out upon them. Mr. Cook was an attorney residing at Pocklington, and he thought fit to take upon himself to remove all those things which Mr. Cockburn had introduced, the stores, and every thing connected with the gas fittings. For this the action had been brought. Mr. Cockburn said that those things were not the property of the churchwardens, but in that he was mistaken. He (the learned counsel) took the law to be this:—that whatever is put up in a church, by way of ornament or for the use of the church, became the property of the churchwarden—and whether it has been paid for by the parish, or paid for by an individual—it is equally the property of the churchwardens. On this head, and in confirmation of his views, the learned counsel read an extract from "Directions to Churchwardens," by Mr. Humphrey Prideaux, Archdeacon of Suffolk.

Mr. Martin addressed the jury for the defendant. He argued that Mr. Prideaux was wrong in point of law, and ridiculed the idea that whatever any individual might think proper to introduce into a church and leave there a short time became the property of the churchwardens. He proved that Mr. Cockburn, on leaving Pocklington, had requested the parties to take the fittings at a valuation, and that they had refused to do so.

The Judge held, that any thing being once fixed in a church became the property of the parish, and could not be removed without the authority of the churchwardens. Verdict for the plaintiff.—*Doncaster Chronicle.*

NOTICES TO CORRESPONDENTS.

RECEIVED: M. J. M.—W. N.—Cornub.—M. W.—Africanus.

Will the author of the letter signed "Presbyter Dunelmensis," in the July Number, be so good as to apply for a letter so directed at the Office of the Magazine, 13, Henrietta Street, Covent Garden. The Editor is sorry that he does not know any other way of complying with the wish of a correspondent.

Bath & Wells.

B R I S T O L C H A N N E L



REFERENCE

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| 1 Pariahead | 13 Widdicombe |
| 2 Bedminster | 14 Dunster |
| 3 Bath | 15 Wellington |
| 4 Locking | 16 Taunton |
| 5 Ashridge | 17 Ilminster |
| 6 Chewton Mendip | 18 Ilchester |
| 7 Frome | 19 Crewkerne |
| 8 Shepton Mallet | 20 Martock |
| 9 Juchet of Glaston | 21 Weston |
| 10 Pawlet | 22 Castle Cary |
| 11 Bridgwater | 23 Brunton |
| 12 East Quantockhead | 24 Milborne Port |

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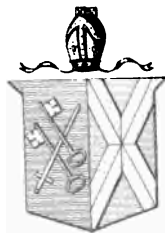
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Arms of the Bishop.

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THE

BRITISH MAGAZINE.

SEPT. 1, 1841.

ORIGINAL PAPERS.

THE CHURCH IN SCOTLAND.—No. I.

INTERESTING as everything which relates to the pure and apostolic branch of Christ's Church yet existing in Scotland has been, ever since it pleased God to relieve her from the condition of direct legal persecution, to which she was subjected in consequence of her attachment to the house of Stuart, she has of late, not only on the north, but on the south of the Tweed, become still more an object of public curiosity, because of the internal dissensions by which her ancient rival, the Kirk, has been made to totter to its base. In a few articles, therefore, we propose to direct the attention of our English readers to some points in the history and state of our Scottish sister; and we think that we cannot better commence the fulfilment of our purpose, than by some remarks on the position occupied by her between the two important eras of the Restoration and the Revolution.

Throughout the whole compass of British history, there is, perhaps, no error which has more completely identified itself with the public mind of the nineteenth century, than that which represents the downfall of the church of God in Scotland, at the Revolution, as the national establishment of the country, and the elevation of presbyterian dissent in her stead, to have been the result of a general, if not almost universal, feeling on the part of the Scottish nation of abhorrence towards her, and of an equally powerful, but opposite one, as respects the Genevan system of parity in church government. In order to account for the widely extended prevalence of this error—an error, the magnitude and importance of which we shall have occasion, in the course of our observations, to demonstrate—it must be remembered, that since the Revolution the pen of history, as far as Scottish ecclesiastical affairs are concerned, has been almost invariably guided by Scottish presbyterian hands; that a leading principle of the Wodrows, and others, who have chronicled the events of the disastrous reigns of the second Charles and his popish successor, was acknowledgedly, while so doing, to "leave out everything which was merely circumstantial," only retaining what they were pleased to deem "necessary for illustrating the matter," or *for aggravating the crimes of their enemies*; and that such of the adherents of the fallen hierarchy as might have been disposed

to state facts in a different manner from that in which they had been stated by their triumphant opponents, were effectually debarred from expressing their sentiments in relation to them by a rigorously enforced enactment, that no person should presume "to print any reasons, *pro* or *con.*, respecting the kirk of Scotland, or God's cause in hand, without warrant from the clerk of the General Assembly" of that kirk itself!

There can be little doubt that, secretly biased as Charles the Second's mind was in favour of the doctrines of the church of Rome, it was to him, as far as he was personally concerned, a matter of perfect indifference whether Episcopacy or Presbytery should, at the Restoration, be constituted in Scotland the authorized and endowed guardian of the national religion and national morals. Independent, however, of the circumstance that the re-establishment of the church in England might naturally be supposed to be followed by a similar re-establishment of her in the northern part of Great Britain, the Scottish presbyterians themselves, with the exception of that part of them which was afterwards known as the "wild men" and the "hill folk," seem to have been actuated by no insuperable spirit of hostility to the accomplishment of such an object. On the contrary, while at Breda, in Holland, Charles had received a deputation of their body sent to inform him of the interest which the latter took in his welfare, and whose language to him was, "that they were happy to hear of his Majesty's constancy in the protestant religion; that for themselves, they were *no enemies to a moderate episcopacy*; and that they only desired not to be pressed with such things in God's worship as by many were reckoned indifferent, and by tender consciences unlawful." That these sentiments were not simply the emanation of the leaders, or of the better educated and more influential presbyterians, but were also shared by a large majority of the Scottish nation, we have the unequivocal and decisively expressed testimony of one of the most learned and able ministers of the kirk of that period, Robert Douglas of Kirkcaldy, in Fife, who declares, that "the generality of this new upstart generation have *no love to presbyterial government*, but are *wearied of that yoke*, feeding themselves with the fancy of episcopacy, or moderate episcopacy." Well, indeed, might the generation of Scotsmen who lived at the close of the Grand Rebellion be wearied of the yoke of presbyterial strife, confusion, and anarchy,—of a yoke which, almost coeval with the arrival of Andrew Melville, its originator, from Geneva, in July, 1574, had oppressed every healthful impulse of the social system, and, after giving new life to the decaying embers of fanatical rage, been the means of convulsing, and deluging with blood, two kingdoms from one end to the other.

It is well known that when, during the distractions of the latter part of the sixteenth century, the apostolic succession of the Christian priesthood had been entirely lost sight of in Scotland, that succession was renewed from England by the consecration, in the chapel of London House, on the 21st of October, 1610, and through the medium of the Bishops of London, Ely, and Bath, of four Scottish titular clergymen to the episcopal office. On the present occasion, a similar event took place. Since the expulsion of the Scottish prelates by the

rebel Assembly of Glasgow, in 1638, all these prelates had died, with the exception of one. A royal mandate was therefore issued to the Bishops of London and Winchester, who, aided by some of their brethren, on the 15th of December, 1661, in the abbey church of Westminster, first ordained as deacons and priests, and then elevated to the episcopate, Sharp, Fairfowl, Hamilton, and Leighton. These four newly made prelates were respectively appointed over the dioceses of St. Andrew's, Glasgow, Galloway, and Dunblane; and by them the sees of Edinburgh, Aberdeen, Brechin, Argyle, Ross, Caithness, Dunkeld, Moray, Orkney, and the Isles, were also filled. The persons to whom these latter bishoprics were assigned were, Doctors Wishart, Mitchel, Strachan, Fletcher, Paterson, Forbes, Haliburton, Mackenzie, Sydsarf, and Wallace.

That the re-establishment of episcopacy on the northern side of the river Tweed by Charles the Second, after his return from exile, was not the consequence of a mere regard on his part to the wishes of a comparatively small section of his Scottish subjects, but, on the contrary, an act in entire unison with the feelings of the great body of the nation, is, we think, indisputable, even were we to search for no other evidence on the subject than that to which we have already referred, while quoting the words of one of the most eminent of the presbyterian leaders. In addition, however, to the testimony so supplied, we may remark, that previous to the issuing of the royal mandate for the consecration of the new bishops at Westminster, the king had received petitions from large numbers of the presbyterian ministers then in possession of the Scottish ecclesiastical benefices, requesting him, in direct terms, to restore among them the episcopal form of church government. Among others, the synod of Aberdeen drew up, and conveyed to the king, the commissioner, and the parliament, a humble address, in which, after deploring the fearful condition of things in Scotland during the continuance of the civil wars, so lately at an end, the following striking passage occurs:—"And since it hath pleased the king's majesty and his high court of parliament, *because of the overreaching of many ministers in Scotland, and their outstretching of presbyterial government into civil concerns*, to take away and rescind all laws and acts whereby the government of this church had any civil authority; may it therefore please the commissioner's grace, and the high court of parliament, to join with us, in this *our earnest petition*, and to transmit the same to his sacred majesty, that he will allow us to be still under his protection, and that he may be pleased, in his wisdom and goodness, to settle the government of this rent church according to the word of God, and the PRACTICE OF THE ANCIENT PRIMITIVE CHURCH, in such a way as may be most consistent with royal authority, and may conduce most for godliness, unity, peace, and order, and for a learned, godly, peaceable, and loyal ministry, that shall be capable and willing to preserve the peace of the three nations."

Among the many remarkable occurrences connected with the history of Scottish ecclesiastical affairs during the latter part of the seventeenth century, perhaps there is no one more worthy of record than that which is embraced in the fact that when the plan for re-establishing

episcopacy in Scotland was formally discussed at Whitehall, the only dissentient voice present was that of the Earl of Lauderdale, who afterwards, in his capacity of a member of the Scottish privy council, considered it necessary to execute, with such unmingled severity, the laws against the insurgents of Aird's Moss, Pentland Hills, Bothwell Bridge, and Rullion Green. This nobleman had been at one time a rigid presbyterian, and he still remained a violent and bitter enemy of the highest order of the Christian priesthood. Douglas of Kirkcaldy, and Sharp, the future primate, already nominated to a royal chaplaincy and a professorship at St. Andrew's, together with the Earls of Rothes and Glencairn, had been summoned by Charles to London, to give their opinion as to the state of religious matters in Scotland. Age and ill health having incapacitated Douglas from obeying this summons, Sharp alone, as an ecclesiastic, made his appearance at Whitehall. On the breaking up of the council which resolved on the restoration, in Scotland, of "the government of the church by archbishops and bishops, as it stood settled in the year 1637," it is said that, while walking with the Earl of Stirling, the latter was met by Lauderdale, who suddenly accosted him with, "Mr. Sharp, bishops you are to have in Scotland. You are to be archbishop of St. Andrew's; but whoever shall be the man, by God, I will smite him and his order under the fifth rib." In no other way could his lordship have better fulfilled his threat than by, at a subsequent period, inflicting on his fellow presbyterians the pains and penalties of treason, and by then representing these pains and penalties as the result of episcopal intrigue.

By those historians who have unhesitatingly adopted the sentiments and language of the religious party whose cause triumphed in the downfall of the ancient hierarchy at the Revolution, the episcopacy finally established in Scotland in 1662, and framed on the model of that which "stood settled in the year 1637," has been studiously described as, when compared with that at the same time existing in England, one of the most superstitious, the most galling, and the most intolerable kind. Whether such be the character which ought to be attached to it, or whether, on the other hand, the wit of man could have devised a form of episcopal church government, in which the essentials of episcopacy were to be preserved at all, less burdensome to the consciences of those under it, or more mild and tolerant in its general sway, we think we may safely leave to the decision of the readers of these pages, after we have presented them with a few of the most prominent features of which the Scottish episcopacy of the Restoration was composed.

Wearied and disgusted with the turmoil, the bloodshed, and the anarchical despotism which, for twenty-four years, had prevailed in every quarter of their native land, the more sober presbyterians were glad to avail themselves of the opportunity now offered them of burying in oblivion all past animosities between them and the episcopal portion of their countrymen, by attending worship, and by partaking of the other ordinances of religion in their parish churches, at the hands of the established clergy. Indeed, we can hardly see how,

on the supposition that they were men of any religious principle whatever, and bearing in mind their declaration to Charles at Breda, "that they were no enemies to a *moderate* episcopacy, and only desired not to be pressed with such things in God's worship as by many were reckoned indifferent," they could do otherwise; for, in reality, the episcopacy so recently enacted was one which bore, in its outward appearance, as close a resemblance to presbytery as it was possible for an episcopacy to do. In faith, in discipline, and in the manner of performing divine service, the most bigoted presbyterian of Cromwell's Protectorship might have almost recognised it for his own.

After the abolition of the Pope's authority in Scotland, Knox and his fellow reformers had compiled a Confession of Faith, which, in 1567, was ratified by an act of parliament as the future standard of the doctrines of the national Scottish church. Till very lately, when the Westminster Confession had usurped its place among the presbyterians, this formula had been reckoned of equal authority by either party. Laud's unfortunate attempt, in 1637, to introduce a liturgy into Scotland, was not, at the period of the Restoration, repeated; and the consequence was, that in the established church the conducting of public worship was left, after the presbyterian fashion, almost entirely to the discretion of the officiating minister. Some of the clergy used set forms, drawn up for the especial use of their own congregations, by themselves; but a majority of them trusted chiefly, in their guidance of the devotions of their flocks, and while addressing the Almighty, to their own powers of extemporaneous utterance. The Lord's Prayer, it may be remarked, and the doxology, were not abandoned. In the administration of the two sacraments, the manner was decidedly presbyterian—that is, there was neither kneeling at the Lord's Supper, nor the sign of the cross in baptism. If, as regards the latter, there was any difference of administration between the two parties worth mentioning, it consisted in the fact, that while the episcopal clergy demanded of the parents or sponsors of the child the Apostles' Creed, as a directory for the religious education of the latter, the presbyterian ministers preferred the dogmas of the Westminster Confession, and, in some instances, those of the Solemn League and Covenant.

So little did the *discipline* of the Scottish episcopal church, as established by Charles the Second, differ from that of a pure presbyterian model, that, to a casual observer, it might have almost appeared to be identical with it. As is the case in the kirk at the present day, each parochial minister had his session, composed of lay elders; the presbytery of the bounds met at stated times, under the presidentship of a moderator; and it was only when a synod of the whole diocese took place, with the bishop, or some one appointed by him, at its head, or when the word archbishop was mentioned, that even the mildest features of an episcopacy appeared. Had the king found it necessary or expedient to gather together the whole church for deliberation, as a national body, such an assemblage might have been accomplished on perfectly indifferent grounds, either under the name of a Convocation, or under that of a General Assembly.

As with the puritans in England, so with the Scottish presbyterians, the surplice, and the name of altar, as applied to the communion table, had, since the days of Andrew Melville, been objects of great abhorrence. In order that no possible offence might be given on this head, both of these stumbling-blocks were taken away. Sometimes the communion table was placed in one part of the parish church, and sometimes in another; chancels there were none, either in name or in reality; and even the employment of bells, for the assembling of the parishioners to public worship, was dispensed with, because, in presbyterian eyes, a mark of vain and supererogative superstition. The only robe of office in which the episcopal clergy performed their functions was a black gown, pretty similar to, if not sometimes one and the same with, the Genevan cloak, which has been always considered as one of the peculiar badges of the ministers of the kirk.

It has been well remarked by the present Lord Bishop of Glasgow, in his excellent and judicious History of the Church in Scotland, that "*as no just offence could be taken*" by the presbyterians, supposing them sincere in their declaration that they were *no enemies to a moderate episcopacy*," at the doctrine or worship of the episcopal church, so neither could any objection be urged by them against the amount or distribution of its ecclesiastical revenue.* Even in that age, when the value of money was certainly much greater than it is at present, £1000 a year could hardly, with even the most seeming share of reason, be considered too much for the Archbishop of St. Andrew's, as Primate of Scotland; the incomes of the bishops were, in some cases, as low as £300, while those of the wealthiest did not exceed £500 per annum; and if we descend to the inferior clergy, we shall find that the means supplied to them for the purpose of procuring the necessities of life, of providing for and educating their families, and of maintaining, with decency and decorum, their proper station in society, varied only from an annual stipend of twenty, to one of a hundred pounds.

What the sentiments of the nonconformists of England were, on the subject of the nature and reasonableness of the episcopacy established in Scotland at the Restoration, may be gathered from the well-known exclamation of Calamy, who, when informed of the easy terms on which even the most unbending presbyterian might hold communion with it, said, "What would our brethren in Scotland be at? Would to God *we* had these offers!"

The reader is already aware that, at the meeting of the privy council at Whitehall, at which it was resolved that the church should be raised to her ancient place, as the Scottish ecclesiastical establishment, the Earl of Lauderdale was the only person whose sentiments were hostile to such an arrangement. It is a circumstance equally worthy of observation, that when the act was passed in the Scottish parliament, by which the episcopal form of church government was restored, only one person was found to oppose it. Taken in connexion with the language to which we have adverted, as that of Douglas, one

* Vol. II. p. 261.

of the leaders of the presbyterian party, it is scarcely possible for the most incredulous individual to doubt that episcopacy, at the Restoration, so far from being hostile to the feelings and good wishes of the nation at large, was precisely the reverse. While, however, such was the case, it is equally certain that there existed, in some parts of Scotland, a zealous and indefatigable portion of the old adherents to the Solemn League and Covenant, who were anything but satisfied with the new condition of things. At the period of which we are writing, the presbyterians were divided into two parties,—the Resolutioners and the Remonstrants. Of these, the former were the moderate, and more sober advocates of the Genevan system; while the latter comprised within their number the men whose political and religious tenets were utterly incompatible with the very existence of all civil government whatever. To the Resolutioners, both Douglas of Kirkcaldy, and Sharp, afterwards the celebrated Archbishop of St. Andrew's, belonged. No sooner had episcopacy, as the established form of church government, assumed a definite shape, than the fury of the Remonstrants was let loose against it; and not only were the bishops and episcopal clergy reviled by them, in terms the most unmeasured, as the spawn of Antichrist, and the offspring of hell, but the Resolutioners also came in for a share of their abuse. Such of the ministers of the latter as, under the favour of an indulgence which the king had seen fit to issue, had consented to hold parochial charges, were, by them, in contradistinction to the "bishop's curates," stigmatized as the "king's curates;" and every expedient which malignity the most ingenious could resort to, was employed for the purpose of rendering them odious to the people.

By presbyterian writers, and, as a matter of course, by those historians whose materials for elucidating the transactions of Charles the Second's reign have been derived from this source, the personal characters of the first prelates appointed to fill the Scottish sees at the termination of the Great Rebellion has been attacked with a degree of rancour and hatred for which it is difficult to account, even on the ordinary principles of party warfare. Not satisfied with laying to their charge the common failings of human nature, the writers of whom we speak have described them as individuals worldly minded, proud, and ambitious, above the usual run of mortals; and, indeed, as respects Sharp, there is hardly a crime known in the calendar of guilt of which he has not, by one or other of them, been accused. Even the prejudiced and partial Burnet, however, who was personally acquainted with each of them, and who seldom loses an opportunity of traducing them where it was by any means in his power to do so, is compelled to acknowledge that he had "observed among them as great and exemplary things as are to be met with in all ecclesiastical history." To this testimony of the chronicler of his Own Times, in their favour, we would, moreover, do well to add the circumstance, that if there was one fault which could, with truth, and more peculiarly than any other, be adduced against the covenanting zealots of the seventeenth century, it was that of a tendency to slander, and to the propagation of unfounded calumnies, as regards their enemies,

of the most atrocious and the most glaring description. According to them, one bishop was an habitual sabbath-breaker, another was a drunkard, a third was a profane swearer, and a fourth had been guilty of murder and incest! Such were the reckless assertions in relation to the Scottish prelates, made by the covenanting fanatics. Nor need we be in the slightest degree surprised at the atrocity of such unqualified and promiscuous accusations as they applied to the heads of the restored hierarchy, when we know that language of a similar kind had been used by each of the two presbyterian parties of Resolutions and Remonstrants during the prevalence of the civil wars, with respect to one another.

The persons to whom the chief control of Scottish affairs—ecclesiastical as well as civil—was at this time committed, were Middleton, Lauderdale, and Rothes. There can be little doubt that, whatever may have been the falsehood of the covenanters' charges against others, these men were indeed persons of the most intemperate and profligate lives. "They were," says Burnet, "so openly impious and vicious, that it did cast a reproach on everything relating to religion to see it managed by such instruments." In the enactments issued by them, they had as little regard for the welfare of the church as for the personal security of the subject; and to their ill-timed, and, it is to be feared, in some cases, intentionally unprincipled connexion, in their official edicts, of the name of the church with the prosecution of their own arbitrary and tyrannical schemes, are we to attribute, in a great measure, the perpetuation of those feelings of religious animosity, between the members of the established church and the covenanters, the result of which, as we shall hereafter see, has, in the annals of Scotland, been written in letters of blood.

REFLECTIONS ON RUINS.

"The evil that men do lives after them;
The good is oft interred with their bones."

Why does everybody go to see a ruin? It is not one person or another; the taste is almost, perhaps quite, universal, which places a ruined castle or abbey at the head of the lions of a neighbourhood. To visit them, parties are formed who pay their annual visits to the same spot. To these relics of a former age the solitary wanderer bends his steps; and, single or in company, hardly a man exists who has not found himself in the contemplation of some scenes, whose history is not connected with himself or any of his, and belongs to times with which he has little to do, which he can only look back upon as matters of history, that are but remotely connected in the train of events either with himself or the state of society of which he is at present a member.

At any rate, the ruins of a castle or abbey are an object of universal attraction; we visit and revisit them, measure and remeasure all their dimensions, search into all the holes and corners with which

such buildings are so plentifully stored, and which years of neglect and decay have abundantly increased. Not content with descriptions, we go far out of our way to satisfy ourselves of their accuracy, and think no pains too great by which we obtain information on a subject so universally interesting.

There are, indeed, a few persons in this world who prefer the neatly-painted and stuccoed front of a modern gentleman's residence, with its well mown lawn niched out with parterres, to any ruin that could be offered for their inspection; with such persons we can have nothing to do; their dispositions are so different from any of those with whom we have ever had to deal, that we are rather disposed to regard them as either grossly affected, and talking for the sake of making themselves conspicuous by differing from the generality of men, or to set them down as mere *lusus naturæ*, whose minds and opinions are no more to be regarded as models of what a man's mind ought to be, than some hideous dwarf or unsightly giant is to be held up as a pattern for the construction of the human body.

There are many causes that contribute to promote this universal taste; some go from mere curiosity, who, being raised but very little above the last mentioned class, go to see such sights merely to satisfy an inquisitive temper, and return to all purposes as wise as they went, and verily we believe not a whit wiser; others, again, visit them for fashion's sake, that they may talk of what they have seen, that when the subject is introduced they may not seem ignorant of a general topic of conversation; some, again, make the visiting of such scenes a matter of pleasure, who agree to make a pic-nic in some ruin, and go there merely for the pleasure of a day's chatter with their cousins or their sweethearts, have an hour or two of wine or flirtation, as it happens to be a party of gentlemen or ladies, and wake up the next morning with the headache or the heartache, as the case may be, but with as much knowledge of the scene they have visited, as much advantage gained as if they had never been there. Now we do not mean to say that there is not a time for pleasure and innocent recreation; we would not have people's mind always on the stretch in the pursuit of information; but there is a more worthy object than any we have yet mentioned to be gained in witnessing the scenes of by-gone glory; and the following thoughts were suggested in a recent visit to some of the ruins with which the south-east of England is so thickly strewn. There are, indeed, few circumstances in our lives which may not teach us something or another, and none surely are more likely to be instructive than a visit to the abodes of the great or the holy men of former days, and the contemplation of the changes which have taken place, whether for better or worse, since the days when those houses which are now so fast crumbling to decay, were the abode of courtly splendour and military glory, or the more hallowed precincts of some religious, or, as it would be called in these days, superstitious institution.

Let us turn our attention to scenes of this latter kind, and consider the gains and losses which England has derived from the utter demolition to which they were subjected by what we cannot but think was

the hand of barbarous and cruel sacrilege. Who was it built them? When were they built? To whom were they dedicated? To what purposes were they applied? To these questions, no doubt, we should hardly obtain two answers alike. We know that some would say that they were built by a superstitious and priest-ridden people, in an age of uncommon darkness, and that they were applied only to impose upon the laity, and to increase the power and luxuries of the priesthood. We do not think this a true, and certainly it is not a charitable, account of the origin and use of those religious institutions which were once the glory of England, and whose ruins even now frown upon a faithless and degenerate age; and by the interest we take in their poor remains, and the ornament even their ruined walls are to the country, reproach us with the thought of what we might have been had the liberality of their founders and benefactors been preserved to the church in England.

Now, when men claim to have certain feelings and thoughts,—when their conduct accords with their claims, and especially when that conduct implies self-denial and a resignation of the riches of this world, it seems unreasonable not to give them credit for speaking the truth; and such were most of those who founded and endowed our monastic institutions; but among so many we cannot suppose that all were guided by such a holy desire; some were instigated by ambition probably, and a desire to leave their names to posterity; some thought that by giving up a portion of their wealth they could purchase to themselves that eternal happiness which the violence and rapacity of their previous lives seemed little to deserve; some, in memory of their friends, for whom they desired to purchase the prayers of the church, were drawn into acts of liberality. But even though we grant that all were not urged by the same feelings of religion, yet in all cases, or at least with very few exceptions, we may see a gleam of something better, and allow some justice to those claims of religion which all must have professed before they would have put themselves out of the way to promote its glory, and increase its means of doing good. It is but just, then, to grant that those who thus dedicated their wealth to God, were moved to such conduct by feelings of religion, sometimes indeed, if men will have it so, of superstition. For our own parts we could wish, in this cold calculating age of ours, to see a few instances of such superstition, of men who could venture to take up His cross—such as Nicholas Ferrer and George Herbert—in spite of the opinion of the world.

It is plain, then, who built them; and they rose in what men call the dark ages, whose light still shines before men, in spite of all the abuse which is levelled against them by the darkness of the last three centuries, which have left behind them a testimony whose very ruins will long survive the poor attempts of more modern days. That they were dedicated to God, no one can deny; but some will dispute whether they were used in his service to whom they were consecrated. And now we come to consider a different class of persons. It is hard and uncharitable to deny that the founders and benefactors were inspired with a holy and religious zeal; but it does not therefore follow that

some of those who partook of their liberality might not abuse their benefits to their own vices. But where is not that the case? Are men so much better now, that they never abuse the liberality of a benefactor? And considering the religious state of those who were most liberal in their abuse of the monastic institutions, and the temporal advantages they derived from their ruin, we may surely take their account of the religious houses, with a great allowance for the interested motives which prompted their zeal for their destruction. Probably, then, though the liberality of the founders was sometimes abused, it was much more frequently spent nobly, and worthily of both the founders themselves and, what is much more, of that holy religion to whose honour and glory those sacred edifices were raised and endowed so liberally.

To what purpose were the revenues applied? We need not fear to grant that they sometimes fell into the hands of bad men, as what does not sometimes, however sacred it may be? But to suppose that hundreds of men, who had vowed to devote their lives to God, should with one consent unite against him,—that, contrary to the vows they had taken, and the professions they had made, they should join in a common league to deny and despise all that they had been taught to consider holy, is not only uncharitable, but absurd. We may therefore, notwithstanding all the calumnies of enemies, and the abuse of interested opponents, believe that neither the monasteries nor the monks were so bad as we are generally taught to think them.

But supposing, on a fair computation of abuses, say in forty-nine cases out of fifty, the revenues of monasteries were spent as they ought to be, what were the benefits derived to England from the noble institutions, for such they doubtless were, which the liberality of good and holy men had raised to the glory of God? In the first place among the advantages, it was surely no trifling one to England when daily and hourly the priests of her church were offering their praises and prayers to God for the prosperity of this church and nation; when each abbey formed a peaceful and verdant oasis in a world which was unhappily too often a scene of violence and rapacity, and offered a home to those retiring and gentle spirits who recoiled from the discord and disturbance that reigned beyond their hallowed precincts; who deemed themselves happier in the pursuit of theological study, or engaged in the exercises of the religion of peace and humility, than they could have been in vanquishing enemies, or in hurrying hundreds of their fellow-creatures to a violent and dreadful death. This, surely, is no small thing. We frequently talk of the daily service of our cathedrals, and of the colleges in our Universities; we wonder at and admire the few resolute men whose parish churches are daily opened for the same purpose; but compare this state of things with that before the destruction of our religious houses, when scarce a town or even a village of any importance was not daily, seven times a day, resounding with the praises of God, and with prayers for blessings on the church and nation of England.

Again, the monasteries were the sources from which was derived all the learning of the kingdom, not those only who sought the deeper

truth of Christianity, and desired to look into the records of former days; but to almost every monastery a school was attached, where Christian men might learn so much of their faith as was necessary to salvation; and to the schools was appointed a master, who was paid from the funds of the monastery. Besides this, there was an officer appointed, whose office it was to distribute the alms that were always to be given at the gate, and to search for those poor and needy persons whose situation claimed the charity of their brother Christians; and on great days their hospitality was increased into munificence, and the whole country round was called upon to commemorate the liberality of the founder, and return blessing to God who had put such thoughts into the heart of his creatures. And the loss of these advantages, which disappeared with the monasteries, was felt most severely at the time; complaints were made by persons in authority of the loss of the monastic schools; whole villages were depopulated, and their inhabitants ruined by the expulsion of those to whom they had been accustomed to look for assistance. And nothing can be more painful than the description of the sufferings of the people under this severe loss.*

* The following note is from the Life of Bishop Ridley, by his nephew:—

“The dissolution of monasteries had turned many thousands adrift. Some of these, how unworthy soever, were presented by the new lay patrons to benefices, in order to save the pensions reserved for them, which filled the cures with ignorant, idle, vicious men, who continued arrant papists, notwithstanding their outward conformity. Others had no pensions paid them, and these lived upon free booty, and occasioned the severe act against vagabonds, which enacted ‘that all who should any where loiter without work, or without offering themselves to work, three days together, should be seized, and whosoever should present them to a justice of peace was to have them adjudged to be his slaves for two years.’ The lands granted away from the monasteries were now let at rack rents, which discharged vast numbers of little tenants with their families, and turned them unprovided for upon the public; inasmuch that commissions were granted this ensuing year to redress the following grievances: the decay of towns, villages, and houses of husbandry, which dropped and run to ruin by these means, converting arable into pasture, as the wool was then most beneficial, which almost depopulated many places, there being now only a poor shepherd boy or two in the room of many families; the heaping together of farms, which were let at rack rents, to the expulsion of the poor farmers, and driving the rich ones upon this expedient for selling very dear, holding up their own cattle at a great price, and buying up what was offered at less, that they might be masters of the market. Rents were raised from forty to a hundred pounds per annum,* farmers decreased above two-thirds,† and the prices of things were raised near seventy per cent.‡ In prevention of which evils, John Hales, clerk of the Hanaper, brought in three bills this session to oblige landlords to rebuild the farm-houses which they had dropt; against regrating victuals; and, for more plenty of provision, that every man for every hundred of sheep above six-score should keep two kine, and for each of those kine one calf, and for every two kine above ten one calf. Besides these inconveniences, which grew up after the demolition of monasteries, the original poor of the kingdom, who were formerly maintained by those monasteries, were now deserted, although provision had been made by King Henry that the lords to whom those lands were let or sold should keep hospitality, and minister daily alms: yet they neglected their duty in this point, and the great men’s neglect to keep hospitality was one complaint to be inquired into and redressed by this commission. The remedy for this came very late, nothing being done in it till the 5th and 6th of King Edward, when they were left to be supported as every parishioner of his charitable

* Latimer’s Sermons.

† Hale’s Charge.

‡ Letter from Cambridge.

We have hitherto been supposing a very moderate share of advantage to be derived from such institutes; we have allowed that some of the members might be corrupted, and have been supposing that those who did their duty, never attempted to go beyond it; that in literally fulfilling their founder's will, they did what was required of them. But we must remember that these are men of the middle class; and that as we granted that some fell below even this moderate standard, we must also allow that some rose far above this mediocrity; and that to abbeys and monasteries we are indebted for the greatest lights which the mercy of God has ever permitted to shine on the church. And while Christianity exists among our people, some surely will ever be found to look with grateful eyes on the monasteries, and appreciate the blessings they have bestowed on England, if it is only for the sake of those holy men of old—the fathers, the schoolmen, whose writings are the best repository of the evidences of our holy religion, and whose lives are well worthy our imitation, to shew how readily a mind bent upon the service of God can separate itself from the world, and divest itself of all the anxieties with which the man who cares for the things of the world is perpetually surrounded.

And now what have we to compensate for the blessings thus wantonly cast away? We often talk very much of the church of England, and boast of our purity, and pride ourselves on our establishment, and talk of our learning and advancement, our apostolic doctrine, and the simplicity of protestant worship, and a great deal more to the same purpose; yet compare some of the particulars of our present state with that of other ages, and we shall not gain much by the comparison of our weekly service, often to our shame only once on the Sunday, the entire omission of all festivals, except in a few instances, will look very small by the side of the daily service of the monastic institutions. As for education, probably it is more universal now than it was in the fifteenth century; but at the time, the loss of the monastic schools was most severely felt; though we may question the benefits of proprietary schools and our modern liberal universities, which stand very poorly beside the noble system of education which the mercy of God has still preserved in our famous Universities,* and then wind up our comparison of the sixteenth and

devotion would give; but by the 39th Elizabeth that evil was more effectually obviated by the parish rates. However, gentlemen's neglecting the country, not keeping open hospitality, racking their tenants, joining farms together, impoverishing the neighbourhood by the want of their succour and patronage, and leaving the turbulence of the people's spirits to work without the awe and restraint of superiors, was never remedied in this reign.

“To these vast numbers diverted from their usual manner of support must be added many whom the decay of scholars in both universities left a burden upon the public. The charity of Londoners had formerly maintained several poor scholars: this charity now stopped. The dearth of provisions, and the little encouragement left for learning, had so reduced them, that Latimer complains in this year that there were ten thousand fewer scholars at Cambridge than were there twenty years before. Here, therefore, was a great army of necessitous persons driven out from any allotment in the society to shift for themselves.”

* We ought in justice to mention with gratitude the numerous grammar schools in our towns which date from the Reformation.

nineteenth centuries by likening the open door of the abbey, and the liberal alms that were distributed at its gate, with the dining-hall, as they call it, of a union workhouse.

In the present day we are accustomed to look upon the dark ages, as in our ignorance we call them, through a mist of uncatholic feeling, which has been placed between us and them, as if we had nothing to do with them, and incapacitates the majority from contemplating with any degree of fairness the situation in society which was occupied by our fathers in the faith. To suppose that it were impossible for the monasteries to have continued, and the reformation to have proceeded, is surely an error, if we may judge of the colleges in our Universities; the abbays might have followed the stream just as the colleges have done, and with them been a blessing on all generations. Nor did those who aided in the sin of sacrilege destroy them for the cause of religion; they might sometimes make it an excuse, but the fact was, that the monasteries opposed the licentious and profligate courses of one of the greatest monsters and most ruthless tyrants that ever disgraced a throne; and so he exercised his vengeance upon them. Added to this, by thus destroying religion in the country, he obtained lands and money with which he could reward those who would pander to his lust, and flatter his ambition; and the wealth thus iniquitously obtained was spent, not as before, in religious, or, if men will have it so, superstitious exercises, but in feeding the extravagance of rapacious men, who not only did no good with it, but wasted in extravagance and debauchery the money that used to feed the hungry, clothe the naked, teach the ignorant, and maintain a continued circle of praise and prayer to God, who had inspired his people with the idea of dedicating their wealth to his glory. And what was the result? Whole villages were depopulated, fruitful farms and rich fields were turned into sheep-walks, property was wasted, poverty increased; and, a few years from the dissolution of the monasteries, recourse was obliged to be had to a national act, to supply in some respects the munificence of the abbays, which had done so much to maintain the poor in comfort: and had the religious houses never been destroyed, we should never have had poor-rates, nor would the country have been disfigured, as it has been in the nineteenth century, by the hideous jails for poverty which have been raised under the name of union workhouses. Indeed, the munificence of our religious foundations would have supplied the place of most of the irregularities which are such a stain on our church; we should then have needed no committees—no societies—either subject, or not subject to episcopal control; the abbays would have supplied teachers for our schools, and missionaries for the heathen, and those, too, much better qualified for their offices than ninety-nine out of every hundred that are now appointed, at least if we may conjecture from what they did while they continued in a flourishing state; and we can see no reason why we should not.

We repeat, that we can only contemplate the catholic feeling of the fourteenth and fifteenth centuries through a double veil—the Reformation and the Revolution. A few there ever have been who,

through rents and slips which themselves have torn, have been able to catch a glimpse beyond ; but it is a matter of great doubt whether even they have ever been able to appreciate the whole of that catholic feeling ; nor till those veils, for they are certainly two, and those pretty thick ones, are taken away—it may be, with no gentle hand—shall we be able to comprehend the full beauty of holiness which beamed upon the despised and reviled occupants of our religious institutions. We do not say that they did not err in some points of doctrine, or doubt that the correction of those errors was an inestimable benefit of the Reformation ; but while we grant that some alterations were for the better, we must say that some were for the worse ; and no reflecting person can doubt that some things require reformation now as much as others did in the sixteenth century ; and as for false doctrine and abuses, if any good could be gained by it, and we were allowed to colour facts as highly as the opponents of the ancient forms did at the Reformation, we could produce a catalogue of errors and abuses that would rival even the sins that were ascribed to the monks of old.

But, more than all this, the abbeyes were dedicated to God, and to his service and glory ; they were, in fact, his lands, given to God, in imitation of such holy men as St. Barnabas, by those who had received them from God ; as such they were consecrated to his service ; and although he might permit a tyrant to have power over them, and wrest them from the hands of his servants, still they could never take from God what was his ; though for a time they might usurp the power over them, yet God's they were, and are, and his they must continue to be, in spite of all that man can do or say to the contrary ; and though for a time the devil may have power to ruin or destroy, yet, in his own good time, the Almighty may recall that power, and again claim to his own service that which for awhile is lying covered with ruin and dilapidation, so that, amid the overthrow to which they are subject, it is scarcely possible to discern the fair proportions of their ancient beauty.

Now, this is really a great consideration for the men of this generation ; and to every thoughtful mind it must be a painful sight to see the houses of God in the land thus neglected and ruined, and the beautiful buildings which were raised by our forefathers wasted and deserted by us their pious and grateful posterity ; or if preserved, the ancient abodes of peace and mortification are only to be used as scenes of pleasure and thoughtless indulgence, fitted up with lawns and tea-gardens, neat on the outside, like the sepulchres among the Jews, but neglected, despised, profaned, by an age that cannot appreciate, and therefore affects to despise the monuments of England's ancient piety. In wandering among these sacred abodes, did it never occur to us that the dust beneath might be mingled with the crumbling bodies of the saints—that the ruined cloister had seen holy men of old pursuing, in its sacred recess, the study of religious lore—that the roofless ruined chapel had resounded with the praises of the Most High—that here stood the holy altar—there were the seats of the holy priests—here had stood long rows of worshippers—there were the seats of the choristers ;—has all this ever occurred to us in wandering over the

consecrated ground? Have we ever figured to ourselves the solemn worship as it proceeded, the light shed from hundreds of tapers, the rich robes of the officiating priests mingling in perspective with the Gothic tracery of the chapel? It will be difficult, perhaps, in these days, to realize all this even in our imaginations; the best representation of it may be seen in the evening festival service of some of our college chapels, where gas-lights have not yet usurped the place of tapers. There stands the holy altar in its carved canopy, its scarlet or purple covering; on either hand a large taper finishes the long perspective of lights on each side of the chapel; the priests in their robes, the doctors in scarlet, the masters in crimson, the graduates in law in blue hoods, the chaplains and choristers in their surplices; all this may lead us in some measure to appreciate the still more beautiful service of former days, without subjecting ourselves to the sin of attending the schismatical worship still so beautiful in Romish chapels.

Such was the beauty of holiness with which our fathers were blessed; and we cannot help sometimes casting a lingering look on the days that are past, and breathing a wish that the time may come when England again shall behold her church in such splendour. Such regrets will pass through our minds when we walk among the ruins of our beautiful abbeys, and see the holy places desecrated—when we see the stone coffins that once contained the ashes of the saints used for feeding pigs, and the chapel, as we really saw at Godstowe, fitted as an abode for the same interesting animals. Is not this really a painful consideration? What is England at the present day?—one of the leading nations of Europe; rich, powerful, possessed of extensive dominions, educated and daily progressing in knowledge; her priests are of the gentry of the land; her bishops sit among her princes and barons. We boast of the purity of our faith—of the apostolicity of our church. We call ourselves a religious nation; we look upon the establishment of our church with congratulation, and admire the safety and security of our position. And yet, while we think well of ourselves, we seem to forget the ruined houses of God that are so numerous in our land; even when we see them, when we walk among the cloisters, or trace the aisles of their ancient chapels, it seems never to occur to us that we might be doing a good work, well pleasing to God, in restoring to their ancient dignity, the noble edifices which in ages past were consecrated to his glory, but have since been desecrated to the service of another master,—which, as we will not let them be any longer the servants of God, have of course become the servants of Mammon,—whose wealth, no longer spent in the service of God, in maintaining his worship and feeding his poor, is gone and wasted in the pomp and vanity of the world. So much for our established church—so much for England, and her piety, and her gratitude—so much for the security of her position. “Let him that thinketh he standeth take heed lest he fall.”

R. C.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 138.)

IN the extracts given in the last Number, we had a remarkable instance of an appointment which a profligate minister of the crown had designed, scarcely so much for the purpose of carrying his own measures, it would almost appear, as of inflicting disgrace on the church, but which was prevented by the personal interposition of the sovereign, acting under the influence of the English primates, and, in particular, of Archbishop Sharp, Queen Anne's confidential adviser in ecclesiastical matters. Another instance of the like kind occurred a few years later, in which Archbishop Sharp's remonstrances, aided, perhaps, by other influences, prevented an appointment to the English bench which the administration of the day were, for political purposes, especially desirous of making, in favour of one who has been described as "the chief pillar of their cause, so far as it depended upon influence over the public mind." The circumstances are thus related by Bishop Mant. After mentioning the negotiations with the government in 1711, for the recovery of the first fruits to the Irish church, the historian proceeds:—

"The influence of Dr. Swift, which had been thus honourably and beneficially exerted in procuring the first fruits for the church, was not long afterwards applied with remarkable effect to the designation of an individual to the episcopal bench, which made room for his own preferment to one of the first ecclesiastical dignities, the first, indeed, next to that of the episcopate, in Ireland. His political abilities had been in the meantime experienced and acknowledged by his friends in power: and although not forward in pressing his own merits, and disdaining to solicit a recompence, he was by no means insensible of the claims which he actually possessed upon their patronage. *The object of his ambition appears to have been an English bishoprick; from which, however, he was excluded by the disapprobation of the queen herself, acting under the suggestions of the Archbishop of York, the excellent and exemplary Dr. John Sharp, her majesty's spiritual counsellor.* It was his caution to the queen, that 'her majesty should be sure that the man was a Christian, whom she was going to make a bishop.' The special ground of the suspicions entertained against him was the '*Tale of a Tub*,' which was represented as a ridicule upon religion, and as exhibiting its author in the character of an infidel, whose profligate levity was unbecoming a member of the sacred order of the priesthood; and which was so eminently calculated to do injury to the author, that, whilst he was yet unknown, Atterbury pronounced upon him this judgment in a letter to Bishop Trelawney: 'He hath reason to conceal himself, because of the profane strokes in that piece, which would do his reputation and interest in the world more harm than his wit would do him good.'

"Thus, whatever other impediments may have obstructed his ecclesiastical promotion, this propensity to profaneness, and the outward signs of a want of becoming respect for religion, must have been difficult to be surmounted by those who could form a proper estimate of the episcopal, not to say of the clerical, or indeed of the Christian, character. In truth, had the '*Tale of a Tub*' been never written, there were causes enough in many of the other writings, as well as in much of the conversation, of Swift, to shew the incompatibility of his habitual thoughts and language with the qualities befitting

one of the highest stations in the Christian church. And admitting, therefore, the force of all his reasonable claims to advancement, the wonder is less that one who was so devoted to 'foolish talking and jesting, which is not convenient,' should have failed of being preferred by the queen, though recommended by her ministry, to the episcopal throne of Hereford, than that he was subsequently elevated to the decanal stall of St. Patrick's.

"Upon what principle, indeed, consistent with the reason before assigned for his non-appointment to the former preferment, he was nominated to the latter, it were difficult to say. But there are considerations which may have produced an acquiescence in the nomination with those who did not approve of it. The station of a dean may have been thought less open to animadversion, and less productive of evil consequences, than that of a bishop, to his appointment to which station an objection still appears to have been entertained; for it was by the removal of another to that station, that Dr. Swift's preferment was effected. Preferment in Ireland may have been judged a further mitigation of the offence against propriety, by removing him to a sequestered position; of this he himself complained, that he was 'condemned again to live in Ireland; and all that the court and ministry did for him was to let him choose his situation in the country where he was banished.' The act also may have worn the appearance of being an act of patronage of the Lord Lieutenant of Ireland, rather than of the queen; an act, on her part, rather of consent, than of nomination or approval. Speaking of the arrangement, Dr. Swift himself says, 'The queen has made Dr. Stearne bishop of Dromore, and I am to succeed him in his deanery.*' There may have been no distinction here intended between the origin of the appointments; but the words have the appearance of expressing a distinction, which probably really existed. But, however this be, at the earnest intercession of Dr. Swift, the Duke of Ormonde was persuaded to appoint Dean Stearne to the bishoprick of Dromore, vacated by the death of Bishop Pullen, in April, 1713; and after much hesitation on the part of the queen, Dr. Swift, in June, succeeded to the preferment vacated by his predecessor's appointment to the bishoprick, and so became Dean of St. Patrick's.

"The reader who wishes for a detail of this transaction may find it in Swift's 'Journal to Stella,' where he may find also very ample reason for reluctance in advancing the author to the conspicuous and responsible stations of the church, or in the copious and elaborate life of him, with which Mr. Mason has enriched his 'History of St. Patrick's Cathedral.' To give more than a summary notice of the appointment would exceed the scope of the present work; and in giving such a notice, I cannot but lament the occasion for expressing sentiments, which, if they had operated with full force on the government of the time, would have precluded his promotion to the deanery. It is much more pleasant to add, in the words of his biographer, Mr. Mason, that, after his promotion, 'he was diligent in discharge of his duty as dean; he restored the primitive practice of weekly communion at his cathedral, and distributed the sacramental elements in the most devout and impressive manner with his own hands; he attended church every morning and evening, and preached always in his turn, reading the service with a strong nervous voice, rather than in a graceful manner.'†

* Compare Diary, April 21, 1712-13. "The Duke of Ormond has told the queen *he is satisfied* that Sterne should be bishop, and *she consents* I shall be dean; and I suppose the warrants will be drawn in a day or two."

"23.... This night the queen has signed all the warrants, among which Sterne is Bishop of Dromore, and the Duke of Ormond is to send over an order for making me Dean of St. Patrick." (Works, vol. iii. pp. 156, 7.)

† Mant's History of the Church of Ireland, vol. ii. pp. 243—246.

It will not, perhaps, excite surprise that the literary biographer of Swift* should treat as a royal "prejudice," not altogether free from weakness, the insuperable objection which the queen entertained against his being raised to the highest rank in his profession, or that full justice should not be done, in such quarters, to the motives of the queen's ecclesiastical counsellor. Sir Walter Scott has also quoted from Sheridan a statement which attributes the most effectual opposition to Swift's appointment to a bishopric, to the mortal offence which he had given to the Duchess of Somerset, "a favourite of whom he has himself recorded, that she had more personal credit than all the queen's servants put together." So, however, it was that "the prejudice," as Sir Walter Scott expresses it, "which Sharpe's representation excited, appears to have been deeply imprinted upon the queen's mind from the beginning of Harley's administration. For although the lord treasurer proposed, as a natural consequence of Swift's high favour with the ministers, that he should be presented to the queen, yet the introduction was delayed, and at length laid aside, without any reason being assigned, a circumstance which plainly implied that the queen declined so far to grace the author of the 'Tale of a Tub.'" "The promises of the ministers were in the meanwhile reiterated, and doubtless with the sincere purpose of their fulfilment. An opportunity occurred of making them good, by appointing Swift to the see of Hereford, which became vacant by the death of Dr. Humphry Humphreys, on the 20th of November, 1712.† There seems little doubt that the lord treasurer recommended his friend to the vacant mitre; and a letter from Lord Bolingbroke, dated during the vacancy of the bishopric, certainly relates to the same proposal. It is warm, cordial, and friendly in the highest degree.‡ But," says the biographer, "the prejudice excited by the representations of the Archbishop of York, powerfully supported by the entreaties and tears of the Duchess of Somerset, prevailed against the united influence of ministers, who seldom united in anything, and the name of Swift was added to the list of clergymen recommended to Queen Anne for promotion in the church, against whom she stated her objection that they were too violent in party."§ The bishopric of Hereford, which had become vacant on the 20th of Nov. 1712, was not filled up till Jan. 24th, 1712-13. Dr. Philip Bisse was then translated to it from the see of St. David's.

* Sir Walter Scott's *Life of Dean Swift*, prefixed to his *Works*, vol. i. p. 160.

† On the vacancy of the deanery of Wells, the year before, March, 1711-12, "both friends and foes thought it would have been conferred upon Swift; but the unseen influence which counteracted his preferment predominated, and it was given to Dr. Matthew Brailsford." (*Works*, vol. iii. p. 15, note.)

‡ "Thursday morning, two o'clock, Jan. 5, 1712-13. 'Though I have not seen, yet I did not fail to write to lord treasurer—Non tua res agitur, dear Jonathan; it is the treasurer's cause; it is my cause; it is everybody's cause who is embarked on our bottom. Depend upon it, that I never will neglect any opportunity of shewing that true esteem, that sincere affection, and honest friendship for you, which fill the heart of your faithful friend, BOLINGBROKE.'"

§ Scott's *Life of Swift*, pp. 162—167.

PAPAL AND ROYAL PERMISSION TO GATHER ALMS.

THE following curious document, printed on a broadside, headed by a woodcut of the crucifixion, between two other cuts of the arms of King Henry and of the pope, was lately found in a quarto volume. It had been cut and folded to form fly-leaves, and was therefore partly pasted to the oak board; and in some former attempt to get it up, a corner had been torn off, which renders some lines imperfect. It is, however, on the whole, sufficiently intelligible, and requires no commentary. It is reprinted exactly, except that, for the sake of convenience, some of the contractions of the original are printed at length:—

“Be it knowen to all trewe Cristen people we have receuyed a commaundement from our holy father pope Leo the x. of that name now beynge pope of Rome and xxii. Cardynalles (and also by my lorde of Caunterbury primate of Englande) and at the requyrynge of our Soueraygne lorde kynge Henry the .viii. to shewe and openly declare of certayne Marchaunts taken prysoners by the Maurys and Infydels Ennemyes of our Cristen saythe.

¶ Our holy father pope Leo that nowe is consyderynge that where .ii. certayne Bretherne John Bussett and Richarde Bussett marchaunts of Aunyon in tyme of conuaynyng of theyr marchaundyse by the See to the Cytie of Valentyne with dyuerse other Cristen people beynge in theyr Shyppe after a longe concertacion and fyght or bateyll with manslaughter by a daye and a nyght ayenst the Maurys and the Infydels upon the See were taken by the sayd Maurys. ¶ Also our holy father consyderynge that the sayd John and Richarde by the reason of that captyuyte were conuayed and adducte to the parties of the Infydels to theyr myserable seruytute and also consyderynge that whereas the sayd Maurys bycause that they myghte exacte and extorte some Summe of money of theym dyd put the sayd John and Richarde to cruell tortures and tormentes by reason of the whiche the sayde John and Richarde so that they myght be released of so great paynes for fere of the sayd tortures and tormentes dyd promyse unto the sayde Maurys the Summe of .viii. C. large ducates of golde for theyr relaxacyon and redempcion. ¶ And as the sayd John Bussett fyndyng suffycient suertie was delyuered and released under this effectte and condycyon that he shulde gader the almyse of cristen people and to paye the foresayd summe of .viii. C. ducates and bycause the sayd John and Richarde by reason of the sayd spoylyng and robberyng and losse of theyr goodes Be made so poore that they be nat suffycient to paye the foresayd Summe without the cherytablehelpe of cristen people. And also bycause the sayde John syns the tyme of his delyueraunce under the condycion abouesayd hath been vexed with many infyrmyties and sore sykenesse and also at the tyme of these grauntes was sore vexed therefore our holy fader the pope seyng hymselfe only nat to be suffycient to relue all suche poore and oppressed people conuetyng the sayd John and Richard to be releued and released from theyr captyuyte and that cristen people shulde be more redy to put theyr helpynge handes for the redempcion of the sayd persones in that they shall se theymselfe plentyfully to be refresshyd with the gyfte of the heuenly grace trustynge of the mercy of almyghty God and the auctoryte of seynte Peter and Paul and lykewyse by his owne auctoryte of his Bulle under Leade to euery cristen man and woman geuyng of theyr goodes truly gotten as often and many tymes as they shall do their cherytable almyse for the releasyng and the redempcion of the sayd John and Richarde beyng in captyuyte, hath released .vii. yeres and .vii. lentes of penaunce enioyned out of purga . . . [torn] . . . dyng also all Archebyssshops byssshops abbottes pryours prechers of the worde of God parsones of pa chapelles and other persones ecclesiastical to whom this present wrytynge shall come under paynes and ly churche of Rome to publysshe in theyr churches and opyn places or cause to be publysshed these sayd ly father as often as they shal be required by the sayd John beyng released as is aforesayd or ellys by

¶ And also they to depute .ii. discrete men for to gather the meke and deuoute almysses of cristen peopl and places duryng the space of .iii. yeres from his date of his Bulle which is the yere of our Lord the .xxviii. daye of August and these .ii. men so deputed to haue auctoryte to gather the almysses of cristen peop the sayd John so commendyd unto them to gyue theyr ayde and fauour unto these thynges aforesayd. And that no gatherer otherwyse vulgarly called pardoners be suffered in that behalfe and these .ii. men also and other deputies to gyue a good and lauffull accompte of theyr receytes under the paynes and censures of the holy church of Rome as is abouesayd.

¶ Ferthermore to excite all cristen people to be the more benyuolent to the foresayd charitable acte and dede .xxii. Cardynalles hath graunted as often and as many tymes as they shall do it eche one by hymselfe a. C. dayes of pardon.

¶ Also our soueraygne lorde kynge Henry the .viii. hath gyuen out his letters patentes under his brode Seale requyryng and prayng to all theym that be his true louers and subjectes fauourably to receyue the messengers: ferthermore hath straitly charged and comaunded to all and synguler hed officers of euery Cytie Borough and Towne as well within the lyberties as without, they to gather the almysses dedes of euery cherytable and well disposed parson and it so gaderyd to deluyer it to the sayd Collectours and . . [tors] . . to haue for theyr good dede Godes blessing and our Ladyes.

¶ Also my lord Cardynall archebysshop of Yorke and Chauncheller of Englande hath gyuen a. C. dayes of pardon totiens quotiens.

¶ Also my lorde of Caunterbury primat of Englande hath gyuen and granted .xl. dayes of pardon titiens quotiens with his letter and seale of lycence thorowe his prouynce.

¶ Extracta a quadam bulla apostolica et a quibusdam litteris .xxii. Cardinalium

¶ God saue the kynge

Willmus permissione diuina Cant' Archiepiscopus totius anglie primus et apostolice sedis legatus. Uniuersis & singulis Rectoribus vicariis Capellanis Curatis et non curatis Ceterisque sancte matris ecclesie filiis per prouinciam nostram Cant' vbilibet constitutis. Salutem gratiam et ben. in Uniuersitatem vestram tenore presentium pre charitatis et deuotionis intuitu rogamus et in domino exortamur quatinus cum Johannes Busset mercator Auinionen. ad vestras ecclesias seu loca vestra accesserit xpifidelium elemosinas et alia charitativa subsidia in reuelamen ipsius Johannis colligatis. Ipsumq; Johem omni benigno fauore recipiatis tractetis et admittatis, Eundemq; Johanem seu verum procuratorem eius priuilegia et indulgentias per sanctissimum in xpo patrem et dominum nostrum Dominum Leonem papam decimum in ea parte concessum: prout in cedula hic annexa et in linguam nostram vulgarem confectam: a quadam bulla apostolica eiusdem Domini nostri papa Leonis decimi plenius continetur ad exponendum et declarandum in ecclesiis vestris parrochialibus intra missarumstrarum vestrarum et aliorum diuinorum solennia cum maior in eisdem affuerit populi multitudo diebus dominicis et festiuis vestre plebi id annuncietis: cum ad illud per predictum Johanem seu eius procuratorem congrue fueritis exquisiti libere permittatis. Ac christifidelium elemosinas donationes et largitiones pacifice absque perturbatione colligere sinatis. Et quicquid in hac parte datum legatum siue collectum fuerit: id idem Johanni seu procuratori suo sine diminutione aliquali tradatis seu tradere faciatis absque dilatione. In cuius rei testimonium Sigillum nostrum presentibus est appensum. Ad vnum annum a die dat. presentium tantummodo durat. Dat' in manerio nostro de Lambeth. Nouissimo die mensis Maii Anno Domini M.L.L.L.L.L. xvii. Et nostre Trans. Anno xiiii.

¶ The Summe of the hole Indulgence graunted by our holy father the Pope and his Cardynalles be .iiii. M. .viii. C. xl. dayes.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
of his Correspondents.

THE EDINBURGH REVIEW ON RANKE'S "HISTORY OF THE
POPE," &c.

SIR,—In the October number of the Edinburgh Review there is a paper headed, "Revolutions of the Papacy," purporting to be a criticism of Ranke's "History of the Popes during the Sixteenth and Seventeenth Centuries." It is a brilliant thing, and has probably met with many readers, for which reason, and as it is evidently written with the view of recommending an egregious fallacy, or of fostering a deplorable prejudice, it has occurred to me that you may be induced to give publicity to the following brief analysis.

After commending the work of Professor Ranke, the writer begins his own history (*review* it cannot be called) with an observation in which few persons will be unwilling to concur:—"There is not," says he, "and there never was, on this earth, a work of human policy so well deserving of examination as the Roman-catholic church." Then follows a proposition, to which, without the need of a word of illustration, whereof, however, he furnishes some fifteen pages, all sensible and educated persons must be equally ready to assent—viz., that theology is not a progressive study—i. e., that Christianity was as well understood in the days of St. Paul as it is at present; that natural theology has made no progress since the days of Plato; and he winds up his paper with *wondering* at a circumstance which, again, most men would have no difficulty at all in explaining. I shall, nevertheless, with your permission, supply the explanation which has suggested itself to me:—"We feel," says the cautious writer, after he has succeeded in laying the train which is to fire the world with his own views, "We feel that we are drawing too near our own time; and that if we go on, we shall be in danger of saying much which may be supposed to indicate, and which will certainly excite, angry feelings. We will therefore make only one observation, which, in our opinion, is deserving of serious attention

"During the eighteenth century, the influence of the church of Rome was constantly on the decline. Unbelief made extensive conquests in all the catholic countries of Europe, and in some countries obtained a complete ascendancy. . . . During the nineteenth century this fallen church has been gradually rising from her depressed state, and reconquering her old dominion. . . . It is surely remarkable that neither the moral revolution of the eighteenth century, nor the moral counter-revolution of the nineteenth, should, in any perceptible degree, have added to the domain of protestantism. . . . We by no means venture to deduce from these phenomena any general law; but *we think it a most remarkable fact* that no Christian nation,

which did not adopt the principles of the Reformation before the end of the sixteenth century, should ever have adopted them."

By this he evidently means to convey that protestantism no longer remained inviting and satisfactory after recovering from her excesses, and relapsing into the character of a distant relation to the church of Rome; had she, he would add, continued everywhere what she now is in Scotland—what she *should* be according to this writer—i. e., rational Christianity, her attractions for the lovers of novelty and change would also have continued; on the same principle which is illustrated in the concluding sentence of the paragraph quoted above, "Catholic communities have, since that time, (i. e., since the end of the sixteenth century,) become infidel, and become catholic again; but none has become protestant."

But the phenomenon which is set forth as so remarkable admits of an additional explanation. An infidel requires the aid of tradition in order to recover a faith which he originally held only by rote; he naturally, therefore, turns to where traditional testimony respecting the genuineness and authenticity of the Scriptures is most easily found—not to the rational Christians—and being entirely unacquainted with the pedigree of the church of England, the members of which, indeed, he has been in the habit of classing with the anti-apostolical protestants, he returns to the Roman-catholic church, where a pedigree of equal purity is known to exist, though the pure and glorious figure of the holy sire is all but lost. Had he known as much of the claims of the church of England, it is reasonable to suppose that he would have preferred it; but, unhappily, the former are as yet not very generally recognised or understood, even in this country.

For the rest, I have to observe, that the reviewer is peculiarly skilled in the plausible style of writing—that is to say, he has no difficulty in turning all history into an illustration of any narrow theory he may in his ignorance or malevolence desire to recommend. Fact follows fact in the quickest succession, until the view illustrated seems alive with truth. Writers of this description are usually found in periodicals; and there, as *there* they oftenest meet with desultory and unprincipled readers, whatever is dangerous in them becomes fatally so. But sometimes it seems to me that this writer, like the reptile that carries about it the best antidote for its own venom, supplies, in his inflated language, the most efficacious remedy for the mischief done. He expresses, for instance, his admiration of the stamina of the church of Rome by opining that she may "still exist, in undiminished vigour, when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's." At what fire, I would know, was this torch kindled? Does it shew anything of futurity? For me, at least, nothing. You, Sir, you and your correspondents, their writings, and the present aspect of affairs, compose the flame at which alone I am in the habit of kindling my thoughts when I am about to throw them into the abyss of the future. And of you I now ask whether it be not more consistent with the teaching of this light to suppose that, instead

of the occurrence predicted by the Edinburgh reviewer, an army of French infidels will, in the course of the present century, enter Italy, and, by destroying the popedom, at length remove the only impediment to a thorough reformation and purification of the church of Rome. What! are the French infidels to do Christianity no service? or is it not probable that M. Thiers is destined to head a successful crusade against the devils that, during so many centuries, have been multiplying their kind in the holy precincts of St. Peter's church? At all events, it is to no distant period, I think, that we need look for the commencement of the reformation of the south-western church. Their true descent will always prevent the Roman catholics from collectively falling into the views of the infidels. *Some* are sure to continue faithful; whilst, deprived of all motive for continuing in the errors that were inseparable from the teaching of the bishop who held the all-engrossing office of a Cæsar, it is to be hoped that they will gradually be led to assimilate their creed to that of a church which, in their eyes, can only not be styled *catholic* because it is not *popish*.^{*} The catholic (i.e., English episcopal) church, as the Edinburgh reviewer truly observes, is not a spreading thing, like popery, simply, as he further affirms, because it does not, like the church of Rome, become the patron of every pious charlatan who demands such public demonstration of favour at the point of a threat of separation. Moreover, truth, which, like water, is not able to pass over rotten and hollow ground till it has thoroughly saturated it, must ever be a slow-moving, sometimes apparently a sluggish stream. It was for this reason, probably, that the apostles took the precaution of placing centres in various parts of the globe, instead of spreading their doctrines exclusively and regularly from one point. They knew that the progress would else be too slow—so slow that, as was the case when the early bishops of Rome presumptuously sought to adopt a system which they had, by their practice, pointedly discountenanced, it would corrupt on its course, and soon at the fountain-head collect into a fermenting slough. So we see that catholicism is not to become universal by extending gradually from this country, but by extending from various points, of which England is one, and, possibly, Rome another, St. Petersburg another. It is to be hoped, and there is good reason for believing, that before the termination of the present century, a concurrence of opinion will take place between the three churches of Rome, St. Petersburg and England, sufficiently perfect to give rise to a character the same in each of these countries. The Edinburgh reviewer will then better understand why the church of Rome has stood so long, and why that of England extends so slowly.

I have the honour to be, Sir, your obedient servant,

VELES.

^{*} It appears by the letter signed "Another Graduate of Oxford," and dated November 25, which was published some months since in the Evening Mail, that signs of such a disposition are already to be observed even in France.

VALIDITY OF LAY BAPTISM.

MY DEAR MR. EDITOR,—I perceive, by the letter of Mr. Blunt, inserted in your last number, that he is, with all due respect for you, very much displeased with your having given an opinion on the argument of his book upon Dissenters' Baptisms, derived from what you considered "credible" information. You have sufficiently vindicated yourself, in your note appended to Mr. Blunt's letter, from the charge of neglect of editorial duty towards him; I think, however, I am bound, as your "credible informant," to say a word or two to prove, if I should be so fortunate, to the satisfaction of your readers—for I can scarcely hope to satisfy Mr. Blunt himself—that you had good reason to think that I *had* read his book carefully, and that it was at least "credible" information that I gave, when I expressed my opinion that the same confusion which you had noticed in his letter to you pervaded his larger work. Let me only, however, repeat that, were it not that I think something is due to you and to your readers in this matter, I should willingly leave them, so far as the individual credit of your "informant" is concerned, with the counter information which Mr. Blunt supplies, who begs "leave respectfully to *inform* you, and through you to acquaint your *credible* informant, that both you and he are mistaken." To proceed, however, with Mr. Blunt's statement.

"I am labouring," he says, "under no 'confusion of ideas' at all concerning the '*fieri non debuit*' and the '*factum valet*.' I perfectly understand the principle which their combination expresses, and fully admit it (at the utmost, for some did not even like the '*fieri non debuit*') to have been the principle of many (perhaps the great majority) of those who enacted the 12th canon of 1575, and of those who altered the 'Office of Private Baptism' under James I. and Charles II., and of the great majority of the bishops, also, in the early part of the last century." This is a pretty full admission, though indeed it might be made still more full by changing, in the last clause, "the great majority of the bishops" into "all the bishops." But of this hereafter. Mr. Blunt proceeds—"I fully understand and fully admit all this, and have not for one instant lost sight of the doctrine in question; but that which I am inclined to *deny* is, that it is the doctrine of the *church*. For the full discussion of this," says Mr. Blunt, "I must again refer to my own book, there being no space for such a discussion here; and I will only mention briefly two reasons for my conclusion:—1. That since our church has positively forbidden the performance of baptism by a layman, *even in the most extreme case*, (12th Art. 1575,) and since our Lord has declared, 'Except one be born of water, he cannot enter into the kingdom of heaven,' she convicts herself, if she admits the '*factum valet*,' of murdering the souls of many of her children, as much as it lies in *her* power to do so, by causing them to die without baptism, while she believes that a valid baptism could be obtained."

We will take this argument first. To shew that I have read attentively Mr. Blunt's own book, and that I am writing with it before me, I will state that the argument and its grounds are given there in pp. 113—121. From the 12th canon of 1575, the 69th canon of

1603, and divers "Articles of Inquiry" at the subsequent episcopal and archidiaconal visitations, Mr. Blunt argues, "that it is evidently the intention of the church of England that, if a clergyman cannot be procured to baptize a child in danger of death, [that] the child is *to die without baptism*. And the same," he says, "is pointed out by the Office of Ministration of Private Baptism, as it now stands according to the alteration of 1661; and from this," he goes on to say, "I conclude that the church evidently regards lay baptism as *invalid*, for if it be not invalid, she prevents, in all cases where a clergyman cannot be procured, the *valid* ministration of the rite, and thus, as I before said, disobeys the ordinance of her Lord, and incurs a *guilt*, which, for a mere 'point of form,' it will scarcely be supposed that she would deliberately take upon her—the *guilt* of the destruction of many thousand souls."

Now, I would ask, does this conclusion legitimately follow? Supposing the church absolutely and in all cases to forbid lay baptism, does this amount to more than the broad declaration of the principle, "Fieri non debet"? Suppose she held, with Mr. Blunt, that it was a corruption, as he implies, (p. 53,) of the doctrine of baptism, when there came in "the notion of its *absolute* necessity, instead of its necessity by *promise*, and thence the *denial* of salvation to the unbaptized, instead of leaving them to God's uncovenanted mercy"? Mr. Blunt seems here to give in to this very corruption, "out of which," he had before told us, "this practice of lay baptism arose." Why should not the church be supposed to say, If this practice ought not to be, I forbid it; but I will do what in me lies to take care, that no infant shall thereby be deprived of baptism through the default of the minister; and if in any case, notwithstanding all my care, a child die unbaptized, I must leave it "to God's uncovenanted mercy." Is not this, I would ask, on Mr. Blunt's own principles, intelligible ground? And what would it prove but the church's adoption of the principle, "Fieri non debet"? It does not prove what Mr. Blunt would make it prove, the "Factum non valet."

But Mr. Blunt goes on to argue, "2. That whereas, since the service books of Edward were deemed ambiguous on the subject of private baptism, the 12th Art. 1575, was enacted to prohibit, *in any case*, its performance by a layman; and the office was altered under James I., to make the prohibition more apparent; and again, under Charles II., to clear up an ambiguity which still remains: And whereas these successive synodical measures were drawn from those who, not only for the most part, held the '*factum valet*,' but many of whom did not hold the '*fieri non debuit*': And whereas, notwithstanding this, there has not appeared one single synodical declaration of the '*factum valet*,' either with these declarations of the '*fieri non debuit*,' or at any other subsequent period: And whereas, in 1712, the bishops of both provinces assembled synodically to issue such a declaration, *and were unable to do so, though, as individuals, they all, or almost all, agreed as to the truth of the principle*: And whereas, subsequently, the bishops of the southern province, *as the upper house of convocation*, in vain endeavoured to induce the lower house of convocation to unite with them

in passing a canon declarative of the principle: Therefore," Mr. Blunt concludes, "I cannot but see that the church has steadily refused to acknowledge the principle—a refusal which, *under the circumstances*, seems to me intelligible only by remembering that 'Christ is head over all things to his church,' and believing that he has guarded her from error."

This argument occupies pp. 56—112 in Mr. Blunt's book. I will briefly take its several clauses as they stand. And first, with regard to the canon of 1575, of which I will suppose Mr. Blunt to have fully proved the "authenticity and authority." This canon, however, has been sufficiently considered already. According to Mr. Blunt's statement, divested of his inferences, it goes simply "to prohibit, in any case," lay baptism. It says, "*Fieri non debet.*"

To proceed, then, to the alterations made under James I. The object of those alterations was, as Mr. Blunt states the matter, "to make the prohibition contained in the canon of 1575 'more apparent.'" In other words, to repeat more clearly "*Fieri non debet.*" "The ambiguous Rubric," we are told, "which the Article of 1575 was intended to expound, had still been left unaltered; and notwithstanding the exposition given by that Article, and the inhibition which accompanied it, it is not improbable that the practice was by some schismatically continued. Hence it was one of the great complaints against the Book of Common Prayer that it permitted, if not encouraged, baptism by midwives and other persons not in holy orders; and though, as we have seen, the church had synodically inhibited it, it is not improbable that some of the present bishops did not discourage it *with that hearty good will* with which their opponents would have wished it to be discouraged; for while, in obedience to the church's decision, it was their lordships' duty to forbid the practice, still many of them did not hold, as it was contended by the objectors at the conference, that the rite was absolutely *invalid.*"

"Some of the present bishops," says Mr. Blunt—"many of them,"—implying that the majority of them *did* hold that the rite was absolutely invalid. Let him prove that there was *one* bishop that so held it. All the bishops present at the conference who entered on the general question, and did not merely testify to the present practice, pleaded not merely for the validity, but for the practice of lay baptism, in case of necessity,—pleaded, at least, that it might not be condemned. The Bishop of London (Bancroft) "declared that the same was agreeable to the practice of the ancient church; urging to that purpose both *Actes 2* . . . and also the authoritie of *Tertullian* and Saint *Ambrose*, in the fourth to the *Ephesians*, plaine in that point; laying also open the absurdities and impieties of their opinion who thinke there is no necessitie of baptisme, which word *necessitie* he so pressed not as if God without baptisme could not save the child, but, the case put, that the state of the infant dying unbaptized being uncertaine, and to God only knowne, but if it dye baptized, there is an evident assurance that it is saved, who is hee, that having any religion in him, would not speedily, by any meanes, procure his child to be baptized, and rather ground his action upon Christ's promise than his omission thereof upon God's

secret judgment?" So again, the Bishop of Winchester (Bilson), we are told, "spoke very learnedly and earnestly on that point, affirming that the denying of private persons, in cases of necessity, to baptize, was to crosse all antiquitie, seeing that it had been the ancient and common practice of the church, when ministers could not be got; and that it was also a rule agreed upon among divines, that the minister is not of the *essence* of the sacrament." Thus much for the line taken by the bishops in the conference. The king, in defence of the puritan "objectors," replied to these arguments. He took the ground Mr. Blunt might take. The "*necessitie* of baptisme," which Bishop Bancroft had pressed, "his majestie so expounded, that it was necessary to be had where it might lawfully be had, *id est*, ministered by lawful ministers, by whom alone, and by no private person, he thought it might, in any case, be administered; and yet utterly disliked all re-baptization, although either women or laikes had baptized." To the Bishop of Winchester's argument "his majestie answered, though he [the minister] be not of the *essence* of the sacrament, yet is he of the *essence* of the right and lawful minister of the sacrament, taking for his ground the commission of Christ to his disciples, (Matt. xxviii. 20,) 'Go, preach and baptize.'

"The issue" of this discussion "was a consultation whether into the Rubrike of private baptisme, which leaves it indifferent to all, laikes or clergie, the wordes, '*curate or lawful minister*' might not be inserted? *which was not so much stuck at by the bishops.*" These last words are observable, shewing what the feeling of "the bishops" was.

Now, how does Mr. Blunt treat the judgment and feeling of these bishops, thus strongly expressed? "Concerning these proceedings," he says, "I must remark, they may be valuable as a *testimony*; but as an *authority*, they are of no value at all. A '*Conference*' is not a '*Synod*;' and its conclusions, at the utmost, can be a *mere expression of opinion*. It is very true," he says, "that the opinions here set forth are, for the most part, [entirely, *quære*,] the opinions of *bishops*, and therefore worthy of all respect; but then they are the opinions of *individual* bishops, and that (I think it will be granted) more in their *individual* than in their episcopal and apostolic character. Be this, however, as it may, it certainly will not be contended that the decision of this '*Conference*,' whatsoever that decision might be, could have anything like an equal importance, weight, and authority, with the solemn synodical decision above considered; and if the *resultive decision* could not have that weight, though to that decision the bishops who were present agreed, surely it will not be contended that an equal deference is due to the testimony and opinions of the *individual* prelates assembled." (Blunt, pp. 70, 71.)

The argument in the above passage, I confess, does appear to me somewhat extraordinary. Whatever importance, weight, or authority he might be disposed to assign or to deny to a conference like this, in which bishops and episcopal divines were met by puritan "objectors," and the king moderated, I should have expected to find Mr. Blunt attaching much importance to the judgment of "the bishops" who were present there. But it is altogether the reverse. To the "con-

clusions" of the conference, though he seems at first to disparage them, Mr. Blunt attaches considerable importance, in tracing the historical progress of the prohibition upon lay baptism; the judgment of the bishops, meanwhile, which was overruled rather in that conference, he treats lightly enough. "A Conference," he tells us here, "is not a Synod; and its conclusions, at the utmost, can be a mere expression of opinion." Elsewhere,* with singular inconsistency, he treats this Conference as one in a series of "successive *synodical acts*"—"successive synodical measures," as he repeats in his last letter, quoted above—each of which acts or measures, he tells us, was "another step taken by *our church* towards the decision of this question."† In this "synodical act," however, what Mr. Blunt attaches weight to is, "the resultive decision," of which the utmost that can be said is, so far as the episcopal members of the synod were concerned, that it "was not so much stuck at by the bishops;" their judgments, meanwhile, as expressed in the synod, are "a mere expression of individual opinion," and to be estimated accordingly!

With regard, however, to the validity of the baptisms in question, Mr. Blunt says candidly, that he does "not mean to contend that all those among the bishops who gave testimony at this 'Conference' that the Church of England forbade the practice of lay baptism, and consented to the alteration of the Rubric to make her prohibition more evident—I do not mean," he says, "to contend that they all considered such baptism *invalid*; for this they certainly did not." He should rather have said that he could not prove that *any one* of them held such baptism to be invalid, for that it rather appeared they all held it to be valid, and some would not have had it even forbidden; and, as Mr. Blunt allows, "strenuously contended against the iteration of the rite in such cases, as did even King James himself. Arguments," however, "in favour of its validity," Mr. Blunt goes on to say, "except that of *custom* and *antiquity*, they had none that deserved the name." It is admitted, then, whatever Mr. Blunt may think of the arguments of these bishops for the validity of lay baptism, that they *did* so argue; and it might have been supposed that arguments drawn from the practice of "all antiquity" would have been treated with respect by a writer of Mr. Blunt's way of thinking. But he sets aside the whole argument with a quotation from Jeremy Taylor, that "when an opinion is offered only by the hand of custom, it is commonly a sign of a bad cause, and that there is nothing else to be said for it." It was not, however, "custom," such as Jeremy Taylor speaks of, that the bishops pleaded, but "the practice of the ancient church," "all antiquitie," "the ancient and common practice of the church." Mr. Blunt talks only of "custom, long established," which, he tells us, "had such a hold upon the minds of those good and great men, that they did not perceive the inconsistency into which they were drawn."

* See Letter in last May number, p. 543. Compare "Dissenters' Baptisms," p. 81, &c.

† Dissenters' Baptisms, p. 112.

A further specimen of this inconsistency Mr. Blunt proceeds to exhibit in certain passages from the writings of Archbishop Whitgift, in controversy with Cartwright, from which, he says, "we cannot fail to perceive that the Church discouraged lay baptism in 'cases of necessity,' and that she was understood to do so by one of her greatest divines, *before* the convocation of 1575; but that, to say the least, it was not supposed by the very person who testified this, that such baptism was *invalid*." This, again, is a candid admission. Indeed, elsewhere, Mr. Blunt speaks of Whitgift as "a great advocate of the validity of such baptisms." Whitgift, it will be recollected, was Archbishop of Canterbury, and as such was present at the Hampton Court conference. Whitgift's opinion, however, is treated in the same way as that of the other bishops. "It is very singular," says Mr. Blunt, "to observe the weakness of the arguments put forth, as above, by this great man against his opponents upon this subject. He makes the broadest statements, very often perfectly false,—such as that '*All antiquity is on his side*,'—but his *reasoning* is very poor. He could reason well enough on *other* matters—why not on this? Why, but because, as it appears to me and those who think with me, he was in the wrong." (Blunt, pp. 77, 78.) So much for Archbishop Whitgift.

"The same remark," Mr. Blunt pronounces, "is applicable to Hooker's reasoning upon this matter. He seems often," in Mr. Blunt's opinion, "to have lost his power and acuteness when he approached even the *confines* of the subject." Mr. Blunt proceeds to "give a single instance," in regard to which, however, he afterwards begs that it may not be supposed by any that he has brought it forward "as being the *substance* of Hooker's defence of his opinion. He writes forcibly," says Mr. Blunt, "upon *all* subjects, and upon this among the rest. But while on other matters (in his well-authenticated books) he seems never to be taken off his guard, on *this* subject he more than once is weak, and his opponents have the best of the argument. However," says Mr. Blunt, "the opinions of Hooker upon this subject are too well known to leave any necessity that I should dwell upon them at length. As the opinions of *Hooker*, they certainly demand no slight degree of deference—a deference which, it is to be hoped, *as such*, they will ever receive. But, after all, *his* opinion, though worthy of great estimation, is only, be it remarked, the opinion of an individual, and is by no means to be measured with the solemn decisions which I have alluded to above." And thus Hooker is dispatched in his turn; though it was not a mere individual opinion that Hooker expressed, but what "the church of God" had "hitherto always constantly maintained,"—the "general and full consent of the godly learned in all ages."

But we need not say much in regard to the opinions of individuals, whether bishops or presbyters, of the age of Whitgift and Hooker, inasmuch as Mr. Blunt fully admits that "before the age of Charles I., what are generally esteemed the high-church divines were *almost universally in favour of the validity of lay baptism*," (p. 122;) he owns that "it was the doctrine of Whitgift, Hooker, Bancroft, and others," (p. 112;) but he protests "against the tenets of individual men—how-

ever high their station, however great their character—being taken for the *doctrine of the church*. *This*," he observes, "is to be determined only from her public acts; *those* may be directly at variance with her teaching." And "such indeed," he adds, "I believe in this matter to have been the case," (p. 113.)

Let us, then, briefly sum up, once more, the public acts of the Church, down to the time of Charles I. First, there is the 12th Article of 1575. We have seen what this amounts to—viz., to a positive inhibition of lay baptism, and a declaration of the "*Fieri non debet*." Secondly, the concession made to the puritan objectors after the Hampton Court Conference, which amounts to the same thing, or rather goes to the mere conceding of the "*Non fiet*," by an insertion into the Rubric which would imply that the administration of baptism was to be performed only by "the lawful minister." Thirdly, the 69th canon of 1603, which recognises the possibility of a child dying unbaptized through the default of the minister, and inflicts a penalty in such a case. But, as has been already shewn, this cannot be made to prove that the church held lay baptism to be invalid.

The only quarter in which there *was* evinced a disposition to pronounce such baptism invalid was the puritan party. This appears sufficiently from the controversy between Cartwright and Hooker, as also from the following "Article" which Mr. Blunt has given in his Appendix (Note K.), together with Archbishop Whitgift's "Answer" to it. The document, as Mr. Blunt observes, is assigned by Strype, though somewhat uncertainly, to the year 1584. It is entitled, "Means how to Settle a Godly and Charitable Quietness in the Church, &c., offered to the Archbishop; with his Answers, &c." It proposes "that all Baptizing by Mydwyffs and Women . . . may from henceforth be inhibited and *declared voyde*." . . . The Archbishop's "Answer" states that "It is a Question whether yt be lawfull for Women to Baptize or no in tyme of Necessitie;" and further, that "divers of the Fathers, and some also of the best learned of the latter wryters, are of opynion, that it is lawful for them so to doe. But that the Baptism ministered by Women is lawfull and good, howsoever they Minister it, lawfully or unlawfully, (so that the institution of Christ, touching the Word and Element be duly used,) no learned man ever doubted, until now of late, save one or two, who, by their singularitie in some poynts of religion, have don more harme, and given to the Adversarie greater advantage, than anything ells coulde doe." The petition, as Mr. Blunt observes, (p. 195,) "asks not only that the practice of lay baptism shall be *forbidden*, which that canon (of 1575) does, but that it shall be declared *void*, which in words that canon does *not*," Mr. Blunt allows. Nor does, as I contend, in any way.

One more word about this canon. I have hitherto given Mr. Blunt the benefit of being supposed to have proved its "authenticity and authority." The fact, however, that it does not appear in the printed copies is strongly against the hypothesis of its ever having been put forth. The like may possibly have happened to it that befel the proposed Declaration of the Archbishops and Bishops in 1712; some

bishop, possibly, or even the Archbishop of York,* as in that case, may have objected to it, (for Mr. Blunt gives reason to think the objection did not arise from the crown;) and so it was never published. The canon being only an explanation of the Rubric, and the Prayer-book having left it to the bishop of each diocese to resolve and expound all doubts which might arise on such points, it is highly probable, unless the bishops were unanimous in their interpretation of the rubric in question, that objection would be taken against any such authoritative explanation being put forth by the archbishops and bishops collectively; or, as in 1712, the expediency of any authoritative explanation at all may have been questioned. But, whatever may have been the cause, it can scarcely be doubted that this canon never *was* published: if it had been, it is scarcely conceivable that it should not have been referred to at the Hampton Court Conference, when the interpretation of the rubric in question was under discussion. But even if this canon *had* been put forth in both provinces, I must repeat once again, it amounts only to a declaration of the principle, "*Fieri non debet.*" It says nothing whatever to the point, "*Factum non valet.*"

I must defer to another time what I have to say on the last revision of the Common Prayer, and the "Lambeth Conference" of 1712. Meanwhile, I hope, Mr. Editor, I have shewn that you had some reason for thinking that, in what I ventured to say respecting Mr. Blunt's book, in agreement with your opinion in regard to his letter to you, I was really a

"CREDIBLE INFORMANT."

DISSENTERS' BAPTISMS AND ARCHBISHOP SECKER.

P.S.† Since I sent you the letter upon this subject, I have received the following communication from the registrar at York, in reply to a

* The Article, as it stands, carries with it the authority only of the Archbishop and Bishops of the province of Canterbury. The quotation that Mr. Blunt gives in a note (p. 58) from Archbishop Sandys, who, in 1588, says, "For the private Baptism to be ministered by women, I take it neither to be prescribed nor permitted," would rather give the impression that no such authoritative act as that of 1575 had been received and acted upon in the province of York.

† [The Editor is extremely sorry that this postscript was not appended to Mr. Blunt's letter in the preceding Number, as he fully intended that it should have been. It was, though hardly, in time to render that possible; and the Editor really was not aware, until after the publication of the Magazine, that it had been, by some oversight, omitted. This applies also to the few lines which follow, and which ought to have been added to Mr. Beaven's letter, at p. 158:—"Your correspondent is under a mistake in saying that the Greeks and Orientals divide the commandments as the Romans do. The *Ὁρθόδοξος δμολογία τῆς Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας τῆς Ἀνατολικῆς*, published at Leipsic, A.D. 1695; and elsewhere, and confirmed by the signatures of Parthenias, Patriarch of Constantinople, Joannicius, Patriarch of Alexandria, Macarius, Patriarch of Antioch, Paesius, Patriarch of Jerusalem, and nine other Greek prelates—this *confession*, I say, divides the ten commandments exactly as we do, making the first commandment to begin with the words, "I am the Lord thy God," as in the communion service of our church. It is the more remarkable that this document should divide in this way, inasmuch as there are many forms of words in it which shew that the writer had studied in the Roman schools, and adopted to a certain extent their ways of thinking. Thus we have the modern Greek church in favour of our division instead of against it."]

note of mine. I think it necessary to forward it, as it is highly important that the public should be in full possession of the case. You will perceive that the name of the person who administered the baptism is *not* affixed to the register, as is our custom; and Lawrence, in his "*Lay Baptism Invalid*," complains that some baptisms by dissenters had been "*smuggled into parish registers*;" but there is, as far as I can find, *no* evidence to shew that this is one of them. And we see, from the case of Secker's brother, mentioned in Mr. Maltby's second letter, that it was the custom at Sibthorpe to affix the name of the administrator to the register when the baptism was performed by a stranger, *and then only*. The appearance of Secker's baptism in the register of the parish church, entered exactly as other baptisms which were performed by the regular minister, will, I presume, in the absence of any evidence to the contrary, be sufficient to satisfy every one that he was baptized by the clergyman of his parish.

I am, Sir, your obedient and obliged servant,

WALTER BLUNT,
Assistant Curate of Stroud.

SIR,—I send you enclosed a copy from the transcript of the parish register of Sibthorpe sent here. The beginning was the transcript as headed, and the names at the bottom are those of the curate of the parish and churchwardens, who were then, as now, required to sign such transcripts in confirmation of their correctness. This, I hope, will shew you how the matter is better than I, in my hurry, had done it before.

I am, Sir, your obedient servant,

JOSEPH BUCKLE.

York, July 16, 1841.

Sibthorpe Register Bill—April the 18th day in the yeare of our Lord 1695.

Thomas Sec'ker the Soun of Thomas Sec'ker and Abbigall his wiffe Baptised September the 28th day in the yeare of our Lord 1693.

THOMAS GODFREY, Curate.
THOMAS FLINDERS, } Churchwardens.
JOSEPH HINDSON, }

VALIDITY OF LAY BAPTISM.

SIR,—In your Number for July, among the events of the preceding month, I read with much satisfaction that Archdeacon Goddard, in his Visitation Charge at Boston, recommended the clergy to come forward and assist Mr. Escott in bringing the case of the validity of lay baptism as a church question before the very highest tribunal.

There must be many of the parochial clergy who, with myself, hold the same opinion as Mr. Escott on the subject of lay baptism, and are living in perpetual liability of being forced into the same difficult position.

Surely we ought to feel that it is a common cause, and assist in the *promotion* of the question, when we are looking for the ultimate *decision* as a matter of personal and anxious concern. I annex my name and address, in the hope that the tender of a sovereign, through you, may be accepted, and be the precursor of larger contributions from ampler sources.

I am, Sir, your obedient humble servant,

A COUNTRY INCUMBENT.

THE OPINION OF THE CHURCH OF ENGLAND ABOUT LAWFUL BAPTISM.

SIR,—The trial of *Mastin v. Escott* has again called public attention to the question, whether the church of England holds lay or schismatical baptism to be valid or no. There is a great difference of opinion upon this point even amongst those who minister at her altars; and this difference chiefly arises from not keeping close to the question. At any rate, it appears to me that, when stripped of all extraneous matter and reduced to its simple elements, it admits of a clear and convincing answer. Let me, then, remind your readers that the question is not, what did the ancient church decide upon this point? neither, what did the church of England think about it many years ago? but, what does she say about it *now*? This can only be ascertained by referring to the Prayer-book, which includes the articles, and to the homilies and canons. I know of no other authorized formularies, or confessions of faith, or rules for discipline. And of these, the first in authority is undoubtedly the book of Common-prayer. The homilies do not touch upon the subject under consideration, that I am aware of. The canons say nothing about it expressly, but by inference they say a great deal, especially against schismatical baptism; (vide 3—12, 27.) We proceed, therefore, to the Prayer-book. The 3rd rubric before the ministration of private baptism of children in houses, says, "Let the minister of the parish, (or, in his absence, any other *lawful* minister that can be procured,)" &c. &c. When the child so baptized is brought to church, "if the minister of the parish did himself baptize the child, he is to certify the congregation that, according to the due and prescribed order of the church, at such a time and at such a place, before divers witnesses, I baptized this child." The rubric then goes on to say—"But if the child were baptized by any other *lawful* minister, then the minister of the parish where the child was born or christened shall examine and try whether the child be lawfully baptized or no," &c. Amongst other questions, he is to ask, "By whom was this child baptized?" Supposing they were to answer, by Mr. —, the Wesleyan, or Independent, or Unitarian, or Socialist, is the parish priest to say—can he say, "I certify you, that in this case all is well done, and according unto due order"? The question turns upon the point, Whom does the church of England consider *lawful* ministers. Before I answer this in the words of the church, I will consider the rubric at the end of this service. "But if they which bring the infant to the church do make such uncertain answers to the priest's questions as that it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of baptism,) then let the priest baptize it in the form before appointed for public baptism of infants: saving that at the dipping of the child in the font he shall use this form of words—'If thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.'" It has been argued, since the church in the above rubric speaks only of water, and in the name of the Father, and of the Son, and of the Holy Ghost, as being essential parts of baptism,

that nothing else can be considered as essential. But the church does not say that these two are the only essential parts of baptism, but—and this makes a great difference—that they are essential parts of it, plainly not excluding anything else that may be essential. And that something more is essential is evident, for there must needs be a baptizer. No one, that I know of, has asserted that a person may baptize himself. A baptizer, then, is wanted for Christian baptism; and the church has told us, just before, who that baptizer must be—the minister of the parish, or any other *lawful* minister. It is an established rule that the omission of a thing in one passage does not weaken its authority or disprove its truth, if inserted in another. Apply this canon in the case before us. The church says, the child is to be baptized by a lawful minister; the omitting to say this over again in the last rubric does not prove that she has altered her opinion, and does not think a lawful minister essential. Her silence in one rubric cannot overthrow her opinion expressed in another. We now come to the point upon which the question hinges, and this is, Whom does the church of England consider as *lawful* ministers? She has told us in two places: first, in the preface to the ordination services; secondly, in the 23rd article. The subject is of such importance that you will forgive my inserting the very words of the church:—"It is evident unto all men, diligently reading the holy scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's church—bishops, priests, and deacons; which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by *lawful* authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed, in the united church of England and Ireland, *no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in the united church of England and Ireland, or suffered to execute any of the said functions*, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly episcopal consecration or ordination." Our church plainly tells us here who are to be considered *lawful ministers*; none but those who have had episcopal ordination. This, at first sight, would seem to exclude not only dissenters, but those foreign churches which have deprived themselves of bishops; but the words need not be taken to imply so much as that, for all they assert is, that no man shall be accounted a lawful bishop, priest, or deacon, *in the united church of England and Ireland*, without he has received episcopal ordination. It does not decide whether he may be accounted so elsewhere; this may still be an open question. We now come to the 23rd article, the heading of which is, "Of ministering in the congregation." "It is *not lawful* for any man to take upon him the office of public preaching, or *ministering the sacraments* in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's

vineyard." Let any one read these two passages over carefully, and then say whether our church considers dissenting teachers or laymen *lawful ministers*. To me it appears as plain as words can make it, that she does not. Knowing as we do the private opinion of those who compiled our Articles and Prayer-book, we may believe that they did not intend to deny that foreign churches might have lawful ministers, though they had not received episcopal ordination; but we must altogether reject their authority, and set aside their decision, before we can look upon dissenting teachers in our own country as lawful ministers, for they have not only never received episcopal ordination, but they have not even been lawfully called to the work of the ministry by men who have public authority given them in the congregation to call and send ministers into the Lord's vineyard. And if our church does not consider dissenting teachers as lawful ministers, neither does she consider laymen in her communion to be so. In her opinion, "they may not take upon them the office of public preaching or *ministering the sacraments* in the congregation." Plainly, therefore, they may not baptize. If any one says, necessity has no law, we answer, the church of England has made no such exception, and therefore her dutiful children will not.

Such cases of necessity will seldom or never occur in our country. Should they, we may safely leave them to God's mercy in Jesus Christ; at any rate, an apostle has forbidden us "to do evil, that good may come."

What has been said will answer a difficulty felt by Sir Herbert Jenner—namely, that if we did not take care, we might deny the validity of Lutheran baptism. Our church does not say so, and therefore this consequence cannot follow from abiding by her authorized decision.

I will conclude this already too long letter by expressing my indignation at the *monstrous injustice of allowing a person to break as many of the canons as he pleases, and at the same time to have another man punished for breaking one of them*. It is, I believe, a common maxim in most courts of law, that a man's own hands must be clean before he can hope to get redress. No man who had been the first to break a covenant would be able to maintain an action against the other party. The late decision may be according to *law*, but certainly it is contrary to justice; and I feel assured that nothing but the fact that in this case the plaintiff was a dissenter and the defendant a clergyman of the church of England, has prevented many from seeing and acknowledging its injustice.

Yours truly,

C. C. C. C.*

* [The Editor would have been glad to yield to his correspondent's wish by inserting this letter in the previous number, and the more readily because he has no doubt that there are others who believe and reason as his correspondent does. At the same time, he has never met with any member of the church of England against whom he can suppose it to be directed, for he knows no single one who maintains that any ministers in England, or any persons whatever, can lawfully baptize, except the clergy. The real question (untouched by this letter) appears to the Editor to be this very simple one, "Can a man *actually* do that which he cannot *lawfully* do; and can we maintain that he has not in fact done it, simply on the ground that he had no right to do it, and was morally wrong and legally punishable for attempting it?"]

DIVISIONS OF THE TEN COMMANDMENTS.

SIR,—Whatever opinions may be held in regard to the proper division of the Decalogue, one thing seems clear, that the Romanists are not the *only* persons who have taken liberties in this respect. It appears, from your pages, that the Lutherans have endeavoured to adapt the fourth commandment to the circumstances of Christian worship, *substituting* for the word Sabbath, *Sundays and feasts*; and our own church has also made an alteration in the last clause of the fourth commandment—"Wherefore the Lord blessed the *Sabbath day*, and hallowed it"—substituting the word *seventh* for Sabbath. The reason, however, of this latter *alteration* has not been touched on in your pages; and I beg to suggest that it was probably the same which influenced the Lutherans in so doing—viz., that the Jewish Sabbaths (including both the weekly rest and that of the other days prescribed by the law of Moses) are not binding on Christians. This would, of course, require some alteration in the fourth commandment. For Jeremy Taylor observes, in his *Life of Christ*, that in all the *six* places where the Decalogue is summed up in the New Testament, the second and fourth commandments are *invariably omitted*; whence he concludes that they are *abrogated* under the new law; and if Protestants have, on the strength of this consideration, felt themselves at liberty to *alter* the fourth commandment, I see not on what grounds we can find fault with the Romanists for abbreviating or omitting the second.

The matter, however, might be of some interest to the members of our church, which, both in the Catechism and Communion Service, repeats the *ten commandments* apparently as still binding on Christians; had not Mr. Palmer shewn, in his "*Origines Liturgicæ*," that they are read in the last office merely as "*fixed lessons*," just as the *Magnificat* or *Nunc Dimittis* are read, and not as *express formularies* of the duties or devotions of the church. Should a daily celebration of the holy communion be ever again revived in our church, it may well be considered whether it be expedient every day, at least, to read the *same fixed lesson*.

The American church has added, at the end of the Decalogue, in the communion office, the summary of the new law, which commands us to "Love the Lord our God with all our hearts, and our neighbour as ourselves," followed by an appropriate collect. I cannot but think this a great improvement on our own formulary. It would, however, tend much to introduce again the communion service as a constituent part of the daily service, and to shew the true light in which the church reads the decalogue—viz., merely as a fixed lesson from the Old Testament, as the primitive liturgies generally contained portions of the Old Testament previous to the epistle and gospel of the day,—if the clergy were allowed a liberty of occasional omission, or the commandments were restricted to some of the leading festivals of the church; or some other portions of the Old Testament were, on ordinary occasions, substituted for them.

Your obedient servant,

G. C.

P.S. I do not wish at all to enter into the controversy, or express any opinion on the obligation upon Christians of either the second or

fourth commandments, in the above observations, but merely to remind your correspondents of the simple fact, that such a controversy has been and does still exist; whence I infer the probability that the Romish alterations are not of *modern date*, but existed before the corruptions of the papacy, whatever may be the uses to which the church of Rome *now* applies such alterations.

ON THE DIVISIONS OF THE TEN COMMANDMENTS.

SIR,—A full discussion of the subject which is brought forward by Dr. Wright in your July-Number (p. 67), could hardly be confined within reasonable limits. It may be possible, however, to bring together, within a sufficiently narrow compass, the main *facts of the case*. I am indebted for the following statement to two essays in the *Theologische Studien und Kritiken*, one in the volume for 1836, the other in the volume for 1837. The writers of these essays, Sonntag and Züllig, take different views of the question under discussion. Züllig defends the first of the undermentioned divisions, Sonntag the fourth.

1. The first division of the commandments does not need description, it is that which has been adopted by the Anglican church. It may be met with in both Jewish and Christian writers of a very early age. Philo and Josephus have it; with the single variation, that Philo inverts the order of the sixth and seventh commandments. The Anglican division is supported by the authority of Origen; and Gregory of Nazianzum, Ambrose, Athanasius, Chrysostom, and Jerome, are on the same side. This division has been adopted by the Greek-catholic church, by the Calvinists, and also by Bucer's adherents in the Lutheran church.

2. The second division agrees with the Anglican in all respects but one. It gives, as the first commandment, what has been more generally regarded as a mere preface to the whole table, "I am the Lord thy God which brought thee," &c., and joins the clause, "Thou shalt have no other gods but me," to the second commandment. Origen mentions this division, without approving it. We also meet with it in a passage of the Emperor Julian, as cited by Cyril of Alexandria; but its principal advocates are the Jewish writers, both ancient and modern. It is now the received division among the Jews, which is mainly owing to the authority of Maimonides. In the Reformed Christian church, Peter Martyr is the only divine of any note by whom this division has been adopted.

3. The third division is that which gives, as the first commandment, what in the Anglican and Jewish divisions is the first and second. To make up the number ten, it separates the clause, "Thou shalt not covet thy neighbour's house," from the last commandment, and places it, as the ninth commandment, by itself. This division has only two ancient writers in its favour, Clement of Alexandria, and Augustine. It was admitted, upon Augustine's authority, into the Roman-catholic church, and has been retained by the Lutherans.

4. There is still a fourth division of the commandments. This division, which agrees with the third or Roman-catholic division in all other points, differs in this, that its ninth commandment is, "Thou shalt not covet thy neighbour's wife," instead of "Thou shalt not covet thy neighbour's house." This difference is manifestly founded on the difference between the text of Exodus and the text of Deuteronomy. Augustine, who in some of his writings has followed the text of Exodus, has elsewhere adopted that of Deuteronomy. And it is curious, that in his "Questions on Exodus," instead of taking the text which lay before him, he quotes the commandments according to the order in which they stand in Deuteronomy. Augustine, then, may be taken as an authority either for the third division or for the fourth; which, however, is only an offshoot from the third. The only other authority for this fourth division is the scholastic writer, Peter Lombard, who does but quote Augustine, without appending any remark as from himself.

The foregoing is a correct statement of *historical facts*, in so far as the writers from whom I copy may be depended on. But it is proper to add, that, in order to a settlement of the question, there are many other considerations which it would be necessary to take into account. To prove this, I need only mention that, of the two essays in the *Studien und Kritiken*, one is extended over twenty-nine pages, and the other over seventy-eight.

M. J. M.

PHILOSOPHICAL BAPTISM.

SIR,—Having offered you a few general hints concerning the great arcanum of philosophy, how God's "right image, created in Adam out of the limus of the earth, shall be brought upon God's table," (*Mysterium Magnum*,* c. 42, s. 21,) it may be desirable to add something concerning a deeper and more complicated mystery, "the philosophical baptism." Whatever it may be, it differs even more widely from that sacrament in the church than the philosophical eucharist does from its ecclesiastical type. Indeed, it does not correspond to our baptism of neophytes, but to the baptism of Christ in Jordan; and does not seem intended to make Christians, but to make Christs. The aspirant is baptized, as it were in Jordan, in order that he should hunger after God's bread, or the ens cœleste; and fast forty days, by which fasting is signified eating *no other food* than the fruit of the life-

* When Abraham offered sacrifice (Gen. xv. 9) Christ was in the offering, and was offered to God. (*Myst. Magn.* c. 38, s. 25.) And "that the fowls fell upon the carcases, which Abraham drove away, signifies the hungry essence of the wrathful property of the anger of God in man, which *hungered* after the humanity, and would devour the same into itself, but the *Word* in Abraham's faith drove away the devourer from thence. It should not be devoured, but offered, that so one essence might enter into another, and overpower the other." (c. 39, s. 25, *Italics* sic.) Hence we learn, that crows and vultures descending upon carcases were a Magic type of men seeking the body and blood of [the Hermetic] Christ, and were so used *sub modo* (which distinction I will not here tarry to explain) 150 years before the days of Queen Ulrica and the Countess de Marteville and the great fire at Stockholm.

tree during that time, and be tempted thus long by Satan. These considerations open to you fresh lights concerning the magisterium of the Rosicrucians, and tend to explain some of their tenets. That man is no tree of life, yielding life's sacrosanct elixir, who has not himself* been nourished solely and exclusively upon the philosophical earth for a due season: for none but vulgar and "false magi" conceive that the Stone *can admit into itself anything extraneous to itself*. And that man is no Christ who does not give himself up to the uses of his fellow-men by a devotion perfectly voluntary, and so far more than voluntary, as he is subjected to certain opposite temptations. The idea of the philosophical baptism is inseparable from, and subordinate to, those of *the fast* and the temptations.

"What is hereby (by the baptism in Jordan) intimated to the Magus? A mystery is hinted to him. If he will do wonders with Christ, and tincture the corrupt body to the New-Birth, he must first be baptized, and then he gets an hunger after God's bread, and this hunger has in it the Verbum Fiat, &c. But I do not speak here of a Priest's baptism. The Artist must understand it magically. God and man must first come together ere thou baptizeest; as it came to pass in Christ. The deity first entered into the humanity, but the humanity could not presently comprehend it, till it was quickened through baptism, and the hunger . . . was again stirred up in the heavenly part. And here again began the Human Eating; viz., the Mercury received again divine property and will. And then the inward Mercury (understand Man's Property) did eat, in the taste of the divine Word, of God's essence; and the four elemental Properties did eat of the Night's† property so long, till the human Mercury sublimed its life, and changed the four elements into one. And the life tinctured death, which was done on the Cross. Then the four elements departed from him, that is, he died to Time, viz. to the Night, that is, to the four elements, and arose in the pure Element and lived to Eternity. The Magus must keep and observe this process also with his Alchymy. Dost thou ask how? I will not put it into thy mouth by reason of the wicked, who is not worthy of it. . . . If thou didst understand this, then badest thou the pearl. But my intent and purpose is otherwise. I will shew thee Christ along with it, and also this pearl. Therefore none shall find it but he that loves Christ."—Boeshmen's Signatura Rerum, cap. vii. a. 43, &c.

"Christ is led with his bride into the desert, and tempted of the Devil. Here is the trial, whereby the Artist‡ is proved by God, what he seeks with his baptism. The desert is the earthly outward body where Mercury is tempted, &c. Now, if the Mercury eats of the virgin-like love, that is, of God's Bread, then he may stand before the Devil. And at last the Angels come to him and serve him. The illuminated Magus will well understand what is meant by the Devil."—Ibid. a. 62.

So says the "good man," and I doubt not the Magus will also well understand what is meant by the angels.

"As the eternal birth is in itself, so is also the process with the restoration after the Fall; and so likewise is the process of the Wise Men with their philosopher's Stone. There is not the least tittle of difference between them; for all things originally arise out of the eternal birth, and all must have one restoration in one and the same manner. Therefore . . . the Magus must deal with his purpose, as the world did with Christ, and then he may find Paradise wherein is no death."—Ibid. a. 73.

"God suffered the outward humanity, viz. the outward water, (understand the essentiality of Venus, which was shut up in the wrath of death,) to be baptized with the water of the Eternal Essence, and with the Holy Ghost, &c. Afterwards he withdrew his outward food from the outward body, and brought it into the desert, and let it hunger. And then the spark enkindled from the fire of God must§ ima-

* Consult Digby's Philosophical Account of Nature, p. 183—6.

† The Property of the fallen Adamical man, not yet restored and illuminated.

‡ Ergo, the Artist is Christ.

§ That is, be changed by the vis imaginatrix. Observe the word "must," and the insensible transition from Christ *himself* to the Philosopher or Artist.

gine into a god, and eat manna of divine essentiality forty days," &c.—*Ibid.* c. 10. a. 13.

"The Artist must not arrogate anything to himself. The Mercury does itself, after the philosophical baptism, work these wonders before it manifests the Universal. . . . The Speaking Word in Christ wrought wonders through all the seven* Properties or Forms, through the Expressed Word in the humanity, before the whole Universal was manifest in the body of the Human Property and the body glorified. Even thus it is in the philosophical work," &c. "The Devil said to Christ (in the temptation) as he had said to Adam, *eat of the evil and good. Hast thou not bread?* &c. Then said the Divine Desire, man liveth not of bread alone, but of every Word† of God. Thus the Property of the fiery soul resigned itself with its desire into the Love, viz. into the Speaking Word's property, and the fiery desire did eat manna in the love-desire. O ye philosophers! observe it well. When this was done, the love transmuted the fiery property into its love property. Here the Father gave the fire-soul to the Son, &c. For Christ also said so afterwards, Father, the men were thine, and thou hast given them me, and I give unto them eternal life."—*Ibid.* a. 28.

"God must become man, man must become God. Heaven must become one thing with the Earth, and the Earth must be turned into Heaven. If you will make Heaven out of the Earth, then give the Earth the Heaven's food. . . . Thou must eat of God's bread if thou wilt transmute thy body out of the earthly property into the heavenly. Christ said, *He that eateth not the flesh of the Son of Man hath no part in him.* And he says further, *He that shall drink of the water that I shall give, it shall spring up in him to a fountain of eternal life.* Here lies the pearl of the New Birth. It is not enough to play the sophister. The grain of wheat brings forth no fruit unless it falls into the earth. All whatever will bring forth fruit must enter into its mother, from whence it came first to be."—*Ibid.* a. 55.

Without further multiplying quotations, I will observe that I have not succeeded in penetrating the method of the philosophic immersion, or baptism in Jordan. That the Magus must have God's "divine water," that it is "the water above the firmament," &c., is all very fine, but of no use till we are provided with some clue. I am possessed of none at present, though a laborious comparison of the analogies would probably supply one. Neither can I pretend that the thing called *Bardism* has given me the desired clue to it; but it is the same affair as the baptizing of the kabbalistic Adam "up to above his gills in the water of Jordan," while‡ fasting and listening to the occult books from Emanuel. Perhaps it gave to Taliesin and the two Mer-

* Vide Boehmen Signat. cap. iv. cap. ix. &c. &c. Also, the song of the Byd Mawr, or Macrocosmus, in Arch. Myvyr. p. 25, v. 6, &c.; and the Hermetic poem, *ibid.* p. 184, v. 7, &c. In which latter, read verse 10 (now unintelligible) thus—*Pan i'm rhoddedd aur pur.*

† Note that *Word* is always construed substantially and personally.

‡ Yn dirwestva. The Myvyrian reading. Ordovix has brought forward another. I do not clearly know what hinges on this poem being "*genuine*." The name of the author, and the century in which it was composed, are of no moment to me. It appears dissimilar to modern compositions, and to have some of the most striking characteristics of antiquity. I prove nothing from it, but what it appears to me to indicate; and it is but a minute fraction of the entire case. Having never so much as named "the early British church," I have nothing to say about it now. The church, from Diocletian, or earlier, till after Theodosius, forms one topic, and that under the Vortigerns, Uriens, Maelgwns, &c. &c., forms another. But I have said nothing about either. I was surprised to see between commas the words in p. 176, line 37, having never used them. The interpolation *I know* is altogether accidental. But even thus narrowed, the statement is true enough. However, some important illustrations of the topic are not now to be read in the Celtic tongue. The "weighty considerations" upon which my full conviction on the subject has been, not very lately, formed, are more bulky than would suit your columns, and it was never my intention to pour them out upon you.

lins their title of *Priveirdd Bedydd*, Chief-Bards of Baptism. And I recognise it again where the former of them alludes to the future close of his mysterious career, and recognise it not the less in full anticipation of the glosses likely to be put upon it.

"A chyn mynnwyr dervyn ereu,
A chyn del ewinoriw ar vy ngenau,
A ohyn vry cyvalle ar y llathau pren,
Boed ym anaid y da cyvedden !
Abraidd o'm dywaid llythyr llyvren.

And before I meditate my latest notes,
And before the foamy spray comes over my mouth,
And before my honour'd sitting on to the* beams of the tree,
Be there unto my soul the excellent mead-feasts !
Scarcely of what I say are there any written books."

Elsewhere it is asked, "Who is the priest of the gentle son of Mary ? What was the most pleasing labour *that Adam performed* ?† What is the measure of Hades ? In what direction hangs the veil ? How wide is the mouth (or jaws) ? *How great is the anointing* ?" Here, again, I believe we are upon the same ground, we are in Jordan ; but we obtain no clearer lights from the bard than from the cordwainer. Divers other allusions may be præternitted ; and the question, "What is the philosophical baptism ?" shall be left to the industry and acuteness of whoever likes to attempt it. Thus much is clear, that it was a process essential to the apotheosis and consecration of the Magical or Cross-Rosy Christ. There yet remains one head of Hermetic Sacramentals, which I will mention on another occasion.

The peculiar value of Boehmen does not consist in his having added anything new to the great occult philosophy, the Hermetic Anthropomorphic Pantheism. Perhaps he made no such additions to it. But it consists in his strictly confining to its greatest and highest objects, to those of theosophy and religion, the chemistry of the *Ens Primum* ; while many others were condescending to speculate upon inferior projections of the *Ens*. Monsieur de Saint Martin (the chief person among the Illuminated Martinists, though Martinez was their actual founder) translated his writings into French in the last century, and embraced his tenets. Saint Martin had previously been intimately connected with the Chevalier Silverhielm, (Baron Swedenborg's nephew,) at whose suggestion he had composed his *New Man*. Concerning Mr. Silverhielm's mesmeristic performances, see Dr. Clarke's *Travels*, vol. 10, p. 66. Before Saint Martin, the important works of Boehmen seem to have been very little known in France. They are not wild or visionary, but deliberate and systematic, and the system neither new nor trivial. H.

* Sticks, posts, rods, laths, planks, or pieces of wood.

† It was learning to obtain the One Element, or heavenly ens, from the slain Abel, with whose hot blood the Arbor Vitæ is saturated, and its leaves ensanguined. Three cuttings of it were brought out of Eden, and are treasured by The Wise. They are, or one of them is, the red-leaved Lath or Rod of Moses. "Ordovix," though not perfectly exact in saying "triple rod" for "three rods," may have happened upon an unmeant accuracy ; for three *llathau* united into one *pren* do form a triple rod, the mystic *tri-phren*, or triple-tree.

CHRISTIANITY AND BARDISM.

The late Mr. Davies, of Olveston, is allowed to be no authority on the subject of British bardism. He has followed with too much servility the Bryantian system of mythology, and consequently made bardism much more fabulous than it ever actually was in Britain.

As I said in my last, the exact character of genuine British bardism must be learned from the maxims and aphorisms sanctioned at a regular Gorsedd, or convention, and handed down by the bards themselves. The system has never been extinct in Wales. There has been, from its very foundation to the present day, an unbroken succession of bards, who have transmitted from age to age the various traditions approved and confirmed at their periodical meetings. Two of the order,* lately gone to their rest, who excelled in the knowledge of their national lore and antiquities, have respectively testified that there was in ancient British bardism nothing fundamentally opposed to Christianity; and that the Druids very generally received it on its first promulgation, and claimed, in virtue of their bardic office, to officiate as ministers of the church until nearly about the time of Germanus and Lupus. They did not, however, wrest and strain Christianity into conformity with their own system, but, on the other hand, Druidism, or the religious department, was entirely superseded by Christianity, which still claimed connexion with the Bardic College, the express object of which was, "to reform morals and customs, to secure peace, and to praise all that is good and excellent."†

Many of those recorded in the Welsh Calendar as "saints" were members of the bardic profession; even some of the most eminent prelates of our ancient church, and champions of her orthodoxy and catholicity, were so, as appears from the following triad:—"The three blessed scientific baptized bards of the Isle of Britain, Dewi (*St. David*), Teilaw, and Padarn." Teilaw seems to have patronised the order; and mention is made of two of his bards, Gwrhir and Ystyffan (*Stephen*), both eminent saints, and founders of churches.

Talhaiarn, the domestic chaplain of Emrys Wledig (*Ambrosius*), was likewise a bard; and the following prayer, composed by him, has ever since been the formula used in the Gorsedd Morganwg, or session of the bards of Glamorgan:—

"God, grant thy protection, and in thy protection strength, and in strength discretion, and in discretion justice, and in justice love, in love to love God, and in loving God to love all things."

This circumstance is a very strong proof of the close alliance of Christianity and Bardism, as is also the fact that the name of the Saviour Iesu (*Jesus*) has been adopted as the motto of the chair of Venedotia.

The following triads, compiled by the bards, and sanctioned at their conventions, will set the matter in a still clearer and more decisive light:—

* Edward Williams (Iolo Morganwg) and Dr. W. O. Pughe.

† Institutional triad.

"Three ways a Christian punishes an enemy; by forgiving him, by not divulging his wickedness, and by doing him all the good that is possible.

"Believe in God who made thee, love God who redeemed thee, and fear God who will judge thee.

"God is to be worshipped, as the Upholder and Saviour, and as a Redeemer in his second interesting of himself with respect to the Son, and all of the virtues, and the appropriate attributes.

"God the Holy Spirit is to be praised, for his leading us into life and unerring faith in every concern in Christ Jesus.

"There are three things, and there is not any thing without them; God the Father Almighty, God the Son all merciful, and God the Holy Ghost all abundant.

"There are three principal causes for a man to love God; because God the Father created him, because God the Son redeemed him, and because God the Holy Ghost governs him."

The foregoing remarks bear a particular reference to the system of the primitive bards, or, as they are emphatically styled, "the bards of the isle of Britain." The principles of that system were not always observed, and those who violated them were called "bards of warfare" and "bards of assumption."

"The three ruddy appeared bards of the isle of Britain; Tristvardd, the bard of Urien; Dygynnelw, the bard of Owain; and Avan Verddig, the bard of Cadwallon, the son of Cadvan.

"The three assumptive bards of the isle of Britain; Arthur, Cadwallon son of Cadvan, and Rhyawd son of Morgant."

All the proceedings of the primitive bards were carried on "in the eye of the sun and face of the light," and all their tenets were plain and explicit. Circumstances would occasionally occur which would prevent the publicity of their actions, such as the Roman and Saxon invasions. Under such circumstances, the observance of "secrecy for the sake of peace and public good" was one of their "necessary but reluctant duties." Hence, they veiled their language in mystic allegories, properly understood by the initiated alone. Taliesin, who lived in troublesome times, seems to abound in terms of ambiguous meaning, which is the reason why his works are so variously interpreted and so improperly understood at present. This mysticism of native bardism, in conjunction with the Irish, Letavian, and German mythologies, doubtlessly formed the basis of the romances of Arthur and Charlemagne in the middle ages. We can easily imagine how an indistinct notion of the Druidic circle and its object could originate the round table of romance, and the magic circle of conjurers. If "H." wishes to identify any of his hermetic sciences with this heterogeneous compound, I shall not disturb him; but let him not falsify the primitive bardism of Britain.

Bardism, it is true, speaks of man as a Byd Bychan, a Little World. Thus Iorwerth Vynglwyd, a bard of the Glamorgan Gorsedd, A.D. 1460—1500:—

"Medd y barddas urddasawl,
Byd bach yw dyn iach dan wawl."

Saith the revered bardism,
A little world is man in his vigour, under the light.

And Taliesin has two poems, headed respectively, Y Byd Mawr and Byd Bychan, the Great World and the Little World. But was not the same view taken by some of the fathers of the Christian church?

Gregory Nazianzene says, "Omnis in homine creatura, et cœlum, et terra;"* and Augustine, "Deus igitur hominem factum, velut alterum quendam mundum, in brevi magnum, atque exiguo totum, in terris statuit."†

ARAPH.

ON THE ÆGYPTO-TUSCAN BELUS.

SIR,—The Coptic root, *bal*, *bel*, *bol* or *pol*, signifies to beam, to radiate, to scatter, to destroy: an eye: the sungod, &c.; and from it are derived the Barbar terms for *sun* in Hesychius: Pamphylian, βαβέλως: Cretan, ἀβέλως, αἴλιος, ἥλιος: also Lacon. βέλα.

With the Pamphylian *babelius* I would compare Babel, Babul-on. Abelius is Cretan. History mentions several Cretan colonies in Italy as far back as the age of Minos, (Herod. 7. 170,) and some of these may have introduced the word, for the Italian towns Abellæ, Abellinum, simply mean "city of the sun," and Apulia is synonymous with Babulonia.

I need hardly mention Apollo; but Muller has collected the following variations of the name: Tuscan Apulu or Aplu, Thessalian Ἀπλοῦν, Æolic Ἀπέλλων, old Latin Apello, (Etrusker, vol. 2, p. 69.) Apollo became a common proper name under the forms Pul, (king of Assyria,) Pollio, Apuleius, Apelles, Dol-abella, Bela.

Belus, son of Neptune and Libya, led a colony from Egypt into Babylon, (Diodor. 1. 28.) The usual title of the Babylonian god is Belus; but he is called Jupiter Enualius by Hestæus in Josephus, (Antiq. 1. 4.) Enualius is compounded with the Coptic *al*, radiancy; which, with the common Coptic prefixes, appears under the various forms *al*, *bal*, *ial*, *oual*, &c. The gods invoked by the Romans in the treaty with Carthage were Ares and Enualius, (Polyb. 3. 25;) and Dionysius says that the Roman name of Enualius is Quirinus, (2. 48.)

The great temple at Babylon was sacred to Jupiter Belus; but he appears to have shared it with two other deities, for Diodorus states that on the top of the ascent were three golden statues of Jupiter, Juno, and Rhea, (2. 9.) It was to Jupiter, Juno, and Minerva, that the Cushite Tarquin erected the temple on the Capitol: 'Jupiter sine contubernio conjugis filiasque coli non solet,' says Lactantius, (Divin. Institut. 1. 11.)

Evil Merodach, king of Babylon, was named after the idols of Assyria. Merodach is mentioned by the prophet Jeremiah, (50. 2,) and Evil (in Hebr. ~~Evil~~ Avil) is a sun term. There was an Arabian idol Aval, (Pocockii Specimen, p. 101.) One of the pillars of Hercules was called Abila, which was also the name of the capital of the Syrian district Abilene, (Luke, 3. 1.) Romulus had a son by Hersilia, "whom, from the great concourse of citizens to him at that time, he called Aollius, but after ages Abillius." (Zenodotus, quoted by Plutarch in Romul.) Aollius, if genuine, is Apollo; and Abillius

* Greg. Naz. Epist.

† Aug. 1. qu. 83, 84, 87. Retr. l. 1. c. 2.

is the Latinized form of the Tuscan Afil. This last is not a very common name in Italy, but it does occur on Tuscan monuments: *Mi Afiles Apianus* (donum Abillii Appiani), Lanzi, 2. 397; and in a tomb of low date at Tarquinia, there occurs Afil Erecienies, which in purer Tuscan would be Afil Ercne, and in Latin, Abillius Ergenna.

The phrase *afil ril* is constantly found on Tuscan tombstones, followed by some number, after the name of the deceased; so that it is with certainty known to signify "anno ætatis," or something equivalent. Hitherto all Tuscan antiquaries, Lanzi, Muller, &c., have explained *ril* by "annus," and *afil* by "ætas," from its apparent relation to *αἰών*, ævum; but I do not hesitate to assert that *afil* signifies a sun or year, from Fel (Bel), the sun; and that the name *Æbutius* is the Romanized form of the Coptic *abot*, a month. Jablonski says that the Egyptian goddess Buto is the full moon personified. Niebuhr notices with admiration, that the inhabitants of Gades worshipped the year and month as abstract deities, (vol. I. p. 248;) but the practice was common to all Hamites; and Mr. Wilkinson has pointed out "the Egyptian goddess who represented the deified notion of the year." (Ancient Egyptians, vol. 2, p. 65. Second series.)

Lanzi and Muller translate *Mi Afiles*, mentioned above, by "Sum [donum] Abillii;" and suppose that *mi* is related to *εἰμί*, sum. I have rendered it "Donum [sum] Abillii;" and connect the Tuscan *mi* with the Coptic *mei*, donare.

Among other meanings, the Coptic root *bal*, *bel*, *bol*, signifies to scatter, to destroy; hence the Barbar term *αἶλλα* for *βάβελλα*, the scattering hurricane, and, perhaps, the God Æolus. Suidas gives the following anapeest, sub v., *βαλιάν: Λήγετε πνοιαί βαλιών ανέμων*. The same epithet is applied to any swift animal, horse, stag, &c. (Monk's Hippolytus, 218.) A steed of Achilles was named Balias, and a hound of Actæon answered to *Ællo*—i. e., Babello. Other meanings of *βαλιος* are dapple, blind: *βαλια*, ophthalmia, Hesychius; Coptic, *belle*, *balle*, blind, from "albugo," in which the pupil becomes opaque; *לל תבלל* tebelel, "blemished in the eye," (Levit. 21. 20.)

The word *βαλὴν*, king, according to the scholiasts, is Thurian and Phrygian; Salmasius, Bochart, and Spanheim call it Phenician, (Blomfield's *Persæ*, 663.) King or lord is the secondary meaning; and it refers primarily to the eye or sun. In Amharic *belul* signifies pupil of the eye; and the Abyssinians addressed their emperor in terms equivalent to "Rex mi, pupilla mea." When a prince was newly raised to the throne, an ornament in the right ear, named *belul*, formed an important part of the insignia. (Ludolf's *Amhar. Lex. v. belul*.) This seems to have answered to the *bullæ* of the Tuscans, which Muller observes was originally appropriated to Tuscan kings, lucumones, and triumphant generals, (vol. I. p. 374.) When young Tarquin slew one of the foe, he was invested with the *bullæ*, and probably elected prince by acclamation on the battle field. The custom did not originate in this incident, as some state, for the Tuscans brought it with them into Italy.

But not only was the Thurian *βαλὴν*, a Barbar term; I believe also that the name *Thurii* itself was of Cushite origin. The building

of the town was connected with an oracular promise of abundance, (Diodor. 12. 10.) When it became a colony of the Romans, they changed the name into *Copisë*, (Strabo, vi. p. 182, ed. Casaubon, and Steph. Byzant. v. *Thurii*;) which name certainly referred to the original history of the city. Now, Plutarch (*de Isid.* c. 56, ed. Squire) says that *Me-thuer*, a title of *Isis*, is compounded of two Egyptian terms expressive of "fulness and goodness;" but he had already informed us (c. 21) that *Memphis* or *Me-nphi* signifies "harbour of the good," (see above, "Wave Offering," vol. 16, p. 408.) Hence *thuer* was the Old Egyptian word for "fulness," and the later Roman *Copisë* is nothing more than a mere translation of the older Cushite *Thurii*.

W. B. WINNING.

Bedford.

ON WYCLIFFE.

SIR,—I beg to express my hearty concurrence with your correspondent "Icenus" in his wish that the Wycliffe and Waldensian remains might be enabled to appear in some public form, (p. 151.) The truth is, and one cannot think of it without pain, that no nation in Christendom has so neglected its ecclesiastical memorials as our own. Manuscripts of the greatest historical and doctrinal value are rotting in unknown corners of cathedral and college libraries; and while the mere love of antiquities as a taste or science is enough to draw together societies well supported by subscribers of rank and learning, the records of our church, the labours of our fathers in defence of our common faith, are left in unpitied oblivion.* The shock which our cathedrals have lately sustained, if it has now passed away, ought to warn those who have the charge of these treasures to call them forth from this dull forgetfulness; but I am not aware of any effort of this kind that has been made of late years but by the Surtees Society in Durham.

I understand that the Rev. Josiah Forshall, of the British Museum, has been for some time engaged in preparing an edition of Wycliffe's Bible; and those who have the pleasure of Mr. Forshall's acquaintance will be satisfied that this task cannot be in better hands.

Having lately had an opportunity of examining some of the supposed tracts of Wycliffe in our public libraries, and also, through a friend who has them at present in his possession, the MS. collections of the laborious John Lewis, I am strongly impressed with the truth of a remark of Dr. Todd's, that in our present state of information it is impossible to decide what writings are and what are not worthy of the pen of Wycliffe.

The tract, which has been so well edited by Dr. Todd, appears to me very different in style and power of mind from other tracts which

* [Though too near the truth, this, perhaps, requires some qualification. It is believed that the Camden Society is preparing an edition of some portion of the works of Wycliffe, under the editorial care of Dr. Todd, who lately published the volume alluded to by Bertram, from a MSS. in the library of Trinity College, Dublin, and who is, perhaps, of all persons, best qualified for the task.—Ed.]

I have perused, and which are ascribed to Wycliffe; such as "The Charter of Heaven," and the spirited invective against the friars, the second of the two treatises published by James. Oxford, 1608. I may observe, also, that the interpretation of the text, Ps. xc. (xci.) 5, 6, which has so much to do with the argument of this tract, differs materially from the version in Wycliffe's Bible, as I find it in a copy in the British Museum, Claudius E. ii. P. 44. The version there is, "Thou shalt not drede of nygtis drede, of an arowe fleyng in the dai, and of a gobelyn goyng in derknessis;" words which are quite incapable of the bitter satirical turn given to the passage in the tract. It is, I believe, understood that Nicholas Hereford was the assistant of Wycliffe in this version of the Bible; so that this may not be decisive; but I would further observe, that Wycliffe, in his Trialogus, (lib. iv. chap. xxiii. sub fin.) though he there quotes this text as having a prophetic reference to the fortunes of the church, interprets it quite differently:—"Passos ex timore nocturno, a sagitta volante, et negotio perambulante in tenebris, credimus esse martyres gloriosos: quare ergo non passos ab incursu et dæmonio meridiano, quod est maximum matris nostræ periculum permissum a Deo in manifestissimo Antichristo?" Here Wycliffe appears to consider the three first hostile powers as having reference to some former ages of the church, but to apply the "incursus et dæmonium meridianum" to his own time, and especially in this place, to the persecution of those who opposed the papal doctrine of pardons.

On the other hand, I do not see that there is the slightest ground for the charge of "literary fraud and forgery," brought by "Icenus" against the tract, as misrepresenting the meaning of St. Bernard. The tract does not profess to quote St. Bernard's words, and there is no coincidence of expression with St. Bernard except in the short exposition of "nygtly drede." But in sense St. Bernard seems to me to speak of "chaffare," or simony, as plainly as the tract itself. Dr. Todd's quotation ends with the words in which this last of the fathers speaks of the bestowing of ecclesiastical dignities in his time, "Neque enim hæc merito cedunt, sed *negotio illi quod perambulat in tenebris*." If this were not expressive enough, he speaks more plainly a few lines further on, where he introduces the church complaining—"Filios enutrivi et exaltavi; ipsi autem spreverunt me. Spreverunt et maculaverunt me a turpi vitâ, a turpi quæstu, a turpi commercio, a *negotio denique perambulante in tenebris*."—(Serm. xxxiii. § 16.) What gain or traffic does he here allude to, but the sale of preferments, which is surely nothing else than the "pryvi heresie of Symonions?"

Lewis had a copy of this tract, and three others, sent him from Dublin, as I collect from a memorandum in the margin of his copy, by Dr. Goodwin, Archbishop of Cashel, at the beginning of the last century. Whether the handwriting is the archbishop's I do not know how to ascertain. I have seen no other tract ascribed to Wycliffe in which there is any reference to Abbot Joachim, a writer whose fame for prophetic inspiration was as high among the disciples of Loyola as with any heretics of the middle ages. This tract appears to me to be a translation of a Latin original; and we must discover the Latin to

make out the enigmatical "elispird" and other difficulties. Lewis's copy here reads "beth elispird;" but I presume the auxiliary verb is not in the Dublin MS., but supplied by conjecture.

In praising Lewis's industry, of which his collections bear incontestable tokens, I say nothing of his critical skill. Among these tracts from Dublin is one containing a report of a conference between a friar and a secular priest, held in the presence of the Duke of Gloucester, to whom it is addressed. Lewis numbers this as one of the writings of Wycliffe, No. 150 in his list, and quotes the first words in a note on p. 8 of his *Life*. Oxf. ed. 1820. Yet he tells us, I suppose correctly, that Wycliffe died Dec. 31, 1384; whereas the title of *Duke of Gloucester* does not appear to have been given to any peer of England earlier than September or October, 1385, when it was first bestowed by Richard II. on his uncle, Thomas of Woodstock, youngest son of Edward III., his previous title being only Earl of Buckingham. This tract, therefore, clearly cannot be Wycliffe's, though it is also assigned to him, without suspicion, by Vaughan, a writer who pretends to much more knowledge of Wycliffe than he seems to have taken the pains to acquire.

Lewis has ascribed the Hermit of Hampole's Psalter to Wycliffe, No. 41 in his list. This error is corrected, I think, by Mr. Baber. It appears to me that one rule for distinguishing between the English writings of Wycliffe and some of his cotemporaries might be the *dialect*. What proof is there beyond the name belonging to a village near the Tees that Wycliffe was born in Yorkshire? A conjecture of the same kind as to the birth-place of Archbishop Bradwardine is proved by his own testimony to be unfounded. I would not speak very confidently on so nice a point without a full examination of his writings; but those which I have seen appear to bear marks of the pronunciation and the idiom of the midland district, such as now prevails among the rustic inhabitants of Leicestershire and Northamptonshire, and which might have been spoken in the neighbourhood of Lutterworth in Wycliffe's time.

With regard to the confounding of two Wycliffes by Lewis, it must appear, I think, to any reader of his first chapter, that the several preferments and parts there enumerated could not have been filled by one.*

BERTRAM.

THE ENGLISH TRANSLATION OF DAILLÉ ON THE FATHERS. 1651.

SIR,—It was scarcely to be expected that my letter on this reprint should have satisfied Mr. White (July Number, p. 75), but it is a duty to caution the public against faulty or imperfect editions, and I do not think that your readers will consider my statement respecting this translation to be much affected by Mr. White's answer.

* [Perhaps so; but the letter of "W. C.," published a month ago in the *Gentlemen's Magazine*, will be found very interesting, as not only shewing that it really was so, but in some degree shewing who the two parties were.—ED.]

1. I stated that the translator was not the learned Thomas Smith, to whom it is assigned on no other authority, as far as appears, than the signature "T. S.," and the date of the advertisement prefixed to the translation. This I stated on the authority of a cotemporary divine, who was well acquainted with Smith, and who tells us that he disowned the work, and was so far from approving of Daille's performance, that he had once thought of writing a refutation of it himself.

Mr. White replies that Scrivener, the divine referred to, was "an obscure enemy of Daille's." I do not know what "obscurity" is here intended. The style of Scrivener's book is clear and scholarlike; if he is otherwise obscure, I suppose it is relatively to the knowledge which Mr. White possesses of his writings. He was an "enemy" of Daille's just as much as any two literary opponents may be called enemies; he did not write till after Daille's death. Mr. White says further that "Lord Clarendon, in his *Apology*, speaks in the most contemptuous terms of Scrivener, and intimates that he is totally unworthy of belief." I think Mr. White must labour under some error here; but at all events such an opinion of Clarendon's, if it can be produced, should be quoted at full, and a proper reference given. I am not able to guess what work of Clarendon's he refers to under the name of his *Apology*.

As to Du Moulin, whom he also mentions as "stanchly supporting Lord Clarendon's opinion," I am at a loss to conceive how any occasion could have arisen on which Du Moulin could have done so. I wait in this case also for some more exact reference from Mr. White.

2. I stated that the translation of 1651 is a coarse and poor performance, and does not correctly represent the sense of the original in many places.

3. That the later editions of Daille (I allude particularly to the Latin one of Mettayer) contain a great quantity of matter, which the early edition, followed by this translator, did not contain. To these two facts Mr. White has made no reply.

I beg to assure Mr. White that I had no intention of detracting from the acknowledged literary character of Daille. This work of his is still the best that has appeared on that side of the controversy; and it is certainly to be wished that it should appear in a complete and correct English edition, if it is now to be revived. It is valuable on many accounts, and not least for the unwilling testimony it bears to the sense of the Reformers of the English church as differing from his own.—(See p. 2, c. vi.) Daille was no very severe moralist; and his arguments sometimes shoot across each other, more to their own mutual loss than the damage of the fortress of Antiquity. But he would have been the most learned clerk that ever meddled with this controversy if the same age had not produced Bishop Pearson:

Ἐσθλὸς ἴσθι, ἄλλου κρείττονος ἀντίτυχον.

E. C.

ON DAILY SERVICE.

REV. SIR,—The restoration of the daily service in our churches is too important a subject not to demand the immediate notice of those who are anxious to see it generally brought about. I will therefore beg the insertion, if you think them worth it, of a few observations on the letter of "A. H." in your last, the July, number.

Neither for "A. H.," nor, I hope, for the generality of your readers, need I dwell on the desirableness of the clergy obeying that *first* order of our church, *if they can*; nor need I say *how* "urgent," in my estimation, should be the "cause" which should "let" our "priests and deacons," from this their highest duty and their chiefest privilege. But I will treat the subject in a directly *practical* manner. Having been blessed with the daily service, or a large portion of it, "either privately or openly," through all my life, and having myself, during the last three years, said the morning service daily in public, and the evening very frequently, I think that I may perhaps be able to make some suggestions that may be useful. First, however, I would express my own opinion, which will probably be different from that of "A. H.," that whatever else be neglected by a priest who serves a church, this should not be; whether he seeks the honour of God by the public celebration of his church's service, or by the salvation of souls, who are then and there prayed for by him, even if by none else visibly present.

To meet the difficulty suggested by "A. H." we must take the parish he has given as an instance—"a parish containing two or three thousand inhabitants, scattered over some ten thousand acres," and only *one* clergyman in it! Can this one clergyman do his duty by his schools, and visit his poor, if he has daily service? and if he can, will not his health sink under the labour? There are two things necessary, which "A. H." believes would fail this clergyman—viz., *time* and *strength*. For the first, if any priest thinks he can possibly spend one hour and a half every day as well, or so directly in the line of his duty, as in performing the church service publicly "in the church where he ministereth," I can only say I think he greatly errs. On this point, then, I will not dwell, but go at once to the other. I would that we had a church, a priest, and a deacon, to every thousand or fifteen hundred souls, but we have not; and yet I think there is strength in the largest and most scattered cure for daily service, *if* there is strength for *any* duty. In the parish given by "A. H." there are "*schools*," and the larger the parish the greater will be the numbers in them. The principal school is almost invariably close to the church; here, then, the clergyman has a choir ready formed, and one, as I can assure him, from my own experience, easily trained to simple chanting; he will also find in the master, or one of the elder boys, a sufficiently good *reader*. How little, then, remains for the priest to do—the exhortation, the confession, and the Lord's Prayer, and after that *nothing* of necessity till the creed, from which, to the end of "morning prayer," is surely no very laborious task, even on Litany mornings. My conviction is, that a service so performed would be

the greatest *repose* to both mind and body of the overworked parish priest, *if* he really loved the church's "hour of prayer;" and that the practice would tend to lengthen rather than shorten his life, and refresh him for renewed labours, rather than take from his strength for them. Of course, if a clergyman *will* mount an auctioneer's rostrum, and *preach* the whole service at the top of his voice, there is no help for him; fail he must, if there be any weak point in his frame, even with his Sunday duties; and Torquay, or Nice, or Pisa, or balmy Naples, must receive the interesting young minister. But I do not think such an one would attempt the daily service, because, among other reasons, "there is no congregation, except children, and a few old men and women, to read the service *so*."

With regard to the chanting, if an organ cannot be had, a violoncello is sufficient to lead and steady the voices; *all* other instruments should be forbidden. An organ with only one or two stops, but a *powerful base* carried all through it, is cheaply built, and is solemn in its tones, as well as sufficient to lead the voices, if placed near to it. An organist is the difficulty in country parishes. It is being attempted to contrive a *barrel*, which shall answer for verses of all lengths, but at present not successfully; a violoncello, however, in large populations, can always be found or made. I strongly advise clergymen to confine such a choir as the one I am supposing, to a *very few* chants, certainly at first; the grand chant, and two or three of the easiest of the Gregorians, published by Mr. Burns, are amply sufficient; and till it is tried, no one can tell how the reverse of wearisome is the same chant day after day, and how soon the music is thereby lost in the words.

The internal arrangement of almost all our churches presents, in its way, a difficulty; and I can quite conceive a not over-zealous man being really *chilled* into an abandonment of the daily service, by seeing nothing but a clock's face in front of the west gallery, if it be west, staring at him day after day, perched up in his unhappy eminence. It is impossible to suggest remedies for all the difficulties that may occur in different places, but having paid considerable attention to the subject, I shall be only too happy to give what advice I can to any of your readers, either in town or country, who may need it. I will only say, that, taking the worst possible case, if I unhappily ever found myself in the second tier of ecclesiastical rostra, pulpit above, and clerk below me, the whole edifice being in the middle of the church, I *think* I should at the prayers veil my confusion under the ample folds of my surplice sleeve. I certainly should, if there were only a scanty week-day congregation, and I saw nothing but my friend the clock opposite to me; in a full congregation, one ought to sacrifice personal comfort to avoid giving offence, or creating astonishment.

I have wandered somewhat from my subject, but it is all more or less connected with the main object in view—the restoration of daily service in our churches. All clergymen, I believe, could accomplish the morning, and most could add the evening, and if not *every* evening, at least Fridays and Saturdays, festivals and their vigils; but I would

respectfully warn my brethren, in the country especially, against services *after dusk*.

I have but one more observation to make with regard to *strength*. I once heard the vicar of Harrow say, that he always observed the masters of the school had much more power of voice in the pulpit than himself or his curates, and he attributed this to the *constant* exercise of it in school; and I can add from personal experience, that after the first year or two of daily service, the Sunday duties fall immeasurably lighter; indeed, to a moderately sound frame, they become, after a while, quite as easy as they may have been before fatiguing.

I have to apologize for writing a longer letter than I had intended.

I beg to remain, Rev. Sir, your obedient servant,

A COUNTRY CLERGYMAN.

ON THE DUTY OF ATTENDING THE DAILY CHURCH SERVICE.

REV. SIR,—There can be no doubt that a strict conformity with the regulations given us in the Preface to the Book of Common Prayer would oblige the “curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, to say daily the morning and evening prayer in the parish church or chapel where he ministereth.” No one can blame those who conscientiously perform this part of their duty; but, at the same time, I would venture to observe, that in their endeavours to promote “a good attendance” on the daily service, it would be well for them to consider whether they do not require a greater sacrifice than the object, desirable though it be in itself, deserves.

I make this remark with reference to a letter on the subject in your number for May last, signed “Gratidius,” (page 512,) in which it appears that your correspondent would recommend attendance at the daily public service, even though, in rendering this practicable, family prayers were to be set aside. Your correspondent appears to regret that so much should have been “preached and written in favour of family prayer, and so little comparatively in favour of the daily common prayer.” Great progress has certainly been made even within my recollection, which will not carry me so far back as fifty years, in the views entertained by members of the church, with regard to the obligation of assembling their households in family prayer. This very circumstance should lead “Gratidius” to consider, whether, in the practice *he* recommends, of partially superseding family prayers by attendance on the church service, he is advocating a measure which will answer the ends of the practice which he thus proposes in part to set aside, and which has cost the labour of so many years to promote and render so generally prevalent as it is at present.

It is much to be regretted that the two should be brought into comparison together, or the one spoken of as a substitute for the other. If family prayer ought not to be considered as a substitute for public prayer, much less should public prayer be regarded as a substitute for

family prayer. It would not be an *adequate* substitute; (1) inasmuch as it *could not* be so generally or regularly followed as that which it is intended to supersede, and thus, in many instances, perhaps a beneficial practice would be given up, while nothing would be offered to supply its place. (2) An *occasional* attendance upon the church service, more than which we cannot expect from the great majority of our people, would, in the generality of cases, be found far less efficient in keeping up a sense of responsibility and dependence upon the Divine Being, both on the part of the heads of families and of the subordinate members, than that which is produced by the more constant and more personally applicable practice of family prayer. (3) When the church is no longer in the house, there is danger of persons justifying the neglect of daily worship, and consequently religious obligations in general, on the plea of want of opportunity, which, where family worship is established, cannot take place.

I cannot, therefore, with your correspondent "Gratidius," regard public prayer as the *chief* duty, or think family prayer becomes an evil when it serves as an excuse for not joining in the worship (i. e., of course the *public* worship) of the church." In confirmation of which opinion, permit me to offer the following scriptural reasons, which, I trust, "Gratidius" will consider equally valid with those which he offers in favour of public prayer.

1. The practice of the primitive church sanctioned by the apostles. We are told, (Acts, xii: 5,) that when Peter was imprisoned, "prayer was made without ceasing of the church unto God for him;" it might have been in the temple, or it might have been in the house of a believer. From the passage, considered by itself, either supposition would be equally probable. But a reference to the 12th verse will favour the latter supposition, and present an example to Christians to offer up "without ceasing" their more immediate and pressing wants in social, or family prayer. This passage, strong in itself in favour of family prayer, receives additional force from Rom. xvi. 3—5, and 1 Cor. xvi. 19. It is hard to conceive what constituted a "church in a house," if one essential towards it was not the assembling the household at specific times in social prayer. And may we not reasonably conclude that such a practice is not more explicitly mentioned in Scripture, because it is of a more private nature than the daily service in the temple, and the followers of it would rather shun than court observation, especially under the circumstances in which the primitive church was placed?

2. Our Lord's words in St. Matthew, xviii. 19, 20, as your correspondent admits, according to their letter, speak as strongly for family prayer as for public. I would add, without wishing to take from the force of their application to the latter, that they are *more* strongly in favour of the former, since the application with respect to public prayer, however just, is only inferential, while in its application to the prayers of a believing household it is direct.

3. Much the same may be said of St. Paul's injunction to the Hebrews, (Heb. x. 25,) where the admonition against "forsaking the assembling of ourselves together" appears much more applicable to

the nature of family worship, than to that of public worship in the present day, coupled as the admonition is with that of "exhorting one another."

Your correspondent mentions the beneficial effects likely to be produced upon the poor, "if those whom they naturally look up to would set them the example of coming to church on week days." I by no means think that we ought to be indifferent to the effect which our example is likely to produce upon others, but while some are totally regardless of the consequences of their actions upon those around them, others appear to consider them *exclusively* in their bearings upon their neighbour, and to esteem themselves irreprehensible, if, in their own view, they are exemplary.

Let all attend the public service of the church who have the opportunity, and of those who do so, probably by far the greater number are those who likewise observe the practice of family prayer; and even were this not the case, they would more effectually by the latter practice, though more silently and unobtrusively, elevate the tone of sincere piety around them, than by exclusively attending the daily public service.

One advantage to be anticipated from the progress of religious education is, that it will lead many to regard religion as a personal matter, and a subject to engage their understanding, their conscience, and their affections, and not merely something to be done *for* them and the offices of which they are "to attend," instead of entering into and seriously engaging in them. We may hence also hope, that many who at present never join in social prayer from Sunday to Sunday, will be led to feel the obligation they are under to do so, having no longer the plea of being no scholars, and deriving their standard of right and wrong from some better source than the example which is too often set them by others.

It is far from being my intention to underrate the obligation of attending the public prayers of the church. Let them only keep their right place in the scale of our duties, and be recommended for those ends which I presume they are intended to promote—viz., a spirit of catholic unity and Christian fellowship, and the dissemination of principles, which, however, to be more extensively and impressively felt, must be brought home to our hearths and domestic circles, and be intimately wrought into the scenes familiar to us and our daily avocations.

Your humble servant,

A PRESBYTER OF THE CHURCH OF ENGLAND.

ON THE DAILY SERVICE.

MR. EDITOR,—I was much surprised by an objection made by one of your correspondents, in your July Number, to the revival of the daily service. Many are the difficulties which the clergy encounter when aroused to the importance of returning to good old customs, and whilst they doubtless feel surprised that their consciences can so long have

allowed them to disregard many of the rubrics, they at the same time are aware that the revival of those things which have been so long neglected will appear to some of their congregation like novelties. But, that any clergyman should plead want of time for reading the daily service, does strike me as most extraordinary. Is not prayer the most important duty of a Christian? Is there not a peculiar blessing promised to those who thus assemble themselves together? But, to take the low ground, even, which your correspondent does, I am of opinion that clergy in large parishes would find their time economized, time actually gained, by the introduction of the daily service. Christenings and funerals would be regulated according to the hours of the daily service, and all the congregation would know at what hours they should find their pastor in his vestry ready to counsel and comfort those who were anxious to seek his advice, or lay before him their doubts and fears. I am quite convinced that the more closely the clergy follow the rubric, the fewer difficulties they will have to encounter. All who love our Zion must feel that zeal and money alone are required, with God's blessing, to make our church as effective at home and abroad as it ought to be. That zeal will arise when our clergy have, throughout the land, opened our churches for daily service, and convinced their congregations of the paramount duty of daily offering in God's house their service of prayer and praise: then may they lead their people "upon the first day of the week to lay by them in store as God hath prospered them;" and then, and not till then, will money abound for the church's use; and we may again see temples arise in our land, such as our forefathers dedicated to Him whose stewards we are,—then, and not till then, may funds be found to meet the demands for spiritual instruction which our increased and increasing population has created. Hoping, Mr. Editor, that you and your correspondents will use the influence which your Magazine commands, towards the revival of the daily service, and weekly offertory, collection, and communion, I commend your labours to the blessing of Him who alone can give the increase.

F. W.

ON THE PRAYER OF CONSECRATION.

SIR,—In looking into your Number for February, I perceive that your correspondent "*Durantus*" considers it highly objectionable for the congregation to *join* in the prayer of consecration in the office for the Holy Communion. "Let their meditations," he says, "accompany the minister—their *lips* be mute." He conceives, however, that they may add "a hearty and devout *amen* at the end of the prayer." Now, if your correspondent means that the congregation should not unite their *voices* with the minister when he says that their lips should be mute, I perfectly coincide with him; but if he means that the petition of the heart is not to unite with the minister in the consecration prayer, I cannot agree with him in this view; and I conceive that the very form of the prayer, which employs the plural number, "Hear

us, O merciful Father, *we* most humbly beseech thee, and grant that *we*," &c. &c., tends to favour the idea that the congregation may not only add *Amen* to the prayer, but may accompany the minister throughout, in the silent aspirations of the heart, that they may be partakers of the body and blood of Christ, not merely of the *sacrament* of his body and blood, which the wicked, according to St. Augustine, "carnally and visibly press with their teeth" (see 29th article of the church of England), but that they may be partakers of Christ himself in all the fulness of his purifying energy, their "sinful bodies made clean by his body, and their souls washed through his most precious blood." But I conceive the case to be different with respect to the words of institution, the pronouncing of which is the office of the priest alone, which should not be repeated after him, but listened to with the profoundest veneration. It is well known that there have been various private opinions held in the church as to whether the essence of the consecration consisted in the prayer to the Holy Spirit, according to the practice of the Eastern church, or in the repetition of the words of institution, as has been the universal opinion in the West, held also by both Luther and Calvin among the Reformers; but all are agreed in holding the repetition of the words of institution by the officiating minister to be essential, and to be the province of the minister alone.

"Durantus" thinks that in the Communion Service the minister and congregation should repeat the penitential psalm together, inasmuch as it applies to each of them. This I am fully disposed to concede, and the more so as the rubric directs it to be said by the "priest and clerks;" but I do not perceive why the same rule would not apply to *all* the psalms of David, as there exists no rubric directing any portion of them to be said or sung either by the priest alone or by the priest and clerks alternately. They seem, at the same time, strongly adapted, from their construction, to responsorial singing.

I am, Sir, your obedient servant,

W. WRIGHT.

PROSPECTS AS TO CHURCH RATES AND NATIONAL EDUCATION.

MY DEAR SIR,—The new aspect of public affairs brings with it to the members of the church much matter of grave thought. In the foreground stands the subject of church-rates. The question, How is this to be adjusted by a Tory government? is one of deep moment. And when we call to mind the plans which have been brought forward at different times by the Whigs, and *in part* acceded to by the Tories, we cannot but regard it as one also of deep anxiety. View it from what point we will, the eye encounters difficulties, and the mind fears. These are rather increased than diminished by the convictions of some that the leader of the conservative party is prepared to settle all differences for ever by some ready cut and dried measure. For my own part, I would hope better things of that eminent individual. We have seen too many instances of his sagacity to believe he will begin his career again by legislating upon a subject about which men's

minds are but half informed, and men's pockets are almost wholly concerned ; for we have no sufficient reason to believe that the interest of the church formed a prominent feature in the past consideration of the subject when it came before parliament. That it has been discussed from beginning to end on false grounds, will be admitted by all who read the debates upon Lord Althorpe's proposal. No one could have seen any difference between it and a question of national finance. The *independent* rights and constitution of the church met with no, or very small, recognition in the bill which was to be passed. It was all about pounds, shillings, and pence. The object contemplated by the party—claiming to be the church party, too—was based on no sufficient foundation. It looked professedly to “satisfying” the dissenters, whose scruples of conscience were felt to be very much aggrieved by a compulsory *direct* payment of a portion of their property for the maintenance of the church which their forefathers had endowed. The clamour of the *enemies* of the church—i. e., of men and parties ready to cut each other's throats on all other topics but this—was, in short, the parent of the whole matter ; and, like its parent, the thing produced, as was to be expected, had a most exact affinity with the feelings and views of the “various denominations” exulting in the “voluntary principle” and “civil and religious liberty.” Now, this, I presume, was not a very good or safe school to go to for a measure, or the ground for a measure, touching the church. It would be strange indeed if it were otherwise. For, without measuring the sentiments of the dissenting bodies generally by those avowed by such persons as Mr. Binney and *others* who used to declaim in the words of his vocabulary against the “soul-destroying” character of the church of England, there is but one consistent mode of construing their desire and efforts for the abolition of church-rates : they must have had an eye to the greater success of their own religious systems. They were not wishing to pull the church down without the hope that they might rear something else in its stead. The substitute for church-rates, therefore, which their clamour had led the Whigs to invent and propose, was readily accepted by them, not because the church was to be rendered more secure, not because their consciences or their pockets would be relieved, but because dissent, with its many heads and eyes, would thereby be enabled to stalk more majestically, and smile more triumphantly, throughout the land, among the falling towers and decaying spires of the church.

This is a true state of the case, as regards the origin of the proposal, to alter—more properly abolish—the ancient and sacred mode of maintaining that part of the visible church depending upon perishable things. And in the fact itself one cannot fail to see the seeds of much evil. Driven by stress of weather, and fearing every moment for the wreck of the church, it is too true that they, who regarded themselves politically as intrusted with the care of it, amid the waves of anarchy and hatred which raged around her, upon the ascendancy of the Whigs ten years ago, went much further than they would have done under other circumstances. Their admissions are become a matter of record which their opponents may turn against them, if they should take *another* view of the subject, now the storm has ceased ; and they can

see things at a distance in their true bearings and shapes; and the dread of this, (for none can bear to be taunted with a departure from his former professions,) it is to be feared, may determine them to take up the question upon a principle of legislation certainly not *their own*, and as certainly *unworthy* of the church, to say the least of it. That it would terminate in the ruin of the church, I do not, dare not say; but that it would endanger the church we can have no doubt—that it would degrade the church, still less; and that it would lead in a short time to dis sever all connexion between the church and the civil government of the country is what every man who can reason on the subject must perceive. Under such circumstances, not the mere secular statesman, but the ecclesiastic, must discover in the question as it now stands a variety of points involving something of a personal interest, as well as, abstractedly, the deepest consideration. The new government comes into power so far hampered by a question which, if they settle to the satisfaction of their opponents, woe be to the church; and after that, woe be to themselves; and if not to *their* satisfaction, nor to the benefit of the church, how shall they be able to brook the scoffs and jeers of the opposition benches? Much moral courage as it requires to confront this species of artillery, (scoffs and jeers,) I do not despair that the party who shall now have the direction of the affairs of the country, among the other qualifications necessary at the present day which they will bring with them into office, will, at the outset, give proof that they have brought with them this also. By this, most effectually, I feel assured, will they defeat the adversaries they have to contend with. If so, church-rates will be left, notwithstanding all that has been acceded to by them, under late assaults, *where* they have ever been. The maintenance of the church, like its foundations, shall still rest upon the soil. No new law will be made. The system will be adhered to. Dissenters will be told that their objections cannot be listened to against the maintenance of the church, more than republicans can against the maintenance of the throne. Time has connected the two together, or something more sacred than time; and it must be something less sacred than time, less entitled to a nation's regard, that would lead them to set it at naught.

It is a fortunate circumstance that this course has been made more easy than it might have been by the dissenters themselves. They have, in their ardour to upset the church, through the abolition of church-rates, shewn the weakness as well as the worthlessness of their opposition. In almost every place in England where they attempted resistance, they have been signally prostrated by the resuscitated power of the church. That power, while the government was favourable to the church, had naturally enough fallen asleep; and it was not till the war cry, "*Down with the church*—to the lords spiritual, "*Set your houses in order*," was re-echoed from the houses of parliament in all the streets and villages of England—that that dormant power was awakened. Since it did arise, the opposition has dwindled into almost nothing. Both parties, during the time of conflict, have made certain important discoveries, which have tended to effect this. The church party have been made to know their strength and influence; the

dissenters have found out that their cause is not only hollow and hypocritical, but without the *numbers* to support it which they assumed it had, till the contrary was proved.

Then this is helped again by the opinion lately pronounced by the judges in the Braintree case of resistance. From that, all that would seem necessary now to extinguish entirely the rancour which has been at work in different parts of England for some years, under the patronage of the anti-church confederation, is to make it plain to the country that the power of compelling the payment of taxes for the keeping up of the church exists in the Ecclesiastical Court. Let this once be clearly made out, and there will be no occasion for any other sort of legislative interference. The responsibility, as well as whatever unpopularity there may be, of compelling the reluctant, should compulsion in any case be necessary to render to the church her dues in this respect, may therefore, by this means, not only not be incurred by the conservatives, but a still greater benefit than that, it may be, will follow from it to the church in her relations with the state; it will tend to satisfy the minds of some of her best pillars in, as well as out, of her ministry, that she is not so utterly *dependent* upon an external arm as it has been thought that some late enactments had made her.

From the number of causes about to be tried in these courts, the law of church-rates will ere long, it is not unreasonable to hope, be received even by the dissenters like other laws. They will cease to resist when resistance has proved to be unavailing; and the time may then not be far off when they may be led by the very act of their contribution of a rate towards the church they have forsaken "to mark well her bulwarks" and return "to her sure refuge." One thing the legislature might do with which every person longing for the peace of the church must be ready to concur, and that is, to enable the magistrates to enforce the payment of sums as well above as under *ten pounds*. To say they shall have jurisdiction up to ten pounds, but not beyond it, is to hold out to dissenters, and persons adverse to parting with their money for sacred purposes, an instrument by which they may parry the payment till the church has in many cases materially and unnecessarily suffered from it.

I might derive force to these observations by pointing out the miserable character of the measure which was to be brought in, some years ago, in lieu of the present law. But it may be hoped that this is now not more apparent to the clergy, who have had time and occasion to prove what had been its effect, if passed, than it is to those statesmen who, with the best intentions towards the church, were drawn by the insidious colouring of its originators into an unhappy approval of it at the time.

Now that men can hear their own voices and balance their own thoughts, it is hardly possible that the House of Commons should, as now constituted, look back but with the strongest disgust upon a scheme which was to rob ten thousand distinct bodies of men of the *religious ordinance* of maintaining the fabric of the church in which they assembled to worship their God. The scheme savours so much of secularity both in the makers and in the effect which it must have

been perceived it would have upon the church, that we cannot read the names of those who concurred in it without lamenting that their fears for the temporary stability of their country should have been so much greater on the occasion than their fears for the permanent stability of the church. But the fact, or phenomenon, proved, alas ! that there may be an age of ephemeral legislation as well as ephemeral literature. While we are all for the system which has been handed down to us by those through whom we have received the church herself, I pretend not to say that there are no circumstances connected with the present mode of levying and applying church-rates requiring to be corrected. It is the law of church-rates I would have preserved ; and this because of its antiquity, sanctity, and suitableness, and not the abuse of that law. If one thing more than another has led to the unpopularity of church-rates, it is the idle waste of funds by ignorant churchwardens. With no knowledge of architecture, and no reverence for the feelings of those who erected our churches in ancient days, it is quite notorious that these guardians of the fabric of the church have often proved its greatest destroyers. To prevent the misapplication of parish funds, and the mutilation of our churches by ignorant men, is, unquestionably, therefore, a thing about which the law should, and may, speak with advantage, if the church herself provide not the required remedy of the evil. If it is not the business, nor at present in the power of archdeacons, to examine every church within their jurisdiction once a-year, to determine what repairs shall be made, and what are really necessary or beneficial, then it is evident that an official person, with sufficient knowledge of architecture, should be appointed to perform this office—such an officer, of course, not to be chosen by any body which *may* be out of the church, but which must constitute a part of it. The plan proposed by Lord Althorpe, and agreed to by Sir R. Peel, I believe, was to make over the appointment of this office to the magistracy. But I cannot understand why the people should not be allowed to confide in the rulers of the church as much as in the magistrates.

There is another subject which cannot fail to press heavy upon the minds of the new government in regard to the church ; I mean the annual grant made for general education. The former opposition made to that by both houses of parliament will not allow the conservatives, when they have the power, to vote it, without some change in the conditions. This is necessary to vindicate their former proceedings of resistance, as well as to satisfy the church, whose principles were set aside or outraged by the conditions which were imposed upon the schools which availed themselves of the government help. It will not be enough to satisfy those clergy of the church who cannot avail themselves of that pecuniary aid in the erection of school-houses for their people, that the appointment of inspectors, as regards *those* schools which are connected with the church, underwent an alteration satisfactory to the committee of the National Society. But I trust this obnoxious and degrading, as well as insulting, specimen of Whig policy touching the church will receive a death-blow in due course of time by a measure more becoming the object, and such as the state of the country urgently requires.

Clear it is to me, that, unless the church is enabled by the government to extend her instructions to the young as well as the old of her community, other bodies will consider it their duty to take the matter up, and call upon the government, as has been done, to grant them assistance in carrying out their undertaking. I am not defining this duty one way or other. Neither is it here urged, though it strongly might, on the ground of *expediency*. Far from it. We are able to maintain that our church system takes for granted that her members are taught both to read and pray in the words of the Scriptures, and of the Book of Common Prayer. It is not denied that persons who can do neither, both may and often have attained to a stature of Christian perfection superior to that of millions who have had the benefit of these advantages, but who have not duly used them. We may be satisfied to claim for it, which, in truth, we can, the authority of our holy catholic church as established among us.

I can readily enough perceive how the hydra-headed monster, dissent, would rage and swell against an "exclusive system" of education like that under consideration proceeding from the legislature, or acquiesced in by the legislature. But this, so far from being an argument against it, is the most certain attestation in its favour. In point of fact, it is only a consistent adherence to the reformed church; and as regards its "exclusiveness," it is no more exclusive than the national church is so. If the national church is to be given up by the government of the day as binding them down to a course of policy, savouring, as will be said, of "partiality," then it were preposterous to talk of setting up a *lower* platform by which the children of the people shall ascend to a *higher*, in point of a catholic religious intelligence. The two stand, and must, of course, fall together. The statesman who dare not stand by the NATIONAL CHURCH *exclusively*, it were vain to expect would have the courage to take his stand by A CHURCH EDUCATION for the young, *exclusively*.

Whatever *may* be done by parliament for the Christian church, as that applies to man in all the stages of his growth and ripening, from his birth to his death, one thing is clear, that the only leaven which can tend to make her expand herself into those dimensions which she is destined to fill, and which she must fill before she can produce her proper effects upon the character and fortunes of the country in which she has been planted, must be of heaven, and not of men. Talents, and wisdom, and eloquence, and all the virtues by which humanity has ever been, or may be adorned, can neither preserve nor make a church. She must stand, not on human, but divine principles—on pillars hewn out and knit together, not by man's device, but by something less subject to fail—less constituted to fail—to fail from ignorance or presumption—to fall from the natural process of decay. It is undeniable that all the gifts bestowed upon man may become subservient to the extension of the church in her real character and influences; but, then, this fact is only undeniable when such endowments are exercised in subjection to higher rules and instincts than those of the human intellect, and to less self-flattering motives than those of one's own heart. As the church would cease to be the church were she to be beaten down like a leaf of gold to gild the surface, without imbuing the sub-

stance of society, by the hands of a set of secular workmen ; so shall she cease to be a church, if it is attempted to carry her about like a paralytic from one stage of weakness to another, in search of a cure for her superinduced diseases, by means of helps, which have benumbed her limbs, circumscribed her exertions, and almost extinguished her vitality.

With these matters before them, a new set of ministers, looked upon, in contradistinction to the late government, as more particularly the friends of the church, cannot but feel the difficulty of their situation, and see the extent of their responsibility. It is not to be expected that they, or any set of ministers, shall be able to satisfy the demands of unreasonable men. Still something positive is expected towards helping onward, through the grace of the sovereign's relationship with the church, which is left to be administered by Her Majesty's servants in office, those high and holy purposes for which she has been, by an act of divine mercy, established among us. The state of public morals, the spread of popery, the increasing boldness of dissent, the total inadequacy of the Christian ministry as at present constituted, in regard to its numerical character, and the fatal deadness, under high sanctions, and of long standing, which has led, not men, but Christians, to look with indifference upon the millions of our populous cities living and dying in the veriest bonds of iniquity—these are all most pressing and solemn reasons for something being done in earnest for the good of our fellow-creatures now perishing for lack of pastoral care. But they are reasons which do not press at first hand so much upon the rulers of the nation as upon the stewards of Christ's heavenly treasures, which have been deposited in the ark of his church.

R. B.

ON THE SACRIFICE OF THE MASS.

SIR,—Dr. Hey, in his Lectures on the Thirty-nine Articles, treating of the thirty-first, "Of the one oblation of Christ finished on the cross," has this remark—"Either Christ *suffers* in the sacrifice of the mass, (according to the Romish doctrine,) or he does not ; if he suffers, he must be ever suffering, (against Phil. ii. 9, Heb. ix. 26 ;) if not, it is no real sacrifice. Add Heb. ix. 22."

Dr. Hey also quotes from the correspondence between Archbishop Wake and Dr. Dupin, Appendix 3rd to Mosheim's Eccles. Hist. Upon the thirty-first article, Dr. Dupin maintains that "the sacrifice of Christ is not only *commemorated*, but *continued*, in the eucharist, and that every communicant offers him along with the priest." The Roman Catholics state*—"Jesus is here given, not only to us, but for us ; and the church is thereby enriched with a true, proper, and propitiatory sacrifice, usually termed the mass : propitiatory, we say, because *representing* in a lively manner the passion and death of our Lord, it is peculiarly pleasing to our eternal Father, and thus more

* Faith of Catholics. London, 1813. p. 250, &c.

effectually applies to us the all-sufficient merits of the sacrifice of the cross." Again, "as the bloody sacrifices ordained by the Jewish law are understood to have prefigured the sacrifice which the Redeemer of mankind was once to offer on the cross, by the effusion of his blood; so do we believe that the unbloody offerings of the same law, but much more than these, the bread and wine, which Melchizedek, 'the priest of the Most High God,' presented to Abraham, (Gen. xiv.,) were a type or figure of that unbloody sacrifice, which Christ, the priest for ever after the order of Melchizedek, (Ps. cix.,) would *continue to offer, through all ages*, under the symbols or species of bread and wine." The sacrifice of the mass, therefore, is not only a *representation*, but a *continuance*, of the sacrifice of the cross. Is it a continuance of suffering? St. Paul (Heb. ix. 28) says, "Christ was once offered to bear the sins of many."

The council of Trent speaks of *a victim* :—"Because in this divine sacrifice, which is performed in the mass, the same Christ is contained, and offered, in an unbloody manner, who, on the altar of the cross, offered himself in a bloody manner—the holy synod teaches, that this sacrifice is truly propitiatory—for it is one and the same victim; the same Christ now offering himself by the ministry of the priest, who offered himself on the cross. By this offering, then, the fruits of that bloody offering are most plentifully received." (Ses. xxii. c. i. p. 189.)

The difficulty of adding to or continuing a perfect sacrifice is felt; and the following exposition is subjoined from "our great Bossuet :"—
"We acknowledge that all the merit of the redemption of mankind is derived from the death of the Son of God: when therefore, in the celebration of the divine mysteries, we say, 'We offer to Thee this Holy Victim,' we pretend not by this oblation to make or to present to God a new payment of the price of our salvation; but to offer to him, in our behalf, the merits of Jesus Christ present, and that infinite price which he once paid for us upon the cross."

The Roman-catholic writers thus seem to vary their expressions on this subject, sometimes stating the sacrifice of the cross to be *represented*, and at other times to be *continued*, by the sacrifice of the mass. There is a wide difference between the two propositions, and one would like to know which of the two is the authorized opinion. If the victim at the unbloody sacrifice does *not* suffer, (which I presume is the Romish doctrine, on the ground that Christ's glorified body is impassible, not "exposed to the external senses, nor obnoxious to corporal contingencies,") how can this be "a sacrifice truly propitiatory, by which, to the sincerely penitent, the sins we commit, however enormous they be, are remitted?"* Then these sins are remitted without suffering, on account of the unbloody sacrifice, contrary to St. Paul, who says, "without shedding of blood is no remission." (Heb. ix. 22.)

In the church of England we believe, that, by worthily receiving the sacrament of the Lord's supper, the souls of the faithful are strengthened and refreshed; but the church of Rome, not content

* Faith of Catholics, p. 279. Quotation from the Council of Trent.

with teaching that, by the sacrifice of the mass, the sins of the living are remitted, extends the benefit also "to those who, though dead in Christ, are not fully cleansed from all defilement."* By these superstitions the influence and gains of the clergy are much increased; and although Bossuet, in his subtle exposition, may affirm, that the church of Rome "deems the sacrifice of the cross so perfectly and so fully sufficient, that whatever is afterwards added has been instituted to celebrate its memory and apply its virtue," still the common people believe, and are encouraged by their teachers in that belief, that the sacrifice of the mass has in itself the virtue of remitting sins, which virtue the priest has the power of applying to individuals, especially to souls supposed to be in purgatory.

We say that these doctrines and practices are against Holy Scripture, and against the traditions of the primitive universal church; and further, that transubstantiation is repugnant to the evidence of the senses, "by which God himself proves his promises to us."†

A passage has indeed been quoted from Mr. Hallam's Const. Hist., in these words:—"The doctrine of transubstantiation does not, as vulgarly supposed, contradict the evidence of the senses, since our senses can report nothing as to the unknown being, which the schoolmen denominate substance, and which *alone* was the subject of this conversion."

The writer‡ who adduces this quotation from Mr. Hallam should, in all fairness and honesty, have added these sentences immediately following:—"But metaphysicians of later ages might inquire whether material substances, abstractedly considered, exist at all; or if they exist, whether they can have any specific distinction, except their sensible qualities. This, perhaps, did not suggest itself in the sixteenth century; but it was strongly objected that the simultaneous existence (or presence) of a body, in many places which the Romish doctrine implied, was inconceivable and even contradictory."§ Mr. Hallam can see through the subtle inanities of the schoolmen, though it appears this writer cannot.

"Why not as easily believe," he says, "that God, by the omnipotence of his *word*, can convert the substance of bread into the substance of his flesh, as by virtue of that *same word* he performed so many other striking miracles—changing water into wine at Cana?" It was precisely by this very argument, the testimony of the senses, that the Jews were induced to reject the divinity of our great Redeemer, "Is not this, they said, the carpenter's son?" Is it possible this writer does not perceive that this reasoning makes against his own case, and for us? Our Lord's miracles were "striking," precisely because they proved themselves to the senses of the persons present, who were convinced by that evidence that the water was changed into wine, that sight was given to the blind, and hearing to the deaf.

* Faith of Catholics, p. 280.

† Hooker's Answer to Travis, s. 9.

‡ Transubstantiation. A Letter to the Right Hon. Lord —, by the Rev. John Fletcher, D.D. London, 1836. p. 62, note.

§ Hallam's Const. Hist. vol. i. p. 96.

In like manner the people of Nazareth judged, and judged *rightly*, that Jesus was the same person whom they had known as "the carpenter's son." The body of Jesus had not vanished, or been annihilated, or transubstantiated into something else; it was not merely a body in appearance, a phantom, but in substance. Whereas the Romish doctrine of the mass is, that the bread is gone, is abolished, is not present in substance, whatever substance may be.* The error of the people of Nazareth was in not attending to the further evidences of prophecies, doctrines, and miracles, addressed to their reason and their senses, and proving that Jesus was more than man—namely, the Christ, God and man. This letter contains a good deal of ribald abuse of the church of England; and the author is so inconsistent as to controvert the right of private judgment, while at the same time his whole publication is an appeal to the private judgment of the Right Hon. Lord —, in order to convert him from the communion of the church of England to the communion of the church of Rome.

B.

D'AUBIGNE'S HISTORY OF THE REFORMATION.

SIR,—I have just read an article, signed "M. W.," in your August number, on the subject of M. D'Aubigné's History of the Reformation, which, in many points, I consider so unfair, that I cannot allow it to pass without attempting a reply. I must frankly confess that my opinion with regard to the general character of the book in question is very strongly opposed to that of "M. W." It surely is somewhat exorbitant to expect, in the present day, that many "new facts" should be communicated in the account of a period, which, for three hundred years, has exercised such a multitude of pens, and has been the object of such deep interest and research. Still more exorbi-

* "The substance of bodies," says Locke, "is entirely unknown to us." Newton says the same: "*Intimas corporum substantias, nullo sensu, nullâ actione reflexâ, cognoscimus.*" (p. 62.) These quotations may be true in philosophy in the abstract; but suppose the case of a person tried for murdering another by administering arsenic, no jury would listen to a defence on the ground that we know not what substance is, and that the matter of arsenic may be at bottom innocent like bread; they would abide by the testimony of the senses, as we must do in refuting other speculative extravagances. "We talked of Bishop Berkeley's ingenious sophistry to prove the non-existence of matter, and that everything in the universe is merely ideal. I observed, that though we are satisfied his doctrine is not true, it is impossible to refute it. I never shall forget the alacrity with which Johnson answered, striking his foot with mighty force against a large stone, till he rebounded from it, 'I refute it *thus*.'" (Boswell's Life of Johnson, An. 1763, Æt. 54.) "You are surer that you can lift up your finger or not as you please, than you are of any conclusion from a deduction of reasoning." (Ibid. an. 1778, Æt. 69.) These observations support Bishop Van Mildert's remark, "Transubstantiation is a doctrine not only repugnant to the evidence of our senses, and to every principle of reasoning founded upon such evidence, but also to scripture itself; nay, even to the very words of the institution." (Bampton Lecture, 7th, p. 224; in the Appendix, p. 389.) Turretin is quoted, "Nullum dogma, quo posito tota religio corrui, admittendum est. Si admittatur transubstantiatio, sensibus credi non potest; si sensibus non credatur, corrumpunt argumenta ex miraculis Christi, et ejus resurrectione ducta pro religionis Christianæ veritate."

tant is the demand, that a History of the Reformation of the *sixteenth century* should contain any very "enlarged view of the state of religion" previous to that time, and scarcely less cruel the expectation of finding this "enlarged view" of religious affairs, "after Luther commenced Reformer," in a book, of half of which alone the critic seems to have been cognizant, and of which a fourth and concluding volume remains still to be published.

Unequivocally, too, must the assertion be denied, that, "according to M. D'Aubigné, the Reformation was a sudden, instantaneous providence of God," &c. The first book of the work—occupying 170 out of 570 pages of the first volume—is expressly dedicated to the state of things before the Reformation, and traces, with considerable clearness and discrimination, both the great chain of causes which at length produced that mighty revolution in the faith of the world, and the various individuals who, from time to time, had struggled to bring it about before it was ordained to take place. If we select a few headings of the pages, in default of an index, I think this will be sufficiently evident. "Disorders of Rome," "Corruption of Doctrine," "Ignorance," "Effects of Reform," "The Restoration of Letters," "The Vaudois," "Waldo," "Wicklef," "Huss," "Reuchlin," "His Quarrel with the Dominicans," "Erasmus," "Literæ obscurorum virorum," "*General Fermentation.*" After such a table of contents, your readers will not be astonished to hear the commencement of the second book: "All was ready. God, who prepares his work during centuries, accomplishes it," &c. But they will be astonished to hear the accusations which I have quoted above deliberately preferred against the history.

Having thus disposed of the objections made by your correspondent to the general plan and character of the work, before I proceed to examine some of his detailed errors, I would merely premise—and here I am assured that I convey the sentiments of a large body of the more intelligent of our fellow churchmen, whether lay or clerical—that, whilst we hail the appearance of this work as exhibiting perhaps the most perfect picture which has yet appeared of a most interesting period in the annals of the world, and painted in most glowing and striking colours—whilst we are grateful to its intelligent author for putting the matter on its right footing, and recalling our minds to the great principle which the church then re-asserted, that "difference" (as Hooker puts it) "betwixt the papists and us about justification"—that disagreement "about the nature and essence of the medicine, whereby Christ cureth our disease,"—we by no means consider ourselves bound to every opinion he expressed, nor subscribe unconditionally to every statement he may hazard. We cannot certainly bring ourselves to rank him among the "modern, liberal, rationalizing philosophers," (to which class "M. W." seems disposed to refer him,) on the one hand, neither can we, on the other, pretend to recognise in him an exact coincidence of feeling with the generality of sound Anglican divines; but we rejoice to perceive, in one so talented and pious, that our points of agreement very far outnumber our discrepancies, and

that, in the main, we can unhesitatingly count him as on our own side. A fair and unimpassioned review of his work, undertaken in a proper spirit, would be a service rendered to society. Where faults are to be found, (and what human composition can be free from them,) let them be carefully noted; and where beauties occur, where a disputed question is set at rest, where an interesting period is vigorously and graphically described, or an omission in former accounts well supplied, let them be held up to observation; but we must protest against this sweeping condemnation of an entire book, founded upon a few extracts, "gems," as they are called in ridicule, confessedly made in haste, and many of them, as will be seen, having nothing whatever to do with the author's opinions, or, in reality, not existing at all.

It must be remembered, that M. D'Aubigné's book is originally written in French; and perhaps it would have been wiser, and more charitable, before his opponent *ran this muck* against him, to have ascertained whether none of the errors objected to him had their rise in the translation. The very fact of "M. W.'s" having discovered, as he professes from a note, that the translator "is one of the last refinement of dissent," should have stayed his hand when he was bringing fierce accusations against the author. Of the translator I know nothing, except that he is currently reported to be no less a personage than Mr. Walther the bookseller, and that his translation represents the spirit of the original with tolerable accuracy. But (not having the book before me I cannot positively assert, though I am pretty confident) the Preface, from whence a large portion of the objectionable passages are taken, does not even profess to be a literal transcript of the French.

The first extract, "The Reformation is the re-appearance of Christianity; the latter closes the old order of things, the former begins the new;" certainly does not exist in the original in the same form, though it is by no means an unfair abridgment of some remarks there made, which are very far indeed from bearing the wicked misconstruction, "that Luther was a re-appearance of our holy, our divine Lord and Saviour Jesus Christ," &c., but merely point out a similarity, in *promptitude* and *extent*, between the revolution effected at the first preaching of the gospel, and its revival (for few will deny that it had slumbered) in the time of Luther.

The next extract is stigmatized as a "genevating Christian verity," and consists simply of the words "God is in history;" which, together with the question and answer, "What is Jesus Christ, but God's purpose in the world's history?" are given as specimens of statements made in a "flippant and irreverend style." Now the best reply to this will be a literal translation of the passages as they stand in the original. "This history lays down, first of all, the simple and fertile principle, God in history; but this principle is generally neglected, and sometimes denied." And the author then goes on to prove the propriety of a Christian historian's referring the vicissitudes of the world to their right source, instead of regarding them as the effects of chance, and explains his former expression, "God ought to be recog-

nised, God ought to be proclaimed, in history. The history of the world ought to be signalized as the annals of the Sovereign King's government." To this, we presume, there can be no objection.

The other extract is still more easily disposed of, as nowhere, that I can discover, represented, except by the following very dissimilar turn of expression:—"What is Jesus Christ but God in history?"—"in fact, is it not the keystone of the arch, is it not the mysterious knot, which ties together all things of earth, and unites them to heaven, that God has appeared in a human form?" We see no rationalism, nor irreverence here.

It is not my intention to follow the critic through his discussions on private judgment, the visible unity of the church, &c., but merely to correct what appear to me to be mis-statements. To come, then, to another extract. "He tells us, '*It was said* that Christ communicated the Holy Spirit to the apostles, and the apostles to the bishops,' and that the Spirit 'is found' only in this order of communication.' Here he enounces an important truth; but how? *only in derision*. *It was said*. So scoffed the first enemy, 'Yea, hath God said,' &c.

Now, then, let us refer to the passage as it stands in the original: "Salvation no longer springing up from the now hidden word, they established that it was transmitted by means of forms, which they had invented, and that no one would possess it, unless he received it by this channel. No one, they said, could by his own faith arrive at eternal life. Christ had communicated," &c. Now, without entering into the opinion here expressed, is it honest to characterize the spirit of these remarks as offered *in derision*, as partaking of devilish malice or scoffing? However mistaken we may think them, can we dare to found upon them such cruel accusations as this?

Your correspondent, having commented on the preface and the nine first pages of volume 1, jumps over, without notice, to p. 103 of vol. 2, whither, we confess, we had at first some difficulty in following him, owing to this omission; and from hence to the end of his criticisms he forsakes M. D'Aubigné, and confines himself to a tirade against Luther. We do not believe that the warmest admirer of that mighty instrument in the hands of God has ever pretended to defend every expression of the great Reformer. Rather are we disposed to wonder that his powerful mind, in disengaging itself by violent struggles from the web of error and sophistry in which, not itself alone, but the whole world, was bound, should have freed itself so quickly and entirely, as, by God's grace, it did; and that his writings should contain so few passages untinged by the faults we might expect in one escaping from such gross delusions. Perhaps a careful re-perusal of some of the errors objected to him here, might convince their extractor that he had, in his haste, mistaken the drift of the original, and when supposing himself at war with Luther, that he is in reality fighting against the word of God. There is one extract, at least, which all must confess to be garbled most unfairly, and of which the spirit would have been altogether altered, had it been completed. "Let all festivals be abolished, and none observed but Sunday; or, if it is wished to keep the great Christian festivals, (query, Christmas,

&c.,) let them be celebrated only in the morning, and the rest of the day be regarded as a working day." Now let us hear the conclusion. "For since people do nothing then except drink, play, commit all sorts of sins, or remain in idleness, they offend God on holydays much more than on other days." And this advice is censured as tending "to blight, to mar, to deform, and to destroy!"

But what has all this to do with M. D'Aubigné? it may well be asked. Evidently "M. W's." quarrel is not with him, but with the subject of his history; like many other members of our Reformed church, it is to be feared that he "hates the Reformation;" and looks back with shame and disgust "unto the rock whence we are hewn, and to the hole of the pit whence we are digged." Evidently all his sympathies are with that church whose "damnable heresies are condemned so strongly in our articles and homilies, and so beautifully corrected in our liturgy"—that church, as her errors are thus mildly and somewhat unintelligibly described, "whose fault is in excess of aid to the weak and fearful, realities for the ardent and the feeling to embrace, and not in defects."

Humbly do I hope that the sentence of one thus prejudiced, whose unfair deductions from false grounds have been here exposed, will not be finally taken against so valuable a book as I believe M. D'Aubigné's history to be; but that the consequence of this attack upon it may be an increased circulation of it, and an increased conviction of the great truth which it conveys, that justification by faith—the chief doctrine of the New Testament—was also the cause and object of the Reformation; the treasure, which, hidden under the corruptions of popery, was brought to light principally through the agency of Luther, and which it becomes us to cherish as the greatest privilege of unworthy sinners, and the dearest heritage we can transmit to our posterity.

Yours faithfully, C. W. B.

THE STATE OF THE RUBRICS.

SIR,—One defect in our existing rubrics is, the want of any specific naming of the hours of the day at which the several services are to be said in our churches; from whence, on some occasions, confusion and impropriety arise. All other liturgies, I believe, have full and explicit rules on this subject, and it certainly would be convenient that our church should have the same, so that the morning service should not be said in the afternoon, nor the evening service commenced before three o'clock at the earliest. All these inconveniences, however, I think, do arise from the omission of the communion service as a part of the daily services of the church. *A third and intermediate service* is wanted; and it is evident that the communion office is contemplated by our church as to be daily used. Whence, then, arises its almost universal omission, except on Sundays and festivals; and, even then, of that portion which ought to be said after the Nicene creed? From a cause, in part, which I have shewn in my former communica-

tion ought to be remedied—viz., the want of any special portions of Scripture for daily epistles and gospels; just as the rogation and ember days have fallen into general disuse from the want of appropriate offices. The length, too, and repetitions of the service, when the whole three morning offices are united into one, has, no doubt, much contributed to this neglect. If, then, we try to find a remedy in the separation of the communion office from the prayers and litany, a difficulty will arise from the former, when separated, being too short for a separate service. This may be remedied by the introduction of *appropriate anthems or introits*, with psalms, and one or more short lessons from the Old Testament, before the gospel and epistle, in conformity with the practice of the primitive church. If, too, the "*Prayer for the whole estate of Christ's church*," were placed after the confession and absolution, according to its universal position in every other liturgy, we should have an office of sufficient length, even when there was no communion, by saying all down to the prayer of consecration, with, of course, an appropriate conclusion. Supposing, moreover, that we should desire, and be able to restore by these means, a more frequent administration of the holy communion itself, it may well be questioned whether the reading of the *same exhortations*, with the precisely same "*comfortable words*" or sentences of the New Testament, contained in our present office, be either necessary or desirable, every day in the week, or even on every Sunday in the year. I think, therefore, that in this, and indeed in all other *mere exhortations*, as in the daily one at morning and evening prayers, the omission of such might safely be left to the discretion of the minister; this is frequently done, in many respects, in the liturgy of the American episcopal church, and with singular advantage.

I have, however, long come to the conclusion that it never was the intention of our Reformers that these mere exhortations should be, *on all occasions*, said throughout by the minister. In cathedrals and other places where communions are frequent, *no previous notice of them* is ever given; and it would be absurd to suppose that a different plan should prevail in other churches, if they had the celebration as frequently. The same reasoning, I think, also applies to the exhortation itself in the administration of the communion, were that administration daily, or very frequent. The church orders every clergyman, if he does not say the daily prayers in the church, to say them at home. Would any clergyman daily doing this with his own family only, or *by himself alone*, commence the holy offices with the usual exhortation, "*dearly beloved brethren*," &c.? We read also, that the pious monarch Charles I., when he came in from business, or hunting, frequently had *portions* of the daily prayers of the church said by his chaplains; this, at least, implies that, on such occasions, the *mere exhortations* were omitted. And, moreover, in the Latin prayer-book of Queen Elizabeth, which is used in certain colleges at Oxford, and also is the authority for the use of *especial offices* on the days of Commemoration of Benefactors in the other University, the exhortation in the daily service is omitted; and this prayer-book, too, in Latin, is, by act of parliament, equally valid for the Universities, and Eton and

Winchester Colleges, with the English Book of Common Prayer. I am not, however, anxious to recommend any unnecessary deviation from existing usages, but only to point out the several particulars to which an *authoritative settling* of doubtful points in the rubrics may properly be applied. In the act of the first of Elizabeth, such authority is amply conceded to the Queen, by and with consent of the metropolitan, or of the bishops of the realm.

Will you allow me to suggest, through your pages, to the Universities, that it is very desirable that a new edition of Bishop Sparrow's valuable Collection of Documents, and also of the Prayer-book in Latin, set forth by authority of Queen Elizabeth, and confirmed by act of parliament in the eleventh year of her reign, should be published, as they are very difficult to be procured?

DE SANCTA TRINITATE.

ON BOWING AT THE NAME OF JESUS.

SIR,—Your correspondent, "Catholicus Christianus," in the May Number of the British Magazine, asks whether we should bow at the name of *Jesus* only, or equally at the names of Christ and Son.

I would suggest, that both the passage in Phil. ii. 10 and our canon require us to make due and lowly reverence at the *name* of Jesus, and that his name is *Jesus*; and therefore at the mention of that word we make the reverence.

Christ, Son, Redeemer, Saviour, and other designations, are epithets expressive of some office or attribute of our Lord; but Jesus is his name.

Queen Elizabeth's injunction on this subject, as quoted by Laud in his speech in the Star Chamber, is—"Whosoever the name of Jesus shall be in any lesson, sermon, or otherwise pronounced in the church, (it is enjoined) that due reverence be made of all persons, young and old, with lowliness of courtesy and uncovering of the heads of the men-kind, as thereunto doth necessarily belong, and heretofore hath been accustomed."

Yours truly,

A CATHOLIC PRIEST.

ON PREACHING TO BENEFIT CLUBS.

SIR,—I shall feel much obliged if either yourself or some one of your numerous readers will give me the benefit of their advice in the following case:—

I am occasionally applied to by the members of benefit societies, calling themselves "Foresters," or "Odd Fellows," and so forth, to open my church and preach them a sermon on the occasion of their anniversary meetings; and I feel an equal difficulty in either acceding to or denying their request. The difficulty I feel in *denying* their re-

quest is this—that, strictly speaking, the church ought to be open for matins and evensong every day; and therefore, as it seems to me, *a fortiori*, whenever “the curate that ministereth, not being otherwise reasonably hindered,” shall be called upon to minister by two or three of his parishioners. Again: I think that I ought to take every opportunity of preaching to the people; if “out of season,” how much more “in season,” when they themselves incite me to it, and profess not only a willingness, but a desire, to be instructed. “A word spoken in season, how good is it!” and who can tell but that some who seldom attend the public worship of God at all, or perhaps more seldom still the ordinances of the church, may, by God’s grace, be brought to a better mind, and become thenceforward earnest and consistent Christians.

On the other hand, the difficulty I feel in *acceding* to their request is this, that such societies appear to me to inculcate false notions of brotherly love. As members of the church, we are already bound, by the most solemn engagements, “to love our neighbour as ourselves, and to do to all men as we would they should do unto us;” and if we are not constrained to mutual love by our promise to God, I think it worse than useless to become subject to ordinances after the commandments and doctrines of men. Such societies appear to me to stand on no higher ground than savings’ banks and insurance companies, and I think the advantages of “giving to receive as much again” are not fit subjects to be recommended from the pulpit. Again: I object to the *appearance* of these clubs. I dislike seeing the church filled with men in fantastic dresses, with symbols of office in their hands, which none but the initiated can understand; I cannot but fear that they go to church with feelings of vanity rather than penitence, and are more intent on presenting an imposing and attractive appearance to the gaping crowd than humbling themselves before Him whose name is Holy.

With these conflicting feelings I am quite in doubt what course it is best to pursue. There is, indeed, a middle one, which (refusing, as I have hitherto done, to preach to them) I have been urged to take—viz., to “*lend* the church,” as it is called, to some other clergyman who is willing to preach to them; but this I decidedly object to. I shall feel, therefore, sincerely obliged to any correspondent who will tell me what is his own practice on similar occasions, and the reasons which influence him; and remain, Sir, your obedient servant,

THE CURATE OF A MARKET TOWN.

VISITS OF ST. PAUL TO JERUSALEM.

Acts, xi. 29, 30; Acts, xv. 1—35; and Galatians, ii. 1—10.

SIR,—In the *Theologische Studien und Kritiken* for 1836, there is a very well written essay, which bears the signature of Melch. Ulrich, on the date of the Epistle to the Galatians. In this essay, the writer is of course led by his subject into a discussion of the question proposed in your last Number (page 58) by your correspondent “B.”

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Ulrich sets out from the assumption, that the visit which St. Paul describes in Gal. ii. 1—10, must either have been his second visit to Jerusalem, which is mentioned in Acts, xi. 29, 30, or his third visit, which is described in Acts, xv. 1—35. He determines in favour of the former alternative. The reasoning by which he supports this conclusion is, in substance, as follows:—

St. Paul states, in Gal. ii. 2, that he went up to Jerusalem *by revelation*. This may apply well enough to either the visit of Acts xi. or that of Acts xv.; but the same cannot be said of another circumstance mentioned in Gal. ii., namely, the charge about remembering the poor. Such a charge agrees better with the time of the dearth in Acts xi., than with the time of the council in Acts xv. Again, the conference described in Gal. ii. was a private one, but the council of Acts xv. was an open assembly; to which it may be added, that John was present at the conference, but seems to have been absent from the council. Moreover, the subject of consultation is not the same in Gal. ii. as in Acts xv.: the question between the Jewish and Gentile Christians had taken a different form at the time of the council from that which it bore at the time of the conference. In the conference, St. Paul, for the first time, rendered an account of his own method of publishing the gospel; and the resolution was then first taken, that he and Barnabas should go to the heathen, and the other apostles to the circumcision. But at the time of the council it had become an understood thing, that the gospel was not to be kept back from the Gentiles: the danger was, that the Jewish and Gentile Christians might come into hostile collision with each other, as had already several times happened. Hence, the date of the conference must have been prior to that of the council, or (which is the same thing) the visit of Gal. ii. must have preceded that of Acts xv.

Another argument may be drawn from St. Paul's dispute with St. Peter at Antioch, as related in Gal. ii. 12—14. The dispute with St. Peter was subsequent to the visit of Gal. ii. 1—10, which offers no difficulty if this visit is identical with that of Acts xi.; but the dispute with St. Peter can hardly have been subsequent to the visit of Acts xv. and the council then held at Jerusalem. St. Peter's conduct, after that council, was hereby more worthy of him. This circumstance, then, leads us to identify the visit of Gal. ii. 1—10, with the visit of Acts xi., which was St. Paul's second visit, rather than with that of Acts xv., which was his third visit to Jerusalem.

And this hypothesis gains still more in probability when we consider, that St. Paul's argument in the Epistle to the Galatians required him to mention *all* the visits which he had as yet made to Jerusalem. He was defending his apostolical authority and independence, asserting that he, like the other apostles, had received from Christ himself, and not from a human teacher, the gospel which he preached among the Gentiles. He therefore accounts it necessary to reckon up the interviews which he had had with the other apostles, and to shew that these had not produced any alteration in his religious views. He states in chap. i. that he had not gone to Jerusalem at all, till three years had elapsed from the date of his conversion; and then he had

remained in Jerusalem for so short a time as to leave no room for the supposition of his having been then instructed by the other apostles. In chap. ii. he gives an account of a subsequent visit to Jerusalem, and shews that on this occasion, as on the former, the leading apostles had added nothing and altered nothing in the gospel which he had previously taught. If, now, this visit was the visit of Acts xv., the intermediate visit of Acts xi. is not mentioned by St. Paul,* an omission which could not have failed to excite in his readers a feeling of suspicion; the more so because his language would naturally lead any reader to the inference, that no visit intervened between that of i. 18 and that of ii. 1. "Then fourteen years after," says St. Paul, "I went up again," which any one would understand to mean *the second time*.

But there are some objections to the hypothesis which we are now maintaining; and, first, it is urged, that in the visit of Gal. ii., Paul and Barnabas were accompanied by Titus, who is not mentioned in Acts xi.; whereas, in the visit of Acts xv., there were with Paul and Barnabas "certain others," of whom Titus may have been one. The answer to this objection is, that Titus may have accompanied Paul and Barnabas in the visit of Acts xi., though he is not noticed by St. Luke. If he went merely as an attendant, no inference can be fairly drawn from the historian's omission of so unimportant a circumstance.

It is further objected, that Gal. ii. appears to intimate that, previously to this visit to Jerusalem, St. Paul had performed one of his missionary journeys, all of which were subsequent to the visit of Acts xi. The conclusion from this is, that the visits of Gal. ii. and Acts xi. are different; but St. Paul says, only in Gal. ii., that at the time of this visit to Jerusalem he was already a preacher to the Gentiles; and this he might properly assert, if he had in view only his residence in Damascus, Arabia, Cilicia, and Syria. It cannot be supposed that he spent in inactivity the years which intervened between his conversion and the visit of Acts xi., especially after the partial illumination which he had received on occasion of his first visit to Jerusalem. (See Acts xxii. 17—21.) Thus he might very well feel that his labours justified him in putting forward his claims as an apostle, even before he had undertaken any great missionary journey for the conversion of the Gentiles.

Another and a much more important objection arises out of the "fourteen years" (Gal. ii. 1) which would seem, according to our hypothesis, to have intervened between St. Paul's *first* and *second* visits to Jerusalem. This difficulty, however, is not essentially relieved by substituting the visit of Acts xv. for that of Acts xi.; for how can we imagine that fourteen years intervened between St. Paul's *first* and *third* visits to Jerusalem? In this interval he travelled, it is true, in Cilicia and Syria, and completed his first missionary tour in Lesser Asia; but his zeal for the spread of Christianity was surely

* Ulrich does not advert to the conjecture (perhaps he did not think it worth notice) that St. Paul did not himself go as far as to Jerusalem on the occasion mentioned in Acts xi. Olshausen inclines to this opinion.

greater than that he should have moved, for *fourteen years*, within a space which, when we consider his subsequent activity, appears to be extremely narrow. Hence, some critics have been induced to push the visit of Gal. ii. still further forward, and identify it with that of Acts xviii. 22; but this conjecture is, for obvious reasons, inadmissible. For the sake, then, of either of the other two hypotheses, and especially, also, for the sake of St. Paul himself, and of his zeal for the spread of Christianity, one must here have recourse to an alteration of the text, and instead of *δεκαεσσάρων* read *τεσσάρων*. Supposing the numbers to have been expressed in letters, which in this case would be *ιδ*, the *ι* may have arisen out of the preceding *δια*, and thus have come into the text through the mistake of a copyist, particularly if the *α* in *δια* was not completely written out; or, if the number was expressed in words, in this case also *δια* and *δεκα* might, through an error of the eye, be easily interchanged, and the last be taken into the text. Or, again, the mistake may have arisen from an error of the ear, if one chooses to assume that the manuscript into which the *δεκαεσσάρων* first entered was written from the dictation of a reader; and the reading *δεκαεσσάρων* would be favoured by the circumstance, that the visit of Gal. ii. was in primitive times almost universally identified with that of Acts xv.; for the number *fourteen*, though it does not really suit this visit, yet might *appear* to suit it, on a superficial calculation, rather better than the number *four*, especially if the fourteen years were reckoned from the date of St. Paul's conversion.* Moreover, a reference to 2 Cor. xii. 2, where an *ἀποκάλυψις* is spoken of as having taken place "about fourteen years ago," might possibly serve to recommend the reading *δεκαεσσάρων* in Gal. ii. 1; though, if the *ἀποκάλυψις* mentioned in Corinthians be the *ἀποκάλυψις* of Gal. ii., the passage in Corinthians will rather tell in favour of the hypothesis supported in this essay; for the second Epistle to the Corinthians was very probably written in the year 58, and fourteen years, reckoned backwards from that year, will bring us to the year 44, which is the date of the visit of Acts xi., as determined by the "great dearth which was to be throughout all the world, and which came to pass in the days of Claudius Cesar."

M. J. M.

ON MATT. v. 21.

SIR,—The object of these lines is to elicit from some one of your readers a satisfactory explanation of Matt. v. 21—26. I have consulted various commentators upon the passage, but I can find nothing satisfactory or even clear upon it. May the first part of the 22nd verse be considered as a parenthesis, and the 21st verse and part of the 22nd verse be connected thus:—"Ye have heard that it was said by them of old time, Thou shalt not kill: and (ὅς δ' ἂν φονεύσῃ) who-

* This, however, is assuredly not the right reckoning. The *ἡμέρα* of ii. 1 refers to the *ἡμέρα* of i. 18, which shows that the fourteen years commence with St. Paul's first visit to Jerusalem.

soever shall kill shall be in danger of the judgment: and (ὃς δ' ἂν εἴπῃ) whosoever shall say to his brother, Raca, shall be in danger of the council: and (ὃς δ' ἂν εἴπῃ) whosoever shall say, Fool," &c.?

If the passage is not to be read thus, and the expressions, "*whosoever shall say, Raca,*" &c., and "*whosoever shall say, Fool,*" &c., are to be considered our Lord's words in continuation of, "I say unto you, whosoever is angry with his brother," &c., should not the δὲ δ' ἂν εἴπῃ ρακά, and the δὲ δ' ἂν εἴπῃ μωρὲ, be πᾶς ὁ εἰπὼν ρακά, and πᾶς ὁ εἰπὼν, in unison with πᾶς ὁ ὀργιζόμενος?

Again, it seems to me a most extraordinary way of explaining the passage, by making συνεδρίῳ (sanedrim) refer to punishment in the eternal world; and if the συνεδρίῳ does not apply to punishment in the eternal world, it must be also extraordinary to make τὴν γέενναν τοῦ πυρός apply to the punishment of hell. May not both συνεδρίῳ and γέενναν πυρός apply to punishments to which the Jews were exposed for saying ρακά and μωρὲ to any one? And do not verses 23, 24, and 25 refer to ordinary sayings among the Jews, as applicable to persons who had rendered themselves liable to punishment for such offences as the calling ρακά and μωρὲ? As the verses 21 and 22 now stand, they appear to me to be attended with more than ordinary difficulty. Should "whosoever shall say to his brother, Raca," and "whosoever shall say, Thou fool," &c., be considered as referring to customs among the Jews, and verses 23, 24, and 25 to counsel given by them to persons who had rendered themselves obnoxious to the συνεδρίῳ and γέενναν πυρός, it does not, in my view, lessen the force of the doctrine taught by our Lord in the whole passage; indeed, I think it renders it more clear.

Should the passage have been thought of by any of your readers, I should be glad if they could throw light upon it. W. B.

THE DEDICATION OF CHURCHES AND SACRED THINGS.

DEAR SIR,—The great quantity of repairs in our old churches, the great number of new churches and new church utensils, the interest taken by people in the consecration of churches, and the solemnity of the circumstance of dedication in the catholic view of it, jointly seem to make the act of dedication worthy of our consideration, at this time especially. With your leave I will set down a few things in relation to it, more in the manner of inquiry than otherwise—that is to say, hoping that others who have ready access to great libraries will give us in your pages the fruits of their research.

I do not mean to begin with any inquiry as to the *a priori* rightfulness of consecration of things inanimate, for this is not doubted by any catholic, and in particular the church of England has suffered persecution for her consecrations at the hands of the presbyterian superstition. Thus, in the petition presented to the Commons by Alderman Pennington, on Friday, Dec. 11th, 1640, [Nelson's Collection, vol. i.] after the preamble, is "a particular of the manifold evils, pressures,

grievances, caused, practised, and occasioned by the prelates and their dependents," of which the eighteenth is,

"The christening and consecrating of churches and chappels, the consecrating fons, pulpits, tables, chalices, churchyards, and many other things, and putting holiness in them; yea, re-consecrating upon pretended pollution, as though every thing were unclean without their consecrating, and for want of this sundry churches have been interdicted, and kept from use as polluted."

And ever, to our own times, the church of England has used a form of solemn dedication of churches; therefore we have no interest in the inquiry of heretics as to the rightfulness of consecration.

But, as no English office of consecration has any authority, and every bishop may now use any form of consecration, so that he uses some, (see Burn's Eccl. Law, sub. voce,) and as the form now used commonly, with some unimportant variations in the several dioceses, is not the form of Bishop Andrewes, nor was in existence before 1712; and as the form of Bishop Andrewes, which was used by himself, and may have been used by others, and the form of Archbishop Laud also, as far as I know what that was and was not, were neither of them identical with the ancient English pontifical office, it seems neither undutiful nor altogether unnecessary to collect information as we best may on certain heads, as to consecration or dedication.*

§ 1. And first: Quid sit consecratio? *What* is consecration or dedication?

In relation to churches and things inanimate, (for I nowhere intend to speak of persons,) I take Bingham's definition, (book viii. chap. ix. sec. i.) which he says is the meaning of the ancients—namely, that the consecration of a church is "the devoting or setting it apart peculiarly for divine service." And in order to this consecration, the rightful minister was necessary; and this was the bishop. And Bingham says, (ubi sup. sec. iii.) "ancient history affords no approved examples to the contrary." Therefore I think that consecration or dedication may be defined—"The devoting or setting them apart

* The following notice of the service called the Service for the Consecration of Churches now in use in England appeared in a provincial paper some time ago:—

"This beautiful form of consecration, we are told, is the old form used by the church of England for fourteen hundred years, reformed from popish innovations by the celebrated Bishop Andrews, and adopted in its reformed state by the convocation of 1712."

Perhaps a newspaper paragraph is scarcely a fair subject for serious criticism. But the interest excited by the facts averred in this, really makes one wish to learn a little more of those private sources from which the astonishing information was obtained.

The learned Bingham refers us to the fourth century for the certain knowledge of the practice of consecration, and recites a prayer of St. Ambrose, which may be thought to belong to such an occasion. But although the age of fourteen hundred years would bring us so near to the fourth century, Bingham gives no hint of having found any ancient monuments of the present English service. The usual opinion hitherto has been, that the ancient Latin service of the church of England, though not fourteen hundred years old, was adapted by Bishop Andrews to modern use, with the loss, perhaps, of some valuable parts; and that the convocation of 1712 proceeded to adapt Bishop Andrews's to their use by the omission of nearly all that was characteristic in his. At all events, this is certain, that Bishop Andrews's and the convocation's of 1712 are two entirely different services, as may now be seen with ease by the Oxford reprint of Bishop Andrews's. So that, after all, the case is still open for evidence as to the age of the "beautiful service."

peculiarly for divine service by the bishop of the diocese, or his deputy having the episcopal character." And thus we find consecration viewed in Justinian's Institutes :—

"Sacred things are they which have been duly (*ritè*) consecrated to God by the bishops ; as churches and gifts, which have been duly dedicated to the ministry of God ; *which, moreover*, by our constitution, we have prohibited to be alienated and subjected to bonds, saving the cause of the redemption of captives. . . . The place, however, in which churches have been built, even after the destruction of the edifice, remains still sacred."

And the gloss on the words, *which moreover*, (*quæ etiam*), is—

"*Quæ etiam* ; that is the gifts (*donaria*) : You must not refer this to the churches ; for they can not in any way be alienated."—Justin. Institut. Lib. ii. Tit. i. de rerum divisione. p. 56, col. 2, ed. 1553, fol. Lugduni.

I do not give the Latin here and elsewhere, in order to occupy as little space as possible ; but I give the references as minutely as possible.

§ 2. This being premised, it follows to consider by what means the act of dedication or consecration is accomplished. It was not, says Bingham, (*ubi sup. sec. ii.*) "the *using* them for divine service" that was "the dedication" of churches ; "but that always came after, (that is, after the churches had, if they had, been "used for prayer upon . . . urgent and pressing occasions before they were finished,") "and was a proper and solemn eucharistical service, or thanksgiving to God for the accomplishment of the holy structure." And he mentions that the "ceremony" was concluded by "the mystical service or the offering of the unbloody sacrifice, as he [Eusebius] terms it, to God." It will appear, I think, that the celebration of the Christian sacrifice was essential to a due consecration, in the view of catholic antiquity.

(1.) "All churches (*basilicæ*) must always (*debent semper*) be consecrated with the Holy Communion (*cum missâ*), and also churches which have been pulled down (*ecclesiæ destructæ*)."—Gratian. Dist. i. de Consecrat.

(2.) "There are, as I think, five things in which the dedication of a temple consists ; the aspersion of water in which three things are mingled, salt, ashes, and wine ; the inscription of the alphabet on the pavement ; the lighting of twelve tapers (*illuminatio duodena*) ; the Episcopal Benediction concluding all."—Hugo de S. Victore. *Eruditiones Theologicæ: ex Miscell. ii. Lib. v. tit. li.*

(3.) "It has been determined that *altars* should be consecrated not only with unction of chrism, but also with the sacerdotal blessing."—Gratian. Dist. i. de Consecrat.

With regard to this last quotation, I will set down a gloss, which I have found in the "*Repetitiones in Universas ferè Juris Canonica partes*," &c., of Stephen de Gaeta, on the Constitution or Canon "*Ad limina*," xxx. q. j. (fol. 110) vol. j. Venice, 1587 ; where he refers to an authority which declares that,

(4.) "Consecration takes place (*fit*) with certain unctions. Benediction without unctions."

But I am not at present able to pursue the inquiry to which this distinction would lead.

I have purposely omitted all consideration of the steps to be taken previous to building and consecration ; for they are beside my present purpose. But, as an end to this paper, I will mention an addition

which I would venture to make to what is said by the learned Bingham as to the minister of consecration. For in sec. v. (*ubi sup.*) he says, that "No church was to be begun before the *bishop* had first made a solemn prayer, and fixed the sign of the cross in the place where a new church was to be erected;" but he does not explicitly state that for this service a priest was a rightful and sufficient minister. And I think it important to see that this previous service may canonically be performed by a priest, (though not that I know by any other man or by a lady,) as being wholly distinct from the actual dedication of the building finished, for which the sacerdotal character is not sufficient. Thus, then, Durandus speaks:—

(5.) "Now a church is to be built in this way. For the place of the foundation having been made ready, agreeably to that in Matthew 7." [and] "Psal. 13. i." [Qu. 87. i.] "The house of the Lord has been founded on a firm rock. The bishop, or a priest with his licence, should there sprinkle blessed water, to drive away thence the phantasies of demons, and lay in the foundation the first stone, impressed with the sign of the cross."

I hope to continue this subject in your next Number.

Faithfully yours,

D. P.

ON THE MISAPPLICATION OF NAMES IN MATTERS BELONGING TO THE CHURCH.

SIR,—I have for many years been much astonished at the inaccurate use of words as applied to matters sacred. I have often thought of calling the attention of the public to this subject, and should have done so long ere this if I had had sufficient time at command. I have long been expecting to see it taken up by some one who would do such justice to it as its great importance demands; but I have looked in vain for such a call on the public for the correction of such errors, and, as I fear it may still be allowed to remain unnoticed, working in silence irreparable mischief, I will endeavour to draw some attention to the present careless way of naming objects which have a sacred bearing, and which should, if possible, have their true names substituted for the erroneous ones in use. We become more or less accustomed to irreverent and wrong expressions, in proportion as they are supposed to be placed before us by authority. We are too apt to take for granted what we hear and read, which emanates from those who are known to possess much information upon the subject we are then attending to. We do not question certain loose expressions when they are authoritatively stated, but suppose they express what they were intended to do; and very often we satisfy ourselves by a true meaning we spontaneously give to the wrong expression without doubting its correctness, and thus the error remains, making wrong impressions upon those minds who have not the discriminating power, producing false premises, and, consequently, doing incalculable mischief. This is an evil which all will admit should be removed, in order that we may have the "way" made "straight," and as free as possible from the confusion which loose expressions produce. I feel quite certain that if the public at-

tention were awakened to the great injury done to the human mind by such errors being allowed to pass current for good sense, some proper steps would be taken for their correction. We should then have the information we are in search of clearly given, because the contrary would not be received, but condemned accordingly; the proper care would then be taken in framing expressions, and a right use of words would be made in naming the objects we undertake to explain. These are extraordinary times for the propagation of knowledge, but they are also extraordinary for the propagation of errors and falsehood. Barefaced impudence and effrontery is ever trying to put on the expression of truth and simplicity, and with the undiscerning portion of our youth succeeds in this deception, but with men of discrimination the evil expression is easily traced and exposed. With this evil we need not trouble ourselves at present, but proceed to that from which every good is expected. We have, in an account of Malta, given in the Saturday Magazine of Dec. 1840, the following:—“The Protestant church which is being built at Valetta by the munificence of the Queen Dowager, promises to be one of the most ornamental features of that capital. Its chaste proportions and simplicity of detail will render it a graceful Grecian temple,” &c. This church, which the truly munificent and pious Queen Dowager is erecting, ought to be of all buildings the most important; and as to its promising to be “one of the most ornamental features,” there ought to be no doubt of its being the most interesting feature; but it is strange praise for the house of God to consider it as an “ornamental” feature. A gentleman’s villa may be an ornamental feature, and in its form and colour may appear pleasing, if well contrasted with trees, &c.; but the house of prayer becoming an ornament to a town is sadly reversing the order of things. All towns are highly favoured when churches are erected in them; these of old, were the only true features; and for this reason, because they expressed what they were erected for—the Christian religion. They were the only true and intelligent works that the earth could rejoice in; they became living objects of religious information; every part of them was so designed, that they were always proclaiming the law and the gospel. Then, in what way does an “ornamental” building appeal to our intellect? In no way whatever, and only to our vanity, the exercise of which is a great evil. We here see the misapplication of the word “ornamental” to the house of prayer; we now come to “its chaste proportions and simplicity of detail will render it a graceful Grecian temple.” Who would suppose that such a misapplication of words would be made in these enlightened days? “Chaste” pagan “proportions” and pagan “simplicity of detail will render” the house of God “a graceful Grecian temple”! This is sad confusion. The house of God is to be made ornamental by chaste pagan proportions and pagan simplicity of detail, as though the Old and New Testament were barren of sublimity, of beauty, of chastity, and simplicity; and therefore the pagan temples must be resorted to for chaste proportions and simplicity of detail to ornament the temple to the living God. We need not wonder, then, at the irreligious arrangements of the sculpture and

architecture of our churches of later times, when we see such unfortunate mistakes daily made by the press.

I am, Sir, your obedient servant,
61, Upper Norton Street, Portland Place.

GEO. R. LEWIS.

ON WEARING HOODS.

MR. EDITOR,—Can you, or “J. B.,” (whose excellent letter in your last Number seems to me to settle the *scarf* question,) or any of your readers, inform me,—

First, whether an *Anglican* clergyman, with only a *Scotch* or *foreign* degree, is entitled to wear over the surplice the hood which is proper to the university at which he graduated; and, secondly, whether such clergyman, if wearing the round *tippet*, may have it of *silk*?

The *foreign* degree, though inferior in estimation, and justly so, to a degree conferred by one of the English universities, yet surely gives to the person who has it a sort of distinction, however trivial, not possessed by a man who *never graduated* at any university. I do not know what is the practice in the Scottish episcopal church as to academical distinctions.

I am, Mr. Editor, yours sincerely,

ALEPH.

THE CANONS OF 1571.

SIR,—The following extract from Collier's Ecclesiastical History, Part II. Book 6, will confirm Mr. Wodehouse's opinion, that, *as laws capable of being enforced*, the canons of 1571, (that concerning preachers included,) are not merely obsolete, but were from the first of doubtful force:—

“Archbishop Parker being informed that Grindal designed a general visitation, sent him the Canons of Discipline above mentioned. These canons, though subscribed by the bishops of both provinces, wanted the queen's ratification. The queen was acquainted with what passed in the Synod, and approved the proceedings; but, as it happened, the royal assent was not given in form. Archbishop Grindal, therefore, demurred to the execution of these canons. He was afraid a *præmunire* might reach him.”

But the moral force, especially upon those who approve of the principles of the reformers, of a solemn decision by the whole English episcopate, on perhaps the most important and fundamental of all ecclesiastical principles—that, namely, of ascertaining the truth of Christian doctrine, as set forth in the canon concerning preachers, whether as a testimony of what was then held to be sound and true, or as a guide to those who are willing to receive guidance in such a matter, is no whit affected by the accidental want of some formal act on the queen's part. The convocation which passed that canon, and set to the seal of the whole English episcopate in the æra of the Reformation to the principle contained in it, was the first which required

subscription to the articles. That principle has never since been recorded, or qualified, or any other substituted, or recognised inconsistent with it.

It appears by Wilkin's Concilia, (iv. 268-9,) that the following bishops subscribed these canons:—

Matthew (Parker) Canterbury.
 Edmund (Grindal) York, by Archbishop of Canterbury.
 Edwin (Sandes) London.
 Robert (Horne) Winchester.
 James (Pilkington) Durham, by Bishop of Winchester.
 John (Scory) Hereford.
 Richard (Cox) Ely.
 Nicholas (Bullingham) Worcester.
 Edmund (Scambler) Peterborough, by Bishop of Worcester.
 John (Jewell) Salisbury.
 Richard (Davies) St. David's.
 William (Downham) Chester.
 Edmund (Gheast) Rochester.
 Gilbert (Berkeley) Bath and Wells.
 Thomas (Bentham) Coventry and Lichfield.
 John (Parkhurst) Norwich.
 Richard (Curtys) Chichester.
 Thomas (Cowper) Lincoln.
 William (Bradbridge) Exeter.
 Nicholas (Robinson) Bangor.
 Thomas (Davis) St. Asaph, }
 Hugh (Jones) Llandaff, } by Bishop of Bangor.

Oxford was at this time vacant; Carlisle, held by Richard Barnes; and Bristol and Gloucester, by Richard Cheney; these two were the only absentees. Cheney's absence was contumacious, for which he was excommunicated during the sitting of the convocation.

ALPHA.

THE BAPTISM OF KING EDWIN.

SIR,—Your correspondent "Asaph," in the Number for August, observes, with reference to the baptism of King Edwin, that Bede does not say that Paulinus actually baptized him, whereas Nennius expressly states that that sacrament was administered by Rhun, son of Urien, a British chieftain; after which follow these words of the historian:—"Si quis scire voluerit quis eos baptizavit, Rum map Urbgen (*Rhun mab Urien*) baptizavit eos."

I have not a printed copy of Nennius to refer to, but on looking into a MS. copy of his history which I transcribed some years ago, (from Gale's collection,) I was much surprised at finding the following words:—"Edwinus vero postea in sequenti Pascha baptismum suscepit, et XII millia hominum in uno die baptizati sunt cum eo. *Sanctus Paulinus Eboracensis Archiepiscopus eos baptizavit*, et per XL dies non cessavit baptizare omne genus Ambro-num, id est, Aldsaxonum." Nor do I see any mention made of Rhun, son of Urien. Perhaps "Asaph" would be good enough to mention what edition he quotes from, as the discrepancy is very remarkable.

On referring to some of the ancient historians and chronicles which I happen to have by me, I find that Paulinus is expressly mentioned as having baptized Edwin in the Saxon chronicle; and the same may be inferred from the account of Radulfus de Diceto; whereas, in Simeon of Durham, John Bromton, Stephen Birchington, and the Chron. Cœnobii Sctæ Crucis Edinburgensis, no allusion is made to the circumstance. The words of Gervase are—"Insistente Paulino, baptizatus est."

I am, Sir, your obedient servant,

L. DE R.

LIGHTS ON THE ALTAR.

SIR,—Can you refer your reader to the Injunction or Constitution of Edward VI., by which, it is asserted, *two* lights were permitted to be placed on the altar? I do not find it in Gibson's Codex, neither have I met with any one who will say that he has seen it. I presume it is the authority for retaining the two candelabra on the altars of cathedral and collegiate churches. If I forget not, the act 1 Edward VI., which confiscates all gifts for maintaining lights before shrines, &c., does not mention the lights for the altar, (Gibson's Codex, V. 2, Tit. 52, ch. 6;) it refers, indeed, to colleges &c. not previously dissolved or seized.

B.

TWO LIGHTS UPON THE ALTAR.

MR. EDITOR,—The minds of churchmen are just now so much alive to church subjects, *as such*, whether relating to her being and essence or to ceremonials, that you will, I feel sure, allow me to ask a question, through your Magazine, respecting an observance of the latter kind,—to wit, the placing candlesticks upon the communion table in parish churches. Should they, or should they not, of necessity be seen there? I am inclined to think not; but I shall be thankful for more information on the subject than I possess at present.

In the injunctions of King Edward VI., in Sparrow's Collections of the Canons of the English Church, is contained the following order:—"To set up in churches two lights on the high altar, for the signification that Christ is the very true light of the world."

I am not deeply versed in antiquity, and therefore give my opinion with much distrust, and with every wish to be set right if wrong. I conceive, then, that only the communion table in the *cathedral church* was called the altar, καθ' ἑξοχην, and that by the "high altar" is meant the "one altar" in each diocese. If this be so, whilst it could hardly be *improper* to place candlesticks on the communion table in parish churches, college chapels, &c., yet the *absence* of them in such consecrated places of worship ought not to be animadverted upon as a defect, or be deemed an infringement of the canon above cited, and of

the church's order touching ornaments, as laid down at the end of Table III. in the Book of Common Prayer.

I am, yours, &c.

CATECHIST.

P.S. Most of your readers are doubtless aware of the argument which the congregationalists of the seventeenth century attempted to draw from the expression "one altar." "There is," said they, "but one altar; *that is*, one communion table, and consequently one congregation, and no more." To which it was replied, "One altar is as consistent with many communion tables as one cathedral is with many churches."

CHURCH MATTERS.

COLONIAL CHURCH SOCIETY.

THE Editor has been requested by the Committee of the Society to insert the following Letter, addressed by them to the Lord Bishop of Nova Scotia, in reply to his lordship's Circular to the Clergy of his diocese, and which will be found in the preceding Number of this Magazine, p. 200.

Colonial Church Society, 5, Exeter Hall, Strand,
London, May 31, 1841.

MY LORD,—The committee of the Colonial Church Society have been honoured with your lordship's letter, forwarding for their information the copy of a printed circular, which it has appeared to your lordship desirable to issue to your clergy, in reply to the numerous inquiries addressed to you, having reference to the Colonial Church Society.

This important document has received the most attentive and deliberate consideration of the committee; and in proceeding to make such brief remarks as have occurred to them on it, they desire to express the sincere regret with which they are compelled to differ from the views which your lordship has put forth.

The committee feel that they are called upon not only to justify the principles and proceedings of the society intrusted to their management, but even its existence. In doing so, however, they trust that they shall not in any instance be induced to depart from the respect and reverence due to your lordship's high office.

The objections brought forward may be arranged under two heads.

FIRST.—Objections to the society generally; and,

SECONDLY.—Objections to its specific operation in your lordship's diocese.

The objections under the first head may be thus classed:—

FIRST.—To the time the society commenced its operations, which your lordship considers particularly inappropriate, with reference to the increased exertions made by the venerable Society for the Propagation of the Gospel in Foreign Parts.

SECOND.—To the *unnecessary* multiplication of societies, which even for the best objects your lordship considers undesirable and inconvenient.

THIRD.—To the constitution of the Colonial Church Society, as distinguished from the Society for the Propagation of the Gospel, of which latter your lordship states "all the concerns of the society abroad are committed to the *management and control* of the colonial bishops, who are its agents," a system

your lordship thinks in harmony with the solemn commission of the great Head of the Church.

Fourth.—To the risk of collision, if missionaries who are selected “by different bodies, under different government, with different views, and perhaps with unequal provision, should be sent to labour in the same or even in an adjoining field.”

Fifth.—That owing to the general demand for clergymen in England and elsewhere, the Propagation Society itself is in want of men fit for its holy work, and therefore the Colonial Church Society will have difficulties in obtaining them.

On the first point,—the time when the society was established. It may possibly have escaped your lordship’s recollection that the Australian Church Missionary Society began its labours in 1835. It may also be mentioned, as rather a singular coincidence, that whereas in June, 1838, the venerable Society for the Propagation of the Gospel resolved, as stated by your lordship, “to make those great exertions which have been constantly increasing ever since;” it was in May, 1838, just one month prior to that resolution, that at a public meeting it was determined that the Australian Church Missionary Society should be enlarged, and take the name of the Colonial Church Society, and that its sphere should comprehend all the colonies of the United Kingdom. In this year (1838) the annual contributions of the Society for the Propagation of the Gospel, as stated by your lordship, were 16,000*l.*, a sum which it seems only necessary to mention, in connexion with our vast colonial possessions and their acknowledged spiritual destitution, to shew the apathy with which it was at that time regarded by the public, and the limited extent to which they were disposed to supply it with means to carry on its great work.

So far as the province of Nova Scotia is concerned, it is quite clear that this duty had not been satisfactorily performed, or it would not have been in the sad state described in the following paragraph of your lordship’s letter :—“When we compare the present spiritual condition of these colonies with the sad state in which they formerly were, and even within our own recollection, we have abundant reason to thank God for the change that has been effected.” It would seem equally clear, from a careful comparison of dates, although it is no doubt true, that when your lordship, three years ago, came over to this country to represent the “deplorable religious destitution which prevailed in many settlements of Nova Scotia, and the extreme want of more assistance than had hitherto been supplied for its relief,” the Propagation Society agreed to supply forty missionaries to your diocese before your lordship had even become acquainted with the existence of the Colonial Church Society—that this unlooked-for decision, this unusual energy, may nevertheless have been the result of the public proceedings of this society to which the committee have already adverted, nor is it for them to say how different might have been your lordship’s reception, how unremedied the evils which your lordship so properly came over to represent, had not this society existed.

In like manner it may not be out of place here to remark, that a recent grant of salaries for three missionaries for Prince Edward’s Island, and certain sums towards the building of three churches, were made by the venerable society immediately after intelligence had arrived that the agent of the Colonial Church Society had visited Prince Edward’s Island, and established a corresponding committee there.

On the whole, probably, the feelings of the committee cannot be better expressed on this part of the subject than in the following extract of a letter, some little time since addressed to your lordship by three of the clergy of your diocese, of which they have been favoured with a copy :—“We most gladly and thankfully acknowledge our obligations to the venerable Society for the Propagation of the Gospel, but when we find that society, while contemplating the vast field over which its operations were extended, lamenting that *but one society* was

engaged in the work of evangelizing that field, and confessing its inability to supply in any adequate manner the wants which cry to it for relief, we could only suppose that that society would gladly have a fellow worker in the same blessed cause, and rejoice that any attempt was made to complete the design which its own utmost efforts were insufficient to fulfil. We could not surely suppose that venerable society to be influenced by the mere desire of pointing to themselves as the *only society* that had done anything for the spiritual instruction of the North American colonies. We could not believe that it would refuse the hand of fellowship, or wish its servants to refrain from acts of kindness to a society aiming at the same objects, on the same principles, under the same discipline, because it aimed at a portion of the same field, yet unoccupied, ignorant, and morally desolate. Surely we could not admit such imputations upon the enlarged benevolence and Christian charity of the venerable society."

The discrepancies in practice between the two societies do not appear to detract from the force of these remarks.

Finally, the incidental, as well as the direct benefit which the committee cannot but feel your lordship's diocese has received from the labours of the Colonial Church Society, will, they trust, on more mature consideration, lead your lordship rather to regret the delay which preceded its establishment than to disapprove of the time at which it ultimately took place.

On the second point,—the committee, agreeing entirely with your lordship, that the *unnecessary* multiplication of societies is undesirable and inconvenient, would respectfully call your attention to the recent formation of the Additional Curates' Fund Society, in this country, established some time after the Pastoral Aid Society, and for similar objects. If, however, the vast extent of our colonies, so greatly increased of late years, and their known and admitted spiritual destitution, be not allowed as a sufficient justification of the multiplication of societies, the following extract from the letter of the three clergymen before referred to, appears at least to render it unnecessary for this committee to say anything further to justify the formation of the Colonial Church Society:—

"Your lordship is as well aware as ourselves that there are many persons in England who do not like the management, and have never contributed to the funds of the Society for the Propagation of the Gospel. We have no wish to argue with your lordship the propriety of their feelings—we would only mention the acknowledged fact, and ask whether it is not a matter of rejoicing that such persons, desirous of aiding the spread of the gospel in the colonies, in connexion with our church, should have a channel for their contributions such as they approve of, rather than be driven to bestow their support upon institutions not subject to episcopal control. We doubt whether there is one person among the supporters of the Colonial Church Society who has withdrawn from the Society for the Propagation of the Gospel in order to support the other; and the Colonial Church Society's funds, therefore, whatever they may be, must be considered as an additional contribution from British wealth to colonial destitution, which it seems to be a pity to cast back in the teeth of the contributors, because they did not choose the old established method of conveying it."

On the third point,—namely, the constitution of the society. As your lordship has thought it right to refer to conversations with the Hon. and Rev. Baptist Noel, an active member of this committee, it may not be irrelevant respectfully to revert to a statement made by your lordship, in a conversation held with Mr. Noel, on the 28th August, 1839, to the effect that the missionaries to be sent out by the Colonial Church Society ought to be placed in the same state of dependence on their bishops in which they are placed by the Propagation Society; and when it was observed that neither the incumbents of this country, the ministers of the episcopalian church in the United States, nor the missionaries of the Church Missionary Society, were placed in the

same condition of dependence on their diocesans, your lordship was pleased to reply, that you considered lay patronage to be one of the great mischiefs to be deplored in this country. On this point the committee are obliged to confess that they share Mr. Noel's views; and although they are fully aware of the importance of episcopal superintendence, especially in the colonies, and are truly anxious to uphold the discipline of that church to which it is their privilege to belong, they are reluctantly obliged to profess that they cannot consent to relinquish the principle of making the salaries of their missionaries dependent exclusively on themselves, because while it is obviously essential to the discharge of their duty to their constituents, it is neither at variance with the practice of the church of England in this country, nor contrary to the custom of other protestant episcopalian churches abroad. They desire that the colonial bishops should have all the power which is exercised over incumbents by the bishops in England and Ireland, with so much advantage to the church. They apprehend that such must have been originally the intention of the venerable Society for the Propagation of the Gospel; and if a different practice has grown up, they trust it will be speedily altered, this committee feeling altogether unable to agree with your lordship that such a regulation, opposed as it is to the practice of the church in the United Kingdom, is in harmony with any solemn commission of the great Head of the Church.

Fourthly.—With regard to the anticipated collision between missionaries, if under different government, and with unequal stipends. The committee do not perceive among the clergymen of this country anything like equal emolument; nor are they aware of any peculiar circumstances in the colonies that should make such an equality desirable. On the contrary, there would seem to be far greater diversity, as it regards the nature and extent of their duties, the expense of living, travelling, &c., than in England. If labourers are scarce, one mode of obtaining them would certainly be that of offering a comfortable independence; and though this committee would always desire to look for higher and holier motives, they would by no means omit this, remembering that "the labourer is worthy of his hire." Still less do the committee think, that whilst the missionaries of the church and missionaries from the various denominations of dissenters are found in many places, as in South India, in Ceylon, and elsewhere, to act in Christian love and harmony, there is any great reason to fear that missionaries acting under the same spiritual superintendence, and having always their bishop at hand to refer to, would be likely to engage in unholy rivalry, though nominated and paid by different societies and by a different arrangement.

Fifthly.—The difficulty the Colonial Church Society might experience in obtaining holy men.

It is satisfactory to the committee to be enabled to state, that from the various offers made to them they do not anticipate any material difficulty in obtaining missionaries for destitute settlements. Though the vacancies in Newfoundland mentioned by your lordship have since been filled up, the committee, reverting to your lordship's former proposition, beg to inquire whether you would still be willing to receive into employment in your diocese, under the Society for the Propagation of the Gospel, such well-qualified clergymen as may apply to them (the Colonial Church Society) for spheres of labour in the colonies?

The committee, having thus remarked on the general objections made by your lordship to the Colonial Church Society, proceed now to the second head—namely, the specific operation of the society in your lordship's diocese.

The objections under this head may be stated as follows:—

1. That if more pecuniary assistance should be offered than the Society for the Propagation of the Gospel may think proper to afford, it might operate to prevent the exertions of the people themselves, and cause them to relapse into a state of inactivity from which they are now happily awakening.

2. That the exertions made by your lordship, the number of churches and

chapels consecrated during the last fifteen years, and the number of individuals that have been ordained deacons, and the number of deacons admitted into priests' orders within the last few months, render its services comparatively unnecessary.

3. Finally, an objection to which your lordship is pleased to attach so much weight, as to consider that it should preclude all the members of the church in your diocese from connecting themselves with this society—viz., That a Church Society has been recently formed, which, having been enriched by the munificent gifts of the Propagation Society, is now spreading through much of the diocese, and with increasing benefit.

On the 1st point,—the danger of interfering with the newly-awakened exertions of the people.

This committee have always found the faithful preaching of the gospel the one great instrument for securing exertions in its favour. So far, therefore, from expecting the effect contemplated by your lordship, from the proceedings of the Colonial Church Society in Nova Scotia, their experience would lead them to anticipate an entirely opposite result.

It is a leading feature in the arrangements of the committee to call on the colonists to assist themselves.

In January, 1840, they gave instructions to their agent in Nova Scotia to take measures for organizing a committee, to be in correspondence with this society, and to raise funds to be administered by themselves for the extension of the gospel in their own land; and it is, they apprehend, entirely in deference to your lordship that its formation has been so long delayed. The committee are truly glad to see the principle of giving to persons who subscribe their money a voice in its expenditure more generally recognised. At a recent public meeting of the Pastoral-Aid Society, a letter was read from the Lord Bishop of Llandaff, in which his lordship states,—“Nothing can be fairer than that those who supply the salary, whether from their own means, or from a fund entrusted to their administration, should satisfy themselves that the grant is well bestowed.” The committee consider this principle peculiarly adapted to the present state of the colonies, and would respectfully recommend it to your lordship's serious attention.

On the 2nd point,—the exertions made by your lordship during the last fifteen years, and the deacons and priests recently ordained—

The committee are happy to acknowledge the energy and activity which your lordship has displayed; but after all your lordship's exertions, aided by the funds of the Propagation Society, what is the real state of the diocese? From a recent return, it would appear that there are only thirty working clergymen for a population of 250,000 souls, dispersed over an area of 15,000 square miles; thus leaving on an average one clergyman for 8000 souls, inhabiting a district of 500 square miles.

Speaking of this destitution, the three clergymen to whose letter the committee have before referred, state,—“Although we possess no official acquaintance with the spiritual state of the province, yet we cannot observe what is passing around us without seeing *how vast is the field* for the operations of this society in this province alone. Notwithstanding there may be scarcely a district in the province which is not nominally under the control of some missionary, yet there are vast portions of country which can receive no other attention from the clergyman to whose charge they belong than perhaps a monthly service on a week-day, if even so much as that. We conceive, that if fifty additional missionaries were at once employed by the Society for the Propagation of the Gospel in this province, there would still be room for the operations of a society that could supply fifty more.”

The committee rejoice that, after an absence of three years, your lordship has been enabled to ordain at one time seven deacons; but your lordship must surely feel that, with a population so rapidly increasing, and a destitution so great, these ordinations do not by any means meet the existing demand, and

cannot fairly be adduced as an argument against the working of the Colonial Church Society in your diocese.

On the 3rd point,—the existence of the Diocesan Society—

The society is stated by your lordship to have been formed from district committees of the Christian Knowledge Society and the Propagation Society, which have not been found to prosper.

The committee are not aware of the date of its formation; an account of its grants for 1840, however, is now before them, as follows:—

| | |
|--|---------|
| For the support of lay-readers | £ 42 10 |
| For missionary visits | 10 0 |
| For the erection of churches | 75 0 |
| For grants of books | 60 0 |

Total £ 187 10

From this statement it would appear, that the sum distributed does not amount to one-half the expenditure of this society in Nova Scotia during the year in question; and again the committee have to regret they cannot admit the validity of the argument, that the existence of such a society renders it either inexpedient or unnecessary to support the Colonial Church Society.

It remains only that the committee should advert to your lordship's offer to receive from the society schoolmasters, catechists, and lay-readers.

On this point your lordship is pleased to observe,—“I should, however, consider it essential to the good order of the church, that, like other lay-readers in the diocese, they should be licensed and controlled by the bishop, who should determine upon the place of their settlement as he determines upon the places for the labours of the missionaries; and the bishop's superintendence of such schoolmasters, catechists, and lay-readers would chiefly be exercised through the nearest missionaries. Under such control they might be very usefully employed in many places; but the bishop could not share this superintendence with local committees or other agents of a society in England.”

As it does not appear that licences for schoolmasters, catechists, and lay-readers have been found generally necessary to the good order of the church in this country, the committee feel considerable hesitation on that point; whilst your lordship's unwillingness to be assisted in their superintendence by local committees, or other agents of this society, at once militates against the important principle to which your attention has already been called,—a principle, the omission of which would tend greatly to paralyze the contemplated operations of the society at home and abroad. The committee would respectfully consider any information which your lordship might furnish respecting particular localities, but must reserve to itself the absolute right of determining upon what localities it would be proper to expend the funds entrusted to their care.

It is deeply painful to the committee thus to find, as they proceed, grounds on which to differ from your lordship, with whom they so truly desire to agree, and whose co-operation and support they so much wish. They hasten, however, to a conclusion; they have purposely abstained from using as an argument the freedom and rapid progress of dissent in Nova Scotia, or the encouragement given to popery. They rest entirely on the amount of population destitute of public instruction, and on the depressed state of the church of England. They sincerely believe that some of the causes to which this letter adverts have materially contributed to that depression; but be this as it may, they offer to contribute something towards the renovation of the church of which they are members, by sending, so far as their means will allow, missionaries, lay-readers, catechists, and schoolmasters; and they propose that your lordship should have precisely the same power and superintendence over them as is exercised by prelates in this country; if they have proposed or advocated more or less it is in error. They wish the regulations to be pre-

cisely the same, and they earnestly implore your lordship to withdraw your opposition, and no longer to refuse their assistance on these terms.

At all events, they are satisfied you will again give the subject the careful consideration demanded by its paramount importance and the responsibility it involves; and, although they wait your final decision with anxiety, it is not without a strong conviction that, whatever may be the result, they have, in thus candidly bringing their views and opinions before your lordship, discharged a sacred, though a painful, duty.

With the highest respect, we have the honour to remain, my Lord, your lordship's most obedient and faithful servants,

(Signed)

T. LEWIN, jun., Chairman.

E. A. CORRON, Secretary.

To the Right Rev. the Lord Bishop of Nova Scotia.

All information respecting the principles and procedures of the society may be learnt through the society's papers, to be had on application at the Office, No. 5, Exeter Hall.

DISSENTING MATTERS.

THE readers of this Magazine have probably seen enough, through other channels, to give them a pretty clear idea of the origin, nature, and proceedings of the "Manchester Anti-Corn-Law Conference;" but it may probably interest them to see the account given by the correspondent of the *Patriot* dissenting newspaper, and published in the Numbers for the 19th and 23rd of August. At all events, it should be put on record, not only as containing some very interesting matter in itself, but as forming a sort of index or table of contents to the voluminous reports of speeches contained in that paper, to which it is probable that we may sometime or other look back, as having been very curious and pregnant documents. The same newspaper gives what it calls, "an official list of the ministers assembled;" and also an analysis of it, by which it appears that it contains the names of *Ministers* of the following denominations:—

| | | | |
|-----------------------------|-----|----------------------------|----|
| " Independents | 274 | Roman Catholics.. .. . | 10 |
| Baptists | 182 | Presbyterians | 8 |
| Scotch Seceders | 30 | Countess of Huntingdon .. | 4 |
| Unitarians | 23 | Swedenborgians | 4 |
| Methodist new connexion .. | 21 | Inghamites | 3 |
| Wesleyan Association.. .. | 18 | Church of England | 2 |
| Primitive Methodists | 9 | Church of Scotland | 2 |
| Wesleyan Methodists | 2 | Christian Church.. .. . | 2 |
| Calvinistic Methodists.. .. | 2 | Congregational Churches .. | 2 |
| Bible Christians | 2 | Calvinist | 1 |
| Congregational Methodist .. | 1 | New Church | 1 |
| Independent Methodist | 1 | Oldham-street Society.. .. | 1 |
| Methodist | 1 | Nazarene Church.. .. . | 1 |
| Scotch Relief | 12 | Christian Congregation .. | 1 |
| Total | | 620 | |

[If our analysis is correct, which we believe it is, the list itself must be imperfect, as six hundred and thirty-six ministers were ascertained to have been present at the Conference.]"

The list is, of course, too long for insertion, but it is due to the rest of the clergy to give the names of the two who are said to have attended. They are entered in the "official list," as "Bostock, H., Establishment, Aylesbury," and "Spencer, Thomas, A.M., Establishment, Hinton, near Bath." The proceedings of this multifarious body are thus described by the correspondent of the *Patriot* :—

"TUESDAY.—Manchester is indeed in a state of excitement. All classes seem most deeply interested. Every portion of the magnificent Town-hall, in King-street, in which the meetings are held, is crowded within, while on the outside many hundreds, not to say thousands, of the poor are watching every movement, and treasuring up every sentence, which they can hear drop from the lips of those whom they regard as their friends.

On arriving at Manchester, the ministers, on Monday and on Tuesday morning, found the walls placarded with announcements of public meetings, tea parties, &c., &c., held distinct from the Conference, with a view of enlightening the public mind on the subject. The houses of hundreds of the most respectable inhabitants of every sect and party are thrown open to the ministers, and a hospitality which cannot be exceeded is everywhere displayed. As not less than ten reporters for the public press are present, it is not necessary that I should give you a report of the speeches; but a few other matters may be stated, which may possibly be interesting to your readers.

On Tuesday morning, long before ten o'clock, the hall was surrounded by many anxious spectators, and the ministers, as they arrived with their hospitable hosts, (who were furnished with tickets of admission as spectators,) universally admired the judicious arrangements made for their reception and convenience.

Soon after ten, the Rev. Dr. Pye Smith, the Rev. Thomas Spencer, M.A., and other similar advocates for a change in the corn-laws, appeared on the platform, and were loudly cheered. The Rev. Messrs. R. Fletcher and Beard-sall proposed that the Rev. Dr. Cox, of Hackney, should be placed in the chair *pro tempore*. This having been carried with entire unanimity, the Rev. Drs. Beard and Halley, with the Rev. Messrs. T. Spencer, J. H. Hinton, R. W. Hamilton, J. Acworth, Chaplin, W. Scott, J. Sibree, Griffin, Shuttleworth, Pike, and others, were appointed a provisional committee to arrange the future proceedings of the Conference. The Rev. Henry Townley proposed that, in nominating the committees, it should be our instruction to them that they should include a large part, if not the whole, of their own number.

During their absence, the Rev. Mr. M'Kerrow stated, that out of 1500 letters which the Secretaries had received in reply to their circulars, not more than six were opposed to their object, and about the same number were doubtful of the tendency of the Conference. From about 650, they had received promises of attendance, most of whom had already assembled, with many others who had not promised to come, and some even who had changed their minds after they had declined. They had come on account of the deep interest their people felt in the subject. From about 700 others they had received letters stating that nothing but ill health, and other unavoidable hindrances caused their absence. Letters of this class were read, or referred to, from the Rev. Drs. Reed, Hough, Wardlaw, Balmer, and Leifschild; also from the Rev. Messrs. J. A. James, Marshall, and others. A portion of a letter was read from the Rev. W. M. Bunting, stating his approval of the principles of Dr. Wardlaw as stated in Monday's *Patriot*, but saying that he thought interference in such matters was improper in a Christian minister. The reading of the letter excited some little pleasantry. A portion of a letter was also read from the Rev. Dr. Chalmers, asserting his unabated objections to the corn-laws, but declining the invitation to the meeting.

When these letters had been read, the Rev. Messrs. Gadsby, East, Swan,

Nolan, and others, remarked on the vast importance of prayer in connexion with the Conference. The chairman then called on the Rev. Dr. Vaughan to supplicate Divine direction in the proceedings of the Conference, and, during the presentation of a prayer, indicating all that was sound in judgment and fervent in devotion, a solemnity and silence prevailed, the most marked we ever remember to have witnessed. Prayer-meetings were suggested as important to be held in one or two of the chapels before the sitting of the Conference.

Shortly after, the provisional committee brought up their Report, which was read by their chairman, the Rev. T. Spencer. It recommended, that during the successive days of Conference, the chair should be occupied by the Revs. T. Adkins, of Southampton, Chaplin, of Bishop's Stortford, Dr. Cox, of Hackney, and Spencer, of Hinton Charterhouse, near Bath. It also recommended that the committee, whose names were read, should be subdivided into committees of resolutions, publications, documents, and execution. The proposed secretaries were the Rev. Messrs. Massie, Fletcher, M'Kerrow, and Bevan. The Report was unanimously adopted.

The Rev. T. Adkins then took possession of the chair, and delivered an admirable speech, which was long and rapturously applauded.

The Rev. Dr. Pye Smith then read an address on the origin and injustice of the corn-laws, and justifying the calling of the meeting. It was long, and delivered in a tone which was very imperfectly heard, but was listened to with breathless attention and respect.

Mr. Massie then stated the conduct of the Manchester ministers in connexion with the Conference, which elicited universal satisfaction.

Nothing so much distinguished the first meeting as the determination expressed by every speaker rigidly to adhere to the one simple subject of the laws relating to the restriction of human food, and the pursuit of that object, in a meek and Christian-like spirit. Every reference made to Scriptural patriotism, and every allusion to the importance of cultivating loyal and peaceable principles, met with a most hearty response. The Conference at present has very few of the Established clergy in attendance. Several Unitarians, and many Roman-catholic priests, with some of their dignitaries, compose a portion of the Conference. Lord Ducie applied for, and received, a spectator's ticket this morning, as did a Russian nobleman. The sittings are fixed from nine to one, and from four to half-past nine.

WEDNESDAY.—The afternoon sitting of yesterday commenced with even a larger attendance than the morning. Some changes had in the interval been made in the seats, to afford increased accommodation for the ministers. Soon after four, the Rev. T. Adkins resumed the chair, and the Rev. Thomas Spencer introduced to the meeting Richard Cobden, Esq., M.P. for Stockport, as the delegate from the Anti-Corn-law League; who addressed the meeting most effectively, and at considerable length. He was followed by the Rev. Messrs. East, of Birmingham, Spencer, of Hinton, Coulson, Sibree, of Coventry, Baird, of Paisley, Davis, of Lewes, Baylee, of Sheffield, Hearne, of Manchester, Strahan, of Forfar, Winterbotham, of Haworth, Price, from Monmouthshire, Martin, of Trowbridge, Mann, of the same place, Hunter, of Nottingham, Jenkin, of Radnorshire, and Stirling, of Kerry-muir. These gentlemen almost entirely confined themselves to facts shewing the operation of the corn-laws in their respective neighbourhoods, and especially as it affected the religion and circumstances of their own congregations. These statements were generally of a most appalling description; shewing that nothing but ardent personal religion could sustain the minds of the poor under the miseries they are called to endure. They shewed the existence of deep poverty, too distressing to be long endured; and many of them stated that among the ungodly poor of their respective localities, there existed an awful spirit brooding over mischief, and that they dreaded the coming winter,

unless something were done by the Legislature to relieve the distress of the country. Thousands were described as looking to the results of the present Conference as their last hope. Never was trade more depressed, never was poverty so deep as at present.

Nearly at the close of the meeting, the chairman announced the presence of the Right Honourable the Earl of Ducie, who came forward to address the meeting. He was received with much applause, and stated how deeply interested he had felt in the proceedings of the day—proceedings which, even if he had previously held views in favour of the corn-laws, would have compelled him to relinquish them. He rejoiced in working with such fellow-labourers, and declared his readiness to co-operate with them in every way which could promote the great object they all had in view.

The interest of the meeting was fully sustained, and the audience kept in intense attention till ten o'clock.

During the day, several persons applied for tickets of admission, calling themselves Christian Chartist ministers. But, as they admitted themselves to be partly a political body, and required adherence to the Charter as a term of fellowship, their admission was refused. One of them was afterwards admitted as a reporter. Three Socialist missionaries also applied, and were refused. They endeavoured to force their admission, and were given in charge to the police.

On Wednesday morning, at half-past eight, the first prayer-meeting was held at Lloyd-street chapel, when the Rev. W. M'Kerrow, the minister of the place, presided. From seventy to eighty ministers were present, and a spirit of deep devotion seemed to prevail. The statements of Tuesday evening had evidently melted every heart. The devotional exercises were conducted by the Rev. Messrs. Hoyle, of Staley Bridge, Crichton, Deakin, of Stroud, and Harvey, of Glasgow.

In explanation of the fact, that comparatively so few of the ministers were present at this meeting, it should be stated that the sittings of the day occasion great fatigue to some of those engaged. They have thus to spend ten hours a day in crowded and excited meetings; many others are engaged night and morning on the respective committees, and some reside at distances which make it inconvenient to come into town so early.

At half-past nine, the hall was again crowded, shewing a still increasing interest in the subject of the Conference. The Rev. W. Chaplin, of Bishop's Stortford, took the president's chair, and after a few introductory observations, called on Mr. Curtis, a gentleman from Ohio, who has visited England for the purpose of lecturing on the hinderance caused to trade with America by the English corn-laws. He was heard for more than an hour with undiminished interest, while he proved that both countries suffered exceedingly from the present system; that, if the English did not very soon change their plan, all opportunity of trading with America would entirely cease; that the far larger portion of our commerce with America was with the slave states; and that, if the British would destroy slavery in the south, they must have a free trade in corn with the northern states.

The Rev. Dr. Vaughan was received with great applause. He submitted a resolution, founded on the statements of Tuesday evening, that the corn-laws had produced the present miserable state of the country. He forcibly refuted the arguments of the monopolists, laughed at their fears, and admirably illustrated his speech by ancient and modern historical facts. He denied that the present system had the approbation of any large class of intelligent men, affirming that it was only upheld by a misguided faction. He proved that the liberties of our country were obtained by the money and the labours of our manufacturers, and that the aristocracy themselves owe their luxuries and their comforts to the same class.

The Rev. J. Robertson, of Edinburgh, seconded the resolution in an able

speech; and was followed by the Rev. John Rayland, of Hindley, who forcibly illustrated the subject by affecting details as to the condition of his own charge. He was followed by the Rev. Messrs. Parsons, of Ebley, and Berry, of Leicester, who moved and seconded a resolution as to the influence of the corn-laws on education, domestic order, and religion. The former gentleman happily introduced the name of her majesty as the friend of the poor, which elicited the most rapturous applause; and among other statements made by the latter, illustrative of the distressed state of Leicester, one was that that town has now 1100 houses without inhabitants. The meeting then adjourned till four o'clock.

Up to the period at which I am writing, the interest of the Conference hourly increases. The statements furnished by almost every speaker of the state of the district in which he resides are indeed heart-sickening, and extract tears from eyes altogether unused to weep. Almost every speech has been distinguished by a tone of great piety, which invariably meets with the cordial response of the assembly. Scarcely any references have been made at all tending towards the politics of a party; and when anything of the kind does appear, the meeting seems unanimous in its reprobation of it. Every one seems impressed with the importance and responsibility of the Conference. Earl Ducie is still in attendance on the meetings. I am now going to the afternoon sitting, at which further resolutions are to be proposed by the Rev. Messrs. Spencer, Giles, of Leeds, Hinton, of London, Harvey, of Glasgow, Thomson, of Swansea, &c., &c. Public tea parties, in honour of the Conference, are to be held on Thursday and Friday.

THURSDAY.—Resuming my account of the proceedings of the body, I may remark that on my way to the sitting of Wednesday afternoon, I observed large placards carried about the streets, headed "Clerical Bigotry and Intolerance," announcing a meeting of the Chartists and Socialists for eight o'clock on Thursday evening, to censure the religious despotism of the committee of the Conference in not allowing them to be present at its deliberations.

On arriving at the Hall, I found, as usual, a large crowd of the starving unemployed weavers. Their squalid looks are indeed a most powerful appeal to all who see them. They have sent into the conference an earnest entreaty that a deputation from their body may be allowed to state their case; and it is likely that their request will be complied with.

The attendance and the interest of the sittings are fully sustained, and the business becomes increasingly important as it proceeds. The whole of the day was devoted to the adoption of resolutions which are to form the basis of an address to her Majesty, petitions to both Houses of Parliament, an address to the Wesleyan body, an address to the seven hundred congregations who have sent in their approval of the meeting, but who were unable to send their ministers to it, and another to the country at large.

Every speaker seems to have had in his view nothing less than the total repeal of these iniquitous laws; every resolution has been carried with entire unanimity; indeed, considering the large number of ministers of which the body is composed, their agreement is truly astonishing; and when the nature of the object of the meeting is considered, and the state of the country is taken into the account, it can be no matter of surprise, if a little more excitement of feeling is displayed, and now and then a stronger expression used than would become the philosopher when writing in his closet. As the Earl of Ducie remarked on Tuesday evening, here were the men who knew the facts of the case better than any other in the world, and who cared for the suffering poor more than any other; how, then, could they be stoical?

During the evening, it was announced that the Hon. and Rev. Baptist Noel, the eloquent author of the "Appeal for the Poor," and the enemy of the corn-laws, had been appointed chaplain to her Majesty. The applause was rapturous and long-continued, and when it had nearly subsided, and business

was again proceeding, it was renewed by the ladies at the back of the Hall rising and waving their handkerchiefs. The appearance of the meeting now indicated enthusiasm at its full height, and again and again was her Majesty cheered.

It will be seen, from the reporter's account of the meeting, that "one of the hundred" of the Methodist Conference appeared on the platform. But it was very generally remarked, that while he professed great cordiality towards the meeting, he was amazingly cautious and measured in his words, not caring to commit himself or "our Conference" too far. Yes; when the Church of England, with her clergy and bishops, and her Majesty at their head, will unite with the ministers present in accomplishing the object, "the Methodist Conference will follow." We are vastly indebted to them.

It was stated from the committee, that not less than fifty of the ministers had sent in requests that they might be allowed to represent to the meeting the state of the congregations by whom they had been deputed, and that they had resolved to devote Thursday to hearing as many of these statements as time would allow to be made. The meeting broke up a few minutes before ten o'clock.

Wednesday morning the usual prayer-meeting was held in Lloyd-street chapel, and at half-past nine the proceedings in the Hall were resumed. The attendance had by no means lessened. The first business attended to was to receive an address from the hand-loom weavers of Manchester, simply but forcibly presenting a state of their sufferings; several of them being in attendance, were called in, and furnished clear and convincing replies to a number of important inquiries directly connecting their sufferings with the taxes on corn. Nothing could exceed the sympathy excited by the appearance and manners of these worthy men. The meeting cordially thanked them for their communications, and they retired.

After they had retired, some fourteen or fifteen ministers resumed the statement of facts relating to the different districts of England, Ireland, and Scotland; so that, as Dr. Redford remarked, more was done this morning than by all the speeches which had been hitherto delivered.

One admirable plan was adopted, which, however, excited no small amusement. As so many ministers wished to speak, and the meeting only wished to hear facts, the meeting determined that no speaker should occupy more than five minutes. Some of the brethren, who knew the value of time, proceeded at once to their business, and condensed much information in a small compass; but more than one or two others commenced by praising the new regulation, complimenting preceding speakers, and apologizing for the imperfect manner in which they were about to address the meeting, when the chairman's wave of the hand informed them that they might reserve them for some future meeting. Throughout the whole of this morning's sitting, the deepest solemnity prevailed.

FRIDAY.—The meeting on Thursday afternoon was immensely crowded, and its interest seemed raised to the highest pitch during the reading of the addresses to her Majesty, and the country, and the petition to Parliament. As some of the delegates from agricultural districts had suggested that sufficient prominence had not been given to the influence of the repeal of the corn-laws on the agricultural interest, Mr. Cobden, M.P., was called in, and requested to supply the desired information; this he did in a luminous speech, which elicited applause from every part of the hall. In the course of the afternoon, a deputation of five persons was received from the Young Men's Anti-Monopoly Association, one of whom read an admirable address to the Conference, and another gave expression, in a short speech, to the grateful feelings of the body to the ministers assembled. The Chairman, in the name of the Conference, addressed them in a very touching manner, and having given them the hand of friendship, they retired amidst the warm greetings of the meeting. It was stated, that 460 returns had been made in writing to the circular sent out by the

secretaries, as to the state of the country, which would be condensed and published. A resolution was adopted with entire unanimity and cordiafity, recommending that Monday, the 6th of September, should be observed as a day of humiliation and prayer on account of the state of the country. I learnt that the actual number of ministers present in the Conference was 636, and that upwards of sixty who had promised to be present were absent on account of ill-health and other imperative causes.

After the Conference for the evening was closed, I walked to the Corn-Exchange, to join the tea-party of the Young Men's Anti-Monopoly Association. The spacious room was crowded by nearly 1000 persons of high respectability, the tickets having been issued at 2s. 6d. each. A large portion were females. The room was elegantly ornamented with designs in gas, flags, mottoes, &c., &c., and the meeting, which did not break up till past eleven o'clock, was addressed by the Earl of Ducie; the Rev. Messrs. Spencer, Adkins, Giles, and Bayley; by George Thompson, Esq., and Dr. Ritchie, of Edinburgh. During the evening, the following elegant hymn was beautifully sung, composed for the occasion by a member of the Association:—

“ From thy eternal throne above,
Look down upon us, God of love;
For suffering millions now we plead;
O hear us in this hour of need.

What though the earth her increase yields,
And plenty crowns the distant fields,
The selfish few, for love of gold,
By cruel laws thy gifts withhold.

Give to the Senate of our land
Wisdom henceforth to understand
Thy heavenly will—that all be fed,
And eat, untaxed, their ‘ daily bread !’

Our trade and commerce, Lord, revive;
If thou dost frown, what land can thrive?
On Britain still in mercy smile;
O deign to bless our native isle.”

In the course of his speech the Earl of Ducie expressed the high pleasure he had felt in attending the Conference during the week. He observed that, though he came to Manchester fully impressed with the political and physical evils of the corn-laws, he had no conception till he met with the most interesting men he ever saw, of their baneful influence on morality and religion. Every man who had not a heart of iron must go home a wiser and better man than he came. He was sure that the corn-laws had received their death-blow; but much activity and perseverance would yet be needed before the snake was entirely destroyed.

During his speech, the Rev. T. Spencer referred to her Majesty, and rejoiced in her recent elevation of the Hon. and Rev. Baptist Noel, which was again the signal of applause and cheering such as we have seldom witnessed. Mr. George Thompson suggested that the ladies of Manchester should originate a petition from females to her Majesty for the abolition of the corn-laws, and pledged himself to obtain to it a million signatures. The proposal was received with strong tokens of approbation; and, from what I learned from some influential ladies after the meeting, it will be acted on.

On Friday morning, after the usual prayer-meeting, the Conference re-assembled about half-past nine, the Rev. Thomas Spencer, A.M., in the chair. Some of the ministers having retired, the attendance was somewhat lessened; but the hall was still well filled. The proceedings were not quite so important as heretofore, but, as will be seen from our report, were by no means devoid of interest. As on former occasions, all attempts, even obliquely, to introduce other topics, were at once resisted by the meeting.

On Tuesday a slight difference of opinion arose in reference to opening the meetings with prayer, in which Dr. Halley contended that no particular mode could be practised. He acted on the principle, that, as we had Roman Catholics and others who differed on the subject from the majority of those present, it would not be fair to impose upon them what they could not approve.

On Friday the following letter on the subject was published :—

"We, the undersigned Catholic Priests attending the Conference on the corn-laws in Manchester, cannot pass over in silence the truly liberal conduct of the Rev. Dr. Halley, and of the respected chairman for the day, the Rev. Mr. Adkins, in opposing the proposition which had been made, no doubt with the best of feeling and purest motive, viz., the proposition of commencing the discussion each day by prayer, but which was found to be obnoxious to many differing in religious belief and practice; and we beg to present our united and individual thanks to them for their exertions in bringing the affair to an amicable issue, by vindicating, for us, our right of not joining in prayer with others who would, as conscientiously as ourselves, object to unite with us in our mode of supplication.

DANIEL HARRIS, St. Patrick's.

S. J. PHILIPS, O.S.B., Woolton Priory, Lancashire.

CORNELIUS DAWLING, P.P., Stradbally, Q.C., Kildare and Leighlin.

R. J. MARTAGH, P.P., Archdiocese, Dublin.

F. G. ARCHER, P.P., Blessington, Wicklow.

Dr. MURPHY, Bridge-street Chapel, Dublin."

"*Royal Hotel, August 17th, 1841.*"

SATURDAY.—The closing meeting of the Conference was held on Friday afternoon. Some of the ministers had been called away by their official duties; but their places were fully occupied by the residents of the neighbourhood, who filled the hall to overflowing to the last moment. A deputation from the Anti-Corn-law League, headed by Sir Thomas Potter and Mr. Cobden, were introduced, with an Address to the Conference, which was followed by powerful addresses by the gentleman last-named, and G. Thompson, Esq., the latter of whom eloquently reviewed the character, and traced the benefits of the Conference. Another Conference, to be held in the Metropolis, was strongly recommended by several speakers; congregation petitions were urged; and a distinct organization in each locality for the accomplishment of the desired object was strongly enforced. The same solicitude to present facts relating to the urgent distress of their localities, distinguished the members of the Conference to the last moment, and when the chairman, about seven o'clock, at the close of an admirable and affectionate address, declared the Conference dissolved, almost every one seemed disappointed.

To describe the talent and the harmony of the members of Conference, or the deep interest, hospitality, and kindness of every class of persons in the town, far exceeds the power of my pen. I will let each speak for itself.

The Conference being thus dissolved, not a few of the ministers directed their steps towards the Corn Exchange, where the Operative Anti-Corn-law Association had an immensely crowded tea-party, quite as numerous as the one held by the Young Men's Society, on the preceding evening. The chair was ably filled by John Brooks, Esq., one of the Aldermen of the Borough. After tea, an original hymn was sung by the whole company, standing, to the tune of "God save the Queen!"

The meeting was ably addressed by Earl Ducie, by several operatives, by the Rev. Messrs. Spencer, Gadsby, Massie, M'Kerrow, and Winterbotham; also by Messrs. Moore, Pease, and Thompson; and did not break up till a few minutes before twelve o'clock.

During his speech, the noble Earl referred to the affecting interview between the hand-loom weavers and the Conference on Thursday morning, and stated, that so appalling and so important were their statements, that he had deemed

it his duty to make full inquiry into the matter, and had found that they were entirely correct. It was resolved at this meeting to have a very early tea party, the proceeds of which should be devoted to the relief of these unhappy sufferers.

Such was the close of a series of meetings unprecedented in their character, the proceedings of which were, in every instance, marked with perfect unanimity, the results of which cannot but be great.

It is impossible too highly to praise the industry and discretion of the Committee. They literally worked almost day and night, and sought with the highest skill and tact to avert every danger by which they were surrounded, and by the blessing of Heaven, they admirably succeeded."

The following paragraphs, too, from the *Patriot* of the 23rd August, are worth preserving :—

THE CORN-LAWS AS A RELIGIOUS QUESTION.—We are glad to learn that on Thursday evening, at seven o'clock, the Rev. Dr. Cox and the Rev. J. Carlisle will give an account of the Manchester Anti-Corn-law Conference, in Dr. Cox's chapel, at Hackney. Announcements were made to this effect yesterday, by the Rev. Dr. Pys Smith, from the Rev. Dr. Burder's pulpit, and by the Rev. Dr. Cox, and the Rev. J. Carlisle, from their pulpits respectively. Dr. Smith, we fear, will be prevented from attending, by unavoidable absence from home. We hope the example about to be set will be universally followed by the members of the Conference in their several localities. By this means, the spirit which animated that assembly will be diffused throughout the land, and a cry for the repeal of the corn-laws will be raised, which no parliament, nor any minister, will venture to resist.

ANTI-CORN-LAW LECTURES.—The dissenting ministers resident in Crediton are about to deliver week-night lectures on the corn-laws, at their chapels. The Rev. Mr. Porter, the Independent minister, commences this evening, and the Rev. Mr. Maccall, Unitarian minister, will deliver the second on Monday, the 30th inst. Both the reverend gentlemen are men of considerable talent, and are qualified to speak on the subject by a residence in the manufacturing districts.—*Western Times*.

WESLEYAN MATTERS.

THE Wesleyan Conference is a very different thing from the preceding; but the following extract from the *Times* of August 12, is worth preserving :—

THE WESLEYAN CONFERENCE.—On Wednesday morning a letter from the Rev. Mr. Hodgson, a clergyman of the established church, recommending a union of the Wesleyans with the church, was brought before the conference, and gave rise to a long and interesting discussion. Among the speakers was Dr. Bunting, who took occasion to observe, in reference to one portion of the letter, stating that those of the Wesleyan ministers who had passed the presidential chair should be made bishops, that no power whatever should ever induce or compel him to be made a bishop. He had received a great number of communications on the subject of the union of the Methodists with the church; and he was induced to believe that many persons attributed to him a power and an influence which he did not possess. Why those communications were addressed so pre-eminently to him, he could not conceive; but the fact was, that he had received two letters from members of parliament, thanking him for their elections, though

he did not know those gentlemen, had had no previous communication with them, and was totally ignorant, before they themselves informed him, that they had been elected at all. One of the members in question was a Tory, and the other was a Whig. He mentioned that to shew what a mistaken notion some people had of his influence and importance in connexion with the Wesleyan body. In the course of discussion it was stated that no official correspondence could be entered into with Mr. Hodgson, as he could have no power or authority to make any proposition that would be regarded by the church at large as authoritative. It was, however, resolved that a reply be sent to him, thanking him for his kind motives in writing the letter, and expressing a desire that a greater unanimity of feeling may obtain among all religious denominations. This discussion occupied the greater portion of the forenoon. At five in the afternoon the conference reassembled for the ordination of the young men who were admitted to the ministry, of whom there are between thirty and forty. The public were admitted, and the chapel was filled to overflowing. On Thursday afternoon, in consequence of the stationing committee being required to commence its deliberations, the general body did not sit more than about an hour. In the evening, the Rev. Robert Newton, the ex-president, delivered a charge to the newly ordained ministers in Oldham-street Chapel. The service was open to the public, and the congregation was very numerous. On the question of the silk gown, the conference has decided that no preacher shall wear it without express permission from the conference; and Dr. Bunting, by the direction of the committee, administered a reproof to the Rev. W. Bunting and the Rev. Mr. Waddy, of Hull, for having appeared in the gown in the pulpit. We believe that the conference has not returned any answer to the letter from the committee of arrangement for the proposed conference of ministers on the corn-laws.—*Manchester Guardian*.

DOCUMENTS.

CHURCH MISSIONARY SOCIETY.

SPECIAL GENERAL MEETING. — MODIFICATION OF SOME OF THE LAWS.

(From the "Ecclesiastical Gazette.")

At the meeting at Willis's Rooms, on the 27th of April last, to raise a fund in aid of the "Endowment of Additional Colonial Bishoprics," the Bishop of London referred to the Church of England as a missionary church, and to the fact that its missionary operations are at present conducted by two societies in connexion with the church; and expressed his hope that a plan might be devised, by which both Societies might be induced to carry on their operations under the superintendence and control of the heads of the united church.

This intimation of the views of his lordship was cordially responded to, at the time, by the Right Hon. the President of the Church Missionary Society; and was alluded to at the close of the committee's report, delivered at the general meeting of the society, on May 4th following.

Communications subsequently took place between the Bishop of London and the Earl of Chichester, with the sanction of his grace the Archbishop of Canterbury; which issued in a proposition from the Bishop of London, with the understanding, that, if agreed to by the committee and adopted as a law by the society, the society would be joined by the archbishop and himself.

The bishop's proposition was as follows :—

"That all questions relating to matters of ecclesiastical order and discipline,

respecting which a difference shall arise between any colonial bishop and any committee of the society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereupon shall be final."

This proposition was immediately taken into consideration by the committee. To preclude misunderstanding on the general terms in which the Bishop of London's proposition was conceived, it appeared to the committee requisite that it should be accompanied by a further regulation, explanatory of the sense in which it was agreed to by them. The Bishop of London having assented to the principle of such a proceeding, a regulation, of the description contemplated by the committee, was drawn up; which, after mature deliberation, and further communication with the bishop, was adopted, in the terms hereafter stated, as the thirty-third law of the society.

In pursuance of the arrangements thus entered into between the Bishop of London and the committee, a special general meeting of the society was held at Exeter Hall, on the 16th of July, in accordance with the eighth and ninth laws of the society; the right hon. the president of the society in the chair.

In the course of the communications between the Bishop of London and the Earl of Chichester, the situation in which it would be suitable to place the primate of all England, in the event of his Grace's joining the society, was considered. By the second law of the society, the office of patron is reserved "for such members of the royal family as may honour it with their protection." It was, under these circumstances, deemed advisable to limit the office of vice-patron to one individual, and to reserve it for the primate of all England; and to designate the present vice-patrons as vice-presidents, should they be found willing to concur in this proceeding. To this, on being made acquainted with the views of the committee, they cordially agreed. A resolution was therefore submitted to the special general meeting, altering the first, second, and nineteenth laws of the society, in conformity with this arrangement.

On taking the chair, the president explained, at large, the communications which had taken place between his lordship and the Bishop of London, in reference to the contemplated arrangements.

On the first resolution, an amendment was moved and seconded, to the effect that the proposed reference should be, not to the archbishops and bishops of the United Church of England and Ireland generally, but to such of them as should be, at the time, members of the society. This proposal gave occasion to a more full development of the grounds and reasons of the resolution; and ended in the withdrawal of the amendment, and the unanimous adoption of the resolution.

The resolutions, and movers and seconders, were as follow:—

Moved by the Right Hon. Lord Ashley, M.P.; seconded by the Rev. Josiah Pratt—

"That the following be the thirty-second and thirty-third laws of the society; and that the present thirty-second law be the thirty-fourth—

"**LAW XXXII.**—That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any colonial bishop and any committee of the society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereupon shall be final.

"**LAW XXXIII.**—That the object of the preceding law being only to provide a mode of settling questions relating to ecclesiastical order and discipline, as to which no provision has yet been made by the society, it is not to be so construed, as, in any other respect, to alter the principles and practice of the society, as they are contained in its laws and regulations, and explained in Appendix II. to the thirty-ninth report."

The proposed reference shall be made, through his Grace the Primate, by

the committee, accompanied by such explanations and statements as the committee may deem advisable; and the committee will be bound so to refer all questions, falling within the scope of the rule so understood as aforesaid, which the colonial bishop shall require them to refer.

While all decisions of the bench of bishops on questions so referred will be considered by the committee as binding on them and their agents or representatives, the colonial bishops or other ecclesiastical authorities, unless concurring in the reference, cannot properly be considered as so bound.

Moved by the Right Hon. Lord Teignmouth; seconded by the Hon. and Rev. B. W. Noel—

“That Laws I., II., and XIX. be altered, and stand as follows:—

“I. This institution shall be designated ‘The Church Missionary Society for Africa and the East;’ and shall be conducted by a patron or patrons, a vice-patron, a president, vice-presidents, a committee, and such officers as may be deemed necessary, all being members of the Established Church.

“II. The office of patron of the society shall be reserved for such members of the royal family as may honour it with their protection; and that of vice-patron for his Grace the Primate of all England, if, being a member of the society, he shall accept the office. The president shall be such temporal peer or commoner as may be appointed to that office; and vice-presidents shall consist of all archbishops and bishops of the United Church of England and Ireland, who being members of the society, shall accept the office; and of such temporal peers and commoners, as, being also members, shall be appointed thereto.

“XIX. The patrons, vice-patron, and president, vice-presidents, treasurer, and secretaries, shall be considered, *ex officio*, members of all committees.”

Moved by the Rev. John William Cunningham; seconded by the Rev. Edw. Bickersteth—

“That this meeting gratefully records its sense of obligation to the Right Rev. the Lord Bishop of London and to the Right Hon. the President of the Society, for those kind exertions on their part, by which the communications consequent on the Bishop of London’s proposal have been brought to a successful termination.”

Moved by the Rev. George Seth Bull; seconded by J. W. Sherer, Esq.—

“That the most cordial thanks of this special meeting be given to the general committee of this society, for the patient, prayerful, and anxious attention which they have given to the very important subject of this day’s proceedings.”

Since the meeting the following letter, addressed to the secretary, by his Grace the Archbishop of Canterbury, has been received:—

“This communication has given me sincere pleasure. I look forward with great satisfaction to a connexion with the society; and shall accept the office of vice-patron, which they have done me the honour of reserving for me as primate, in humble reliance on the good providence of God, to realize all the advantages which may be anticipated from the united exertions of the members of our National Church, in diffusing the blessings of our holy religion among the benighted heathen.”

“July 24, 1841.”

“W. CANTUAR.

A communication also has been received from the Lord Bishop of London, expressive of his gratification at the result of the meeting, and his wish that his name should be recorded as a subscriber to the Church Missionary Society—“The good providence of God,” his lordship remarks, “seems to have removed all difficulties, and to have opened a great door for the free course of his gospel.”

TITHE COMMUTATION.

SUMMARY of the RETURN of all AWARDS for the COMMUTATION of TITHES, which have been confirmed by the Tithe Commissioners in England and Wales, up to the 1st day of July, 1840. Ordered, by the House of Commons, to be printed, 22nd February, 1841.

| Counties. | Total Rent-charges awarded. | | | Counties. | Total Rent-charges awarded. | | |
|---------------------------|-----------------------------|----|----|------------------------|-----------------------------|----|-----|
| — | £ | s. | d. | — | £ | s. | d. |
| ENGLAND. | | | | | | | |
| Bedford - - - - | 617 | 0 | 8 | Brought forward, | 104,587 | 4 | 2½ |
| Berks - - - - | 4,379 | 7 | 8 | Somerset - - - - | 7,490 | 12 | 9 |
| Bucks - - - - | 940 | 0 | 0 | Southampton - - - | 8,580 | 8 | 10 |
| Cambridge - - - | 1,155 | 19 | 0 | Stafford - - - - | 247 | 1 | 9 |
| Chester - - - - | — | — | — | Suffolk - - - - | 5,075 | 4 | 1 |
| Cornwall - - - - | 10,629 | 18 | 0 | Surrey - - - - | 1,096 | 8 | 8 |
| Cumberland - - - | 1,684 | 1 | 9½ | Sussex - - - - | 1,551 | 16 | 3 |
| Derby - - - - | — | — | — | Warwick - - - - | 1,531 | 5 | 9 |
| Devon - - - - | 19,474 | 16 | 1 | Westmorland - - - | — | — | — |
| Dorset - - - - | 4,548 | 6 | 0 | Wilts - - - - | 6,297 | 6 | 0 |
| Durham - - - - | — | — | — | Worcester - - - - | 4,894 | 19 | 11 |
| Essex - - - - | 13,944 | 8 | 2 | York, City and Ainsty. | — | — | — |
| Gloucester - - - | 5,948 | 10 | 1 | „ East Riding - | — | — | — |
| Hereford - - - - | 2,365 | 18 | 9 | „ North ditto - | 2,286 | 5 | 10½ |
| Herts - - - - | 2,294 | 8 | 2 | „ West ditto - | 596 | 1 | 6 |
| Hunts - - - - | 803 | 1 | 3 | WALES. | | | |
| Kent - - - - | 15,930 | 3 | 5½ | Anglesey - - - - | — | — | — |
| Lancaster - - - - | 842 | 10 | 0 | Brecon - - - - | 252 | 10 | 0 |
| Leicester - - - - | — | — | — | Cardigan - - - - | — | — | — |
| Lincoln - - - - | 2,382 | 19 | 4½ | Carmarthen - - - | 1,254 | 2 | 0 |
| Middlesex - - - | 1,415 | 0 | 0 | Carnarvon - - - - | — | — | — |
| Monmouth - - - - | 2,550 | 11 | 1 | Denbigh - - - - | 655 | 0 | 0 |
| Norfolk - - - - | 5,699 | 8 | 10 | Flint - - - - | 9 | 6 | 8 |
| Northampton - - | 829 | 17 | 0 | Glamorgan - - - - | 3,386 | 3 | 0 |
| Northumberland - | 3,770 | 19 | 4 | Merioneth - - - - | 445 | 0 | 0 |
| Nottingham - - - | — | — | — | Montgomery - - - | 1,360 | 0 | 0 |
| Oxford - - - - | 1,927 | 8 | 6 | Pembroke - - - - | 1,472 | 2 | 0 |
| Rutland - - - - | 37 | 11 | 0 | Radnor - - - - | 485 | 12 | 0 |
| Salop - - - - | 415 | 0 | 0 | | | | |
| Carried forward, £104,587 | 4 | 2½ | | Total - - | £153,554 | 11 | 2½ |

(Signed)

William Blamire,
T. Wentworth Buller,
Richard Jones.

SUMMARY of a RETURN of all AGREEMENTS for the COMMUTATION of TITHES which 1st day of January, 1841. Ordered, by the H

| Counties. | Compositions and Rates. | Rent-charges. | Increase of Rent-charges. | Decrease of Rent-charges. |
|----------------------|-------------------------------|---------------|---------------------------------|---------------------------------|
| | £. s. d. | £. s. d. | £. s. d. | £. s. d. |
| ENGLAND: | | | | |
| Bedford | ... | ... | ... | ... |
| Berks | 3,084 1 2 | 3,085 10 0 | 51 8 10 | ... |
| Bucks | 697 6 5 | 714 2 8 | 16 16 3 | ... |
| Cambridge | 1,969 11 4 | 1,972 6 6 | 2 15 2 | ... |
| Chester | 851 19 10 | 897 7 9 | 45 7 11 | ... |
| Cornwall | 6,285 16 8 | 6,713 12 9 | 427 16 1 | ... |
| Cumberland | 518 9 0 | 543 8 0 | 24 19 0 | ... |
| Derby | 393 8 10 | 445 1 10 | 51 13 0 | ... |
| Devon | 9,503 18 6 | 9,997 4 3 | 493 5 9 | ... |
| Dorset | 1,530 13 10 | 1,688 0 0 | 157 6 2 | ... |
| Durham | 2,049 14 3 | 2,094 13 2 | 44 18 11 | ... |
| Essex | 5,974 17 6 | 6,091 15 10 | 116 18 4 | ... |
| Gloucester | 2,088 13 9 | 2,110 10 0 | 21 16 3 | ... |
| Hereford | 6,455 12 4 | 6,769 12 7 | 314 0 3 | ... |
| Hertford | 3,506 19 1 | 3,670 16 0 | 163 16 11 | ... |
| Hunts | ... | ... | ... | ... |
| Kent | 12,439 4 8 | 12,401 7 9 | ... | 37 16 11 |
| Lancaster | 22 2 1 | 22 0 0 | ... | 0 2 1 |
| Leicester | 1,357 18 3 | 1,351 2 3 | ... | 6 16 0 |
| Lincoln | 921 8 11 | 951 10 10 | 30 1 11 | ... |
| Middlesex | ... | ... | ... | ... |
| Monmouth | 939 5 4 | 1,011 15 6 | 72 10 2 | ... |
| Norfolk | 9,414 14 2 | 9,540 9 0 | 125 14 10 | ... |
| Northampton | 666 18 0½ | 679 16 10½ | 12 18 10 | ... |
| Northumberland | 928 16 7 | 932 13 4 | 3 16 9 | ... |
| Nottingham | ... | ... | ... | ... |
| Oxford | 2,068 6 7 | 2,891 15 2 | ... | 96 11 5 |
| Rutland | 105 0 0 | 275 0 0 | 170 0 0 | ... |
| Salop | 4,193 6 1 | 4,287 17 6 | 94 11 5 | ... |
| Somerset | 3,586 18 2 | 3,726 8 8 | 139 10 6 | ... |
| Southampton | 3,004 19 10 | 3,038 0 0 | 33 0 2 | ... |
| Stafford | 1,557 12 5 | 1,645 1 8 | 87 9 3 | ... |
| Suffolk | 5,296 13 7 | 5,259 18 11 | ... | 36 14 8 |
| Surrey | 4,209 9 10 | 4,332 5 9 | 122 15 11 | ... |
| Sussex | 4,290 5 8 | 4,382 8 6 | 92 2 10 | ... |
| Warwick | 1,437 17 2 | 1,418 4 5 | ... | 19 12 9 |
| Westmorland | 1 4 8½ | 1 7 5½ | 0 2 9 | ... |
| Wilts | 3,724 19 0 | 3,764 15 4 | 39 16 4 | ... |
| Worcester | 3,536 11 0 | 3,792 14 11 | 256 3 11 | ... |
| York, City & Ainsty | ... | ... | ... | ... |
| „ East Riding... | 453 13 4 | 476 13 1 | 22 19 9 | ... |
| „ North Riding. | 2,186 8 1 | 2,222 3 4 | 35 15 3 | ... |
| „ West Riding. | 3,020 5 7 | 3,087 7 11 | 67 2 4 | ... |
| WALES: | | | | |
| Anglesey | 1,725 14 5 | 1,724 0 5 | ... | 1 14 0 |
| Brecon | 2,748 4 10 | 3,028 15 4 | 280 10 6 | ... |
| Cardigan | 420 12 7 | 506 0 0 | 85 7 5 | ... |
| Carmarthen | 1,164 1 9 | 1,349 0 0 | 184 18 3 | ... |
| Carnarvon | 3,244 10 6 | 3,398 4 11 | 153 14 5 | ... |
| Denbigh | 807 17 10 | 828 18 0 | 21 0 2 | ... |
| Flint | ... | ... | ... | ... |
| Glamorgan | 2,790 13 7 | 2,813 4 6 | 22 10 11 | ... |
| Merioneth | 533 7 9 | 531 10 0 | ... | 1 17 9 |
| Montgomery | 4,761 11 4 | 4,843 10 3 | 81 18 11 | ... |
| Pembroke | 782 10 6 | 861 6 0 | 78 15 6 | ... |
| Radnor | 298 14 6 | 320 0 0 | 21 5 6 | ... |
| £ | 134,423 1 1½ | 138,491 8 10½ | 4,269 13 4 | 201 5 7 |

Tithe Commission Office, 6 April, 1841.

confirmed by the TITHE COMMISSIONERS, from the 1st day of July, 1840, to the 1st day of July, 1841, to be printed, 6 April, 1841.

| Rent-charges for which the Compositions cannot be ascertained. | Total Rent-charges of present Returns. | Total Rent-charges of former Returns. | Total Rent-charges. | Counties. |
|--|--|---------------------------------------|---------------------|---------------------|
| £ s. d. | £ s. d. | £ s. d. | £ s. d. | |
| ... | ... | 9,351 10 11 | 9,351 10 11 | ENGLAND : |
| 604 4 0 | 3,689 14 0 | 33,620 6 1 | 37,310 0 1 | Beilford |
| 267 15 5 | 961 18 1 | 17,674 1 7 | 18,655 19 8 | Berks |
| ... | 1,972 6 6 | 40,081 6 9½ | 42,053 13 3½ | Bucks |
| 729 12 10 | 1,627 0 7 | 26,620 17 5½ | 28,247 18 0½ | Cambridge |
| 2,046 0 0 | 8,759 12 9 | 23,719 3 5 | 32,478 16 2 | Chester |
| 1 0 0 | 544 8 0 | 3,613 8 11½ | 4,157 16 11½ | Cornwall |
| 230 0 0 | 675 1 10 | 11,719 8 0 | 12,394 9 10 | Cumberland |
| 763 14 8 | 10,760 18 11 | 65,565 8 6 | 76,326 7 5 | Derby |
| 400 0 0 | 2,088 0 0 | 46,804 1 8 | 48,892 1 8 | Devon |
| 522 6 8 | 2,616 19 10 | 31,718 8 0½ | 34,330 7 10½ | Dorset |
| 1,446 15 9 | 7,538 11 7 | 134,295 7 1 | 141,833 18 8 | Durham |
| 1,214 0 0 | 3,324 10 0 | 44,767 19 6 | 48,092 9 6 | Essex |
| 579 15 3 | 7,349 7 10 | 29,061 6 9½ | 36,410 14 1½ | Gloucester |
| 882 2 0 | 4,558 18 0 | 37,796 8 4 | 42,355 6 4 | Hereford |
| ... | ... | 7,080 3 9 | 7,080 3 9 | Hertford |
| 4,153 0 0 | 16,554 7 9 | 76,659 5 11 | 93,213 18 8 | Hunts |
| ... | 22 0 0 | 38,736 12 9½ | 38,758 12 9½ | Kent |
| 49 7 6 | 1,400 9 9 | 6,866 15 4 | 8,267 5 1 | Lancaster |
| 728 1 5 | 1,679 12 3 | 50,330 13 0½ | 52,010 5 3½ | Leicester |
| ... | ... | 7,455 14 3 | 7,455 14 3 | Lincoln |
| ... | 1,011 15 6 | 8,430 7 5 | 9,442 2 11 | Middlesex |
| 1,462 10 6 | 11,002 19 6 | 158,598 17 7½ | 169,601 17 1½ | Monmouth |
| 592 0 0 | 1,271 16 10½ | 11,100 19 0 | 12,372 15 10½ | Norfolk |
| 110 18 9 | 1,043 12 1 | 30,084 19 4½ | 31,128 11 5½ | Northampton |
| ... | ... | 13,696 12 6½ | 15,696 12 6½ | Northumberland |
| 279 10 0 | 3,171 5 2 | 15,866 15 3 | 19,038 0 5 | Nottingham |
| ... | 275 0 0 | 2,461 15 6 | 2,736 15 6 | Oxford |
| ... | 4,287 17 6 | 58,116 11 9 | 57,404 9 3 | Rutland |
| 3,751 0 10 | 7,477 9 6 | 91,642 12 9½ | 99,120 2 3½ | Salop |
| 239 0 0 | 3,277 0 0 | 71,399 9 0½ | 74,676 9 0½ | Somerset |
| 572 16 3 | 2,217 17 11 | 32,358 12 8½ | 34,576 10 7½ | Southampton |
| 1,478 8 11 | 6,786 7 10 | 110,988 15 0 | 117,671 2 10 | Stafford |
| 292 15 4 | 4,625 1 1 | 21,361 16 10 | 25,986 17 11 | Suffolk |
| 670 16 4 | 5,063 4 10 | 52,304 17 2 | 57,368 2 0 | Surrey |
| 581 4 6 | 1,999 8 11 | 15,339 5 8 | 17,338 14 7 | Sussex |
| 147 0 0 | 148 7 5½ | 2,061 5 11 | 2,209 13 4½ | Warwick |
| 610 8 2 | 4,375 8 6 | 70,531 13 11½ | 74,906 17 5½ | Westmorland |
| 327 0 0 | 4,119 14 11 | 27,109 2 8 | 31,228 17 7 | Wilts |
| ... | ... | 1,429 18 6 | 1,429 18 6 | Worcester |
| ... | 476 13 1 | 15,067 8 1½ | 15,563 18 2½ | York, City & Ainsty |
| 2,032 8 6 | 4,244 11 10 | 32,184 16 2½ | 36,429 8 0½ | „ East Riding |
| 966 15 0 | 4,074 2 11 | 32,923 2 10 | 36,997 5 9 | „ North Riding |
| ... | ... | ... | ... | „ West Riding |
| ... | 1,724 0 5 | 3,266 10 2 | 4,990 10 7 | WALES : |
| ... | 3,028 15 4 | 6,847 0 0 | 9,875 15 4 | Anglesey |
| ... | 506 0 0 | 8,094 6 4 | 8,600 6 4 | Brecon |
| ... | 1,349 0 0 | 14,271 17 9 | 15,620 17 9 | Cardigan |
| ... | 3,398 4 11 | 4,716 9 3½ | 8,114 14 2½ | Carmarthen |
| 240 10 0 | 1,069 8 0 | 12,919 9 2 | 13,988 17 2 | Carnarvon |
| 636 13 10 | 636 13 10 | 15,697 13 5½ | 16,334 7 3½ | Denbigh |
| 493 0 0 | 3,306 4 6 | 5,833 8 2 | 9,139 12 8 | Flint |
| 260 0 0 | 811 10 0 | 5,804 15 6 | 6,616 5 6 | Glamorgan |
| 320 17 0 | 5,164 7 3 | 11,664 18 7 | 16,829 5 10½ | Merioneth |
| 550 0 0 | 1,411 6 0 | 14,305 13 0 | 15,716 19 0 | Montgomery |
| ... | 320 0 0 | 6,718 9 11 | 7,038 9 11 | Pembroke |
| ... | ... | ... | ... | Radnor |
| 31,269 9 5 | 169,760 18 3½ | 1,723,697 11 11½ | 1,893,458 10 3½ | |

W. Blamire.
T. Wentworth Buller.
R. Jones.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

| | |
|---|----------|
| Bishop of Durham, the Chapel within Auckland Castle..... | July 13. |
| Bishop of Ripon, Ripon Cathedral | July 25. |
| Bishop of Worcester, Worcester Cathedral..... | July 25. |
| Bishop of Bangor, Bangor Cathedral | Aug. 1. |
| Bishop of Sodor and Mann, St. George's Church, Douglas..... | Aug. 1. |

DEACONS.

| <i>Name.</i> | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> |
|-----------------------------------|----------------|-----------------|--------------------|--|
| Bailey, Henry..... | B.A. | St. John's | Camb. | Ripon |
| Bearcroft, James..... | B.A. | Oriel | Oxford | Worcester |
| Bellairs, Charles..... | S.C.L. | New Inn Hall | Oxford | Worcester |
| Bigge, J. Harry..... | M.A. | University | Oxford | Durham |
| Billobb, Wm. T. N..... | B.A. | Emmanuel | Camb. | Ripon |
| Blackden, Charles..... | B.A. | Queens' | Camb. | Norwich |
| Blewitt, Geo. R..... | B.A. | Trinity | Dublin | Ripon |
| Bolton, Thomas Ambler (Literate) | | | | Ripon |
| Booth, Matthew..... | B.A. | Corpus Christi | Camb. | Norwich |
| Burrell, J., (Licen. in Theology) | | University | Durham | Durham |
| Campbell, Colin..... | B.A. | St. John's | Camb. | Durham |
| Christopherson, John... | B.A. | Queens' | Camb. | Worcester |
| Claughton, Hugh C..... | B.A. | Brasenose | Oxford | Worcester |
| Colville, Fred. L..... | B.A. | Trinity | Oxford | Worcester |
| Cooke, H. W..... | B.A. | Worcester | Oxford | Worcester |
| Cooper, Chas. Nelson.. | B.A. | Corpus Christi | Camb. | Norwich |
| Cooper, John Nelson... | B.A. | Corpus Christi | Camb. | Norwich |
| Daubeny, Francis..... | B.A. | Jesus | Camb. | Norwich |
| Distin, Henry Lewis ... | B.A. | Caius | Camb. | Ripon |
| Evans, J..... | B.A. | Trinity | Dublin | Bangor |
| Fletcher, John..... | B.A. | St. Mary Hall | Oxford | { Worcester, by l. d. from Bishop of Exeter |
| Galloway, Wm. B..... | M.A. | University | Glasgow | Durham |
| Graham, Charles A..... | B.A. | Trinity | Dublin | Ripon |
| Harris, James..... | B.A. | Catharine Hall | Camb. | Ripon |
| Hill, Melsap..... | B.A. | Jesus | Camb. | Durham |
| Howard, John..... | | King William | Isle of Man | Sodor and Man |
| Hughes, George Ord... | M.A. | Worcester | Oxford | Norwich |
| Hulton, Arthur H..... | B.A. | University | Durham | Durham |
| Irving, John William... | B.A. | Trinity | Camb. | Ripon |
| James, Octavius..... | B.A. | St. John's | Camb. | Durham |
| Jeubegus, J. D. E..... | B.A. | Jesus | Oxford | Ripon |
| Jones, J. G..... | B.A. | Jesus | Oxford | Bangor |
| Jones, Thomas..... | B.A. | Jesus | Oxford | Norwich |
| Lewis, L..... | B.A. | Jesus | Oxford | { Bangor, by let. dim. from Bishop of St. Asaph |
| Liptrott, James..... | B.A. | Worcester | Oxford | Norwich |
| Maughan, Robert..... | L.T. | University | Durham | Durham |
| Mant, Fred. Wm..... | S.C.L. | New Inn Hall | Oxford | { Ripon, by let. dim. from Bp. of Down & Connor |
| Maxwell, Edward..... | B.A. | Trinity | Camb. | Ripon |
| Ornaby, George..... | L.T. | University | Durham | Durham |
| Quant, Wm. Cheadle... | B.A. | Catharine Hall | Camb. | { Ripon, by let. dim. from Archbishop of York |
| Reed,† Thomas Francis (Literate) | | | | Sodor and Man |

* Curate of St. Mary's Chapel, Castletown.

† Ordained and licensed as Chaplain of the De Grey Mariners' Chapel, Douglas Harbour.

| <i>Name.</i> | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> |
|---------------------------|----------------|-----------------|--------------------|--|
| Reeve, James Farr..... | B.A. | Wadham | Oxford | Norwich |
| Roe,* Thos. Wellesley. | B.A. | Trinity | Dublin | { Sodor and Man, by l. d. from Bp. of Clogher |
| Shafto, Arthur D..... | L.T. | University | Durham | |
| Smith, Barnard | B.A. | St. Peter's | Camb. | Norwich |
| Stephenson, Joseph..... | L.T. | University | Durham | Durham |
| Tait,† William (Literate) | | | | Sodor and Man |
| Thompson, Chas. E.... | B.A. | Trinity | Oxford | Worcester |
| Tibbs, Henry Wm..... | B.A. | Trinity | Dublin | Durham |
| Trenow, Fred. Wm..... | B.A. | St. John's | Oxford | Worcester |
| Tucker, John Kinsman | B.A. | St. Peter's | Camb. | Norwich |
| Turner, Richard..... | B.A. | Emmanuel | Camb. | Norwich |
| Watson, W. F. W..... | B.A. | Emmanuel | Camb. | Norwich |
| Webb, Wm. Holloway.. | M.A. | Magdalen Hall | Oxford | Norwich |
| Wheeler, Edwin..... | B.A. | Christ Church | Camb. | Worcester |
| Wrixon, John..... | B.A. | Trinity | Dublin | Ripon |

PRIESTS.

| | | | | |
|-----------------------------------|------|----------------|--------|-----------|
| Atkins, Stephen H..... | M.A. | Trinity | Dublin | Ripon |
| Baber, Harry..... | B.A. | Trinity | Camb. | Norwich |
| Baylis, Edward..... | B.A. | St. John's | Camb. | Ripon |
| Boydell, E. N. V. (Literate) | | University | Durham | Ripon |
| Brunels, R. Parker..... | B.A. | Jesus | Camb. | Ripon |
| Cornelly, Richard..... | B.A. | Trinity | Dublin | Ripon |
| Dalton, Thomas..... | B.A. | University | Durham | Durham |
| Daly, Michael Smith... | B.A. | Trinity | Dublin | Ripon |
| Darrell, William L..... | B.A. | Christ Church | Oxford | Worcester |
| Duffry, Henry..... | B.A. | Corpus Christi | Oxford | Worcester |
| Eade, William..... | B.A. | Sidney | Camb. | Norwich |
| Easter, Charles..... | B.A. | St. John's | Camb. | Ripon |
| Elder, Edward..... | M.A. | Balliol | Oxford | Durham |
| Eller, George..... | B.A. | Queens' | Camb. | Norwich |
| Fontaine, John..... | B.A. | Emmanuel | Camb. | Norwich |
| Forbes, C., Chaplain to Earl Grey | | | | Durham |
| Fowler, Francis..... | B.A. | St. Peter's | Camb. | Ripon |
| Foy, John..... | B.A. | Trinity Hall | Camb. | Norwich |
| Fraser, Alex. Chas..... | B.A. | Trinity | Camb. | Ripon |
| Gurdon, Edward..... | M.A. | Trinity | Camb. | Norwich |
| Hall, Wm. Robert..... | B.A. | Balliol | Oxford | Ripon |
| Hay, Hon. Somerville.. | M.A. | Trinity | Camb. | Norwich |
| Heriot, George..... | M.A. | University | Durham | Durham |
| Hill, Abraham..... | B.A. | St. John's | Camb. | Norwich |
| Hutchins, G. Wm..... | B.A. | Magdalen Hall | Oxford | Ripon |
| Jones, J..... | B.A. | Jesus | Oxford | Bangor |
| Kemp, Augustus..... | B.A. | Caius | Camb. | Norwich |
| Kettlewell, Henry..... | B.A. | Trinity | Dublin | Ripon |
| Lambert, Alfred..... | B.A. | Pembroke | Camb. | Ripon |
| Lane, Edward..... | B.A. | Magdalen Hall | Oxford | Ripon |
| Lewthwaite, W. H..... | B.A. | Trinity | Camb. | Ripon |
| Luscombe, Edward P... | B.A. | St. John's | Camb. | Ripon |
| Mangin, Edward N..... | B.A. | Wadham | Oxford | Durham |
| Mayhew, Thomas..... | B.A. | Queen's | Oxford | Norwich |
| Mewce, John Wm..... | B.A. | Worcester | Oxford | Ripon |
| Morrice, Wm. David... | B.A. | St. John's | Camb. | Ripon |
| Murray, John..... | M.A. | Trinity | Camb. | Ripon |
| Oldham, James O..... | B.A. | Trinity | Dublin | Worcester |

* Curate of the Church of Maguire Bridge, in the parish of Aghalurcher, in the diocese of Clogher.

† Curate of St. George's Chapel, Douglas.

| <i>Name.</i> | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> |
|--------------------------|----------------|-----------------------|--------------------|--|
| Packard, Daniel..... | B.A. | Caius | Camb. | Norwich |
| Pearson, Charles J..... | B.A. | Trinity | Camb. | Ripon |
| Pearson, John G..... | L.T. | University | Durham | Durham |
| Pedlar, George H. O.... | M.A. | Magdalen Hall | Oxford | { Worcester, by L. d. from Bishop of Exeter |
| Preston, Thomas..... | B.A. | Exeter | Oxford | Norwich |
| Rackham, Robert A.... | M.A. | Jesus | Camb. | Norwich |
| Rackham, Matthew J... | | St. Bee's, Cumberland | | Norwich |
| Reynolds, F. C. P..... | B.A. | St. John's | Camb. | Norwich |
| Richings, Fred. H..... | B.A. | Queens' | Camb. | Worcester |
| Sadler, Ottiwell | B.A. | Trinity | Camb. | Ripon |
| Sisson, William..... | L.T. | University | Durham | Durham |
| Sleap, Edward..... | M.A. | Brasenose | Oxford | Worcester |
| Stainer, Hugh..... | B.A. | Trinity | Dublin | Ripon |
| Stewart, James..... | B.A. | Trinity | Camb. | Durham |
| Syber, Samuel (Literate) | | | | Ripon |
| Tattersall, William..... | B.A. | Trinity | Oxford | Norwich |
| Thomas, Mesac..... | B.A. | Trinity | Camb. | Worcester |
| Thompson, Fred. B.... | B.A. | University | Durham | Durham |
| Townsend, James F.... | B.A. | University | Oxford | Durham |

ORDINATIONS APPOINTED.

The Bishops of Bath and Wells, Exeter, Lincoln, Peterborough, Salisbury, and Elphin, will hold Ordinations at their respective Cathedrals, on Sunday, September the 19th; the Bishop of St. David's, at Abergwilli, on Oct. 3d; and the Bishop of Winchester has appointed December the 12th; and the Bishops of Oxford and Lichfield, December the 19th, for general Ordinations.

VISITATIONS.

The Lord Bishop of Winchester proposes to hold his fourth personal visitation on

Tuesday, Sept. 14, at St. Olave's, Southwark.
 Wednesday, — 15, — Reigate.
 Thursday, — 16, — Kingston.
 Friday, — 17, — Guildford.
 Monday, — 20, — Alton.
 Tuesday, — 21, — Basingstoke.
 Wednesday, — 22, — Andover.
 Thursday, — 23, — Winchester.
 Friday, — 24, — Southampton.
 Saturday, — 25, — Bishop's Waltham.
 Monday, — 27, — Portsmouth.
 Tuesday, — 28, — Newport, Isle of Wight.

PREFERMENTS AND CLERICAL APPOINTMENTS.

Allen, Rev. J. T., to the V. of Stradbroke, Suffolk, dio. Norwich; pat., Bishop of Ely.
 Anderson, Rev. D., to the Curacy of Bangor, county Down, Ireland.
 Apjohn, Rev. M. Loyd, C. of Dromkeen, Ireland, to the Living of Templeree.
 Barker, Rev. S. H., to the office of Chaplain and Assistant to the Vicar of Stratford-upon-Avon, upon the nomination of the Rev. J. Davenport, ditto the Vicar.
 Bolton, Rev. T. A., to the C. of Alverthorpe, Yorkshire.

Boulton, Rev. W., to the Head Mastership of the Free Grammar School, Wem, Shrops.
 Bowen, Rev. C., to the Lectureship of Armley, Leeds.

Bowden, Rev. H. J., to the P. C. of Silepton, Devon, dio. Exeter; pat., Mr. W. Paige.

Braithwaite, Rev. F., M.A., to be Clerk and Sexton of the Parish of St. Mary-le-bone.

Braune, Rev. G. M., to the P. C. of Cawood, Yorkshire, dio. York; pat., the Dean of Norwich as Preb. of Wistow.

Brown, Rev. T., M.A., to be Principal Surrogate of the Chancellor for the Archdeaconry of Chichester.

Browne, Rev. H., M.A., of Corpus Christi College, Cambridge, and R. of Earnley, to be Principal of Chichester Diocesan Theological College, in the room of the Rev. C. Marriott, who has resigned his office in consequence of infirm health.

Browne, Rev. J., to the C. of Chilfrome and Toller Fratrum, Dorset.

Buckle, the Ven. the Archdeacon, R. of Upway, to the Prebend or Canonry of Stratton, in the Cathedral of Sarum, void by the death of the Rev. John Still; pat., Bishop of Salisbury.

Burn, Rev. Andrew, to the R. of Kynnersley, Salop, dio. Lichfield; pat., Duke of Sutherland.

Cameron, Rev. J. H. L., to the V. of Fleet, Dorset, dio. Sarum; pat., Miss Jackson.

Chandler, Rev. J., V. of Witley, to be Rural Dean of the South Western Division of Stoke Deanery.

Clayton, Rev. H., to the P. C. of Croxdale, Durham, dio. Durham, vacant by the cession of the Rev. T. W. Paile; pat., Dean and Chapter of Durham.

Clark, Rev. T., to be Minister of the English Consular Chapel at Calais, in place of the Rev. J. Liptrott, resigned.

Creed, Rev. J. C., of Newcastle, county Limerick, to be Rural Dean in that diocese.

Daintrey, Rev. J., to the R. of Patney, Wilts, dio. Sarum; pat., Bishop of Winton, vacant by the cession of the Rev. T. Paterson.

Dale, Rev. T., in conjunction with the Rev. Robert Eden, M.A., and the Rev. W. Stone, M.A., of Oxford, appointed, by the Board of Control, Examiners of Candidates for Hailebury College, for the ensuing term.

Danssey, Rev. W., M.A., R. of Donhead, St. Andrew, and Rural Dean, to the Prebend or Canony of Biabopstone, in Sarum Cathedral, void by the death of the Rev. Dr. Landon, the late Dean of Exeter; pat., Bishop of Salisbury.

Day, Rev. G., to the R. of Baldwin, Brightwell, Oxfordshire, dio. Oxford; pat., W.P.L. Stone, Esq.

Denison, Rev. G.A., M.A., V. of Broad Windsor, and Rural Dean to the Prebend or Canony of Wilsford and Woodford, in Sarum Cathedral, void by the death of the Rt. Rev. Dr. Ward, late Bishop of Sodor and Man; pat., Bishop of Salisbury.

Despard, Rev. W., to the R. of Johnstown, county Kilkenny, Ireland.

Dodd, Rev. H. A., to the V. of Sparabolt, Berks, dio. Oxford; pats., Queen's College, Oxford.

Dombraim, Rev. H. H., to the C. of Bray, dio. Dublin; pat., Hon. and Rev. W. Plunkett.

Dyer, Rev. W., to the P. C. of Imber, near Heytesbury, Wilts, dio. Sarum; pat., Trustees of the Marquis of Bath, (a minor.)

Edwards, Rev. E., to the P. C. of South Shore, near Blackpool; pat., Sir P. H. Fleetwood.

Fallon, Rev. J., late a Preacher in the Wesleyan Methodist Society, has been ordained a Minister of the Established Church, and is appointed to a Mission in Canada.

Fane, Rev. A., M.A., V. of Warminster, Wilts, to be a Surrogate for the Diocese.

Forster, Rev. H. B., to the R. of Cola Rogers, Gloucestershire, dio. Gloucester and Bristol; pats., Dean and Chapter of Gloucester.

Fowle, Rev. F. W., R. of Allington, P. C. of Amesbury, and Rural Dean to the Prebend or Canony of Chute and Chessbury, in Sarum Cathedral, void by the death of the Rev. M. Marsh, late Chancellor of the dio. Salisbury; pat., Bishop of Salisbury.

Freeke, Rev. J., to the V. of Ardfield, Ireland.

Freeman, Rev. J., to the R. of Ashwieken cum Lexiate, Norfolk, dio. Norwich.

Gabbott, Rev. J., of Kilmallock, to the C. of Dromkeen, Ireland, in the gift of the Archbishop of Emly.

Gallindo, Rev. P. A., to be C. of Stowmarket, Suffolk.

Govett, Rev. R., jun., to be C. of St. Stephen, Ipswich.

Griggs, Rev. T. N., of St. Peter's College, Cambridge, to be Chaplain on the Estates of the Van Dieman's Land Company.

Haigh, Rev. D., to the C. of St. Pancras, London.

Harris, Hon. and Rev. C. A., R. of Wilton, to the Prebend or Canony of Chardstock, in Sarum Cathedral, void by the death of the Rev. Dr. H. Woodcock; pat., Bishop of Salisbury.

Hastings, Rev. J. D., M.A., R. of Trowbridge, Wilts, a Surrogate for the dio. of Sarum.

Hewson, Rev. M., late C. of Listowel, to the Living of Clonpriest, dio. Cloyne; pat., the Lord Lieutenant of Ireland.

Hobson, Rev. S., to the P. C. of Butley w. Capel C., Suffolk, dio. Norwich; pats., Trustees of P. J. Thellusson, Esq.

Honey, Rev. W. E., to the Honorary Prebend or Canony of Grimstone and Yetminster, in the Cathedral Church of Salisbury.

Hook, Rev. W. F., D.D., to a Canony in York Minster.

Hughes, Rev. J. to the R. of Nannerch, Flintshire, dio. St. Asaph; pat., Bishop of St. Asaph.

Irwin, Rev. A. L., M.A. of Caius College, Cambridge, to the station of Principal of the Seminary at Madras.

Johns, Rev. C. A., to be Clerical Superintendent of the National Society's Boarding House, Westminster.

Jones, Rev. W. P., to be Chaplain to the Surrey County Lunatic Asylum.

Jones, Rev. D., to the P. C. of Nerquis, Flintshire, dio. St. Asaph; pat., Vicar of Mold.

Kearney, Rev. T. F., C. of Shanrahan and Templeenny, to the R. of Kilbehenay, vacant by the death of the Rev. Mr. Buchannan.

Kitson, Rev. J. Buller, to the V. of Pelynt, Cornwall, dio. Exeter; pat., J. W. Buller, Esq.

Kitton, Rev. J., to be Minister of the New Church of Houghton, Stanwix, Cumberland; pats., the Trustees.

Law, Rev. W., to be Domestic Chaplain to the Earl of Hardwick.

Ledsam, Rev. D., to the Incumbency of St. Mark's Church, Birmingham; pats., the Trustees.

Leeper, Rev. A., to the Curacy of St. Mary's, Dublin.

Levy, Rev. G., to the P. C. of Emmanuel Church, Bolton-le-Moors, Lancashire, dio. Chester; pat., Bishop of Chester.

Long, Rev. W. D., M.A., late C. of Davenham Cheshire, to the united Vicarages of Dunany, Marinstown, and Parsonstown, county Louth, Archdiocese of Armagh; pat., Marquess of Drogheda.

Lowther, Rev. G. P., M.A., R. of Orcheston St. George, and Rural Dean to the Prebend or Canony of Yatminster Secunda, in Salisbury Cathedral, void by the death of the Rev. Archibald Alison; pat., Bishop of Salisbury.

Lyons, Rev. Dr., to the R. of Bishops Caundle, Dorset, dio. Salisbury; pat., Earl of Digby.

Macdonald, Rev. J., V. of Blewbury near Wallingford, a Surrogate within the peculiar jurisdiction of the Dean of Salisbury.

Mant, Rev. F., son of the Lord Bishop of Down and Connor, to be C. of Carrickfergus.

Medley, Rev. George, to be Curate of Diss, Norfolk.

Methold, Rev. T., to the R. of Ilington, Norfolk, dio. Norwich; pat., R. K. Long.

Miller, Rev. T. F., to be one of the Domestic Chaplains of the Lord Lieutenant of Ireland.

Miller, Rev. T. F., to be Chaplain to the Ulster Magdalene Asylum.

Mooney, Rev. P., to the P. C. of Old Leighlin, county Carlow.

Moore, Rev. R., M.A., of Wimborne St. Giles w. Wimborne All Saints annexed, and Rural Dean to the Prebend or Canonry of Teynton Regis, in Sarum Cathedral, void by the death of the Rev. J. Kenrick; pat., Bishop of Salisbury.

Noel, Hon. and Rev. Baptist W., to be one of the Chaplains in Ordinary to Her Majesty.

Otway, Rev. C., to the Curacy of Madley, Herefordshire.

Owen, Rev. H., to be one of the Domestic Chaplains of the Earl of Stradbroke.

Packer, Rev. S. G. to the Incumbency of St. Peter's Church, Bethnal Green.

Patteson, Rev. T., to the V. of Hambledon, Hants, dio. Winchester; pat., Bishop of Winchester.

Pendrill, Rev. J., to the British Chaplaincy at Ghent.

Penny, Rev. C. J., to the P. C. of Bobbenhall, Warwickshire.

Phayre, Rev. Richard, to the R. of Raynham St. Mary and St. Margaret, Norfolk, dio. Norwich; pats., R. Akton, Esq., John Hildyard, Esq., with the consent of Lord C. V. F. Townshend.

Poe, Rev. H., C. of Drummannon, to be also C. of Killure, Kill, St. Lawrence, Rosduff, Corbally, and Kilronan.

Powell, Rev. W. P., D.C.L. of Worcester College, Oxford, to be Chaplain on the Madras Establishment of the East India Company, on the recommendation of His Grace the Duke of Wellington, as Chancellor of the University of Oxford, and on the selection of the Vice-Chancellor and of the Heads of Houses at that University.

Proctor, Rev. Geo., to be C. of Attleborough, Norfolk.

Quaine, Rev. W., to be R. and V. of Derry-loran, county Down, Ireland.

Ready, Rev. H., to the R. of Waxham, w. Palling V., Norfolk, dio. Norwich; pat., J. Blake, Esq.

Reeves, Rev. W., to the improper Curacy of Baleyceg, county Antrim.

Reid, Rev. Mr., to the living of Clontarf, Ireland.

Reid, Rev. J., to the Curacy of Down, county Down, Ireland.

Riching, Rev. F. H., to the P. C. of Atherton, Warwickshire, dio. Worcester; pat., Vicar of Mancetter.

Rogers, Rev. A., to the Incumbency of St. Peter's, Leighton, near Nantwich; pat., J. F. France, Esq.

Sanders, Rev. W. F., to the R. of Harford, Devon, dio. Exeter; pat., Mr. Thomas Sanders.

Sandford, Rev. John, V. of Dunchurch, one of the Domestic Chaplains to the Bishop of Worcester.

Saville, Rev. B. W., to the V. of Okehamp-ton, Devon, dio. Exeter; pats., Rev. H. B. Wrey and H. C. Millett, Esq.

Shannon, Rev. Richard Quail, to be one of the Chaplains to the Lord-Lieutenant of Ireland.

Shortland, Rev. V., to be Domestic Chaplain to the Earl of Talbot.

Shurt, Rev. T., of Christ College, Cambridge, to the C. of Sherbourne, near Leamington.

Sikes, Rev. T., R. of Puttenham, Herts, a Surrogate for granting Marriage Licences, &c., in that part of the county of Hertford, in the Archdeaconry of Huntingdon.

Simpson, Rev. W. H., V. of Bexhill, Sussex, to the Prebend of Heathfield, in Chichester Cathedral; pat., Bishop of Chichester.

Stevenson, Rev. H. J., to the Curacy of Seckington, Warwickshire, dio. Worcester.

Stewart, Rev. H., to the P. C. of Carrodere, county Down.

Sugden, Rev. Frank, to be Curate of Benhall, Suffolk.

Swan, Rev. E., M.A., of St. John's College, Cambridge, to be Chaplain of the Bedfordshire General Infirmary, in the room of the Rev. R. Pearson, resigned.

Tattersall, Rev. W., B.A., to the R. of Howe w. Little Poringland, Norfolk, dio. Norwich; patroness, Mrs. Jane Wheeler.

Triphook, Rev. J., C. of Ballydehob, to the living of Drinagh, vacant by the death of the Rev. E. Stevelly.

Veitch, Rev. Wm. Douglas, to the R. of St. Thomas, Winchester, dio. Winchester; pat., Bishop of Winchester.

Venables, Rev. J. G., M.A., to the Curacy of Upton Scudamore, Wiltshire.

Ward, Rev. C., to the Curacy of Inch, county Down, Ireland.

Williams, Rev. T., to the P. C. of Pitcombe, Somersetshire, dio. Bath and Wells; pat., Sir H. H. Hoare, Bart.

Willis, Rev. W. N., to be Rural Dean for the parishes of Nantinan and Croagh, Ireland.

CLERGYMEN DECEASED.

Cobbold, Rev. Wm., R. of Selborne, Hants, dio. Winchester; pats., Magdalene College, Oxford.

Davenport, Rev. Jas., D.D., V. of Stratford-upon-Avon, Warwickshire, dio. Worcester; patroness, Countess of Plymouth, and V. of Weston-upon-Avon, Gloucestershire and Warwickshire, dio. Gloucester and Bristol; same patroness.

Davies, Rev. Wm., V. of Nevern and R. of Meliney, Pembrokeshire, dio. St. David's.

Frere, Rev. Edw., R. of Finningham, Suffolk, dio. Norwich; pat., R. Hon. J. H. Frere.

Hore, Rev. Thos., B.D., at his house on Ham Common.
 Isdell, Rev. C. D., R. of St. Thomas w. St. Clement, Winchester, dio. Winchester; pat., Bishop of Winchester.
 Johnson, Rev. Charles, V. of South Brent and Berrow, Somerset, dio. Bath and Wells; pats. Archdeacon of Wells; and a Prebendary of White Lackington in Wells Cathedral.
 O'Connor, Rev. R. O., R. of Shrule and Slutsky, in the diocese of Leighlin.
 Roberson, Rev. Hammond, M.A., of Heald's Hall, near Leeds, P. C. of Liversage, Yorkshire, and Prebendary of York.
 Roberts, Rev. John, at his residence at Harrow Weald.
 Utterson, Rev. A. Gibson, R. of Layer Marney, Essex, dio. London; pat., M. Correlli, Esq.
 West, Rev. William, C. of Bloxham, near Banbury.
 Williams, Rev. J., V. of Llandyfriog, Cardiganshire, dio. St. David's; pat., Bishop of St. David's.
 Wolfe, Rev. R. of Forenaughts, Ireland.

CANADIAN.

LIST OF THE CLERGY OF THE ESTABLISHED CHURCH OF ENGLAND IN THE DIOCESE OF QUEBEC.

Lord Bishop of Montreal:

The Right Rev. GEORGE J. MOUNTAIN, D.D.
 (Administering the Diocese.)

Archdeacon of Quebec—The same.

Examining Domestic Chaplain to the Lord Bishop,
 Reverend George Mackie, A.B.

PAROCHIAL CLERGY.

DISTRICT OF QUEBEC.

Right Rev. George J. Mountain, D.D., Rector.
 Rev. George Cowell, M.A., Chaplain to the Forces.
 ** Rev. E. W. Sewell, Minister of the Chapel of the Holy Trinity, and Assistant Minister in the parish.
 Rev. G. Mackie, A.B., Curate of the Parish.
 Rev. Jos. Brown, Evening Lecturer.
 Rev. W. Chaderton, Minister of the Chapel of St. Peter.
 Rev. W. W. Wait, Acting Minister of the Chapel of St. Paul.
 Rev. C. F. L. Haessel.
 ** Rev. R. R. Burrage, Secretary to the Clergy Reserve Corporation and Royal Institution, &c.

North of the St. Lawrence, adjacent to Quebec—
 * Rev. H. D. Sewell, M.A., Chaplain to the Lord Bishop.

South of the St. Lawrence, adjacent to Quebec—
 * Rev. F. J. Lundy, S.C.L.

Portneuf, &c.—* Rev. C. Morris, M.A.

Frampton, &c.—* Rev. R. Knight.

Leeds, &c.—* Rev. J. L. Alexander.

Ireland, &c.—* Rev. R. Anderson, A.B.

Travelling Missionary and Chaplain at the Quarantine Station—Rev. W. B. Robinson.

Travelling Missionary in the counties south of Quebec—* Rev. P. J. Maning.

DISTRICT OF THREE RIVERS.

Three Rivers—Rev. S. S. Wood, A.M., Rector (Chaplain to the Lord Bishop.)

Drummondville—* Rev. G. M. Ross, Rector.

Nicolet—* Rev. H. Burgess, A.B.

Rivière du Loup—* Rev. N. Guérout.

DISTRICT OF MONTREAL.

Rev. J. Bethune, D.D., Rector, and Acting Chaplain to the Forces.

** Rev. D. Robertson, Assistant Minister and Preacher at Lachine.

Rev. J. Ramsay, M.A., Acting Chaplain to the Forces at St. Mary's and St. Helen's Island.

Rev. M. Willoughby, Minister of Trinity Chapel.

Rev. F. Broome, Assistant Minister (Acting Chaplain to the Forces at La Prairie.)

Rev. W. Thompson, City Missionary.

William Henry—* Rev. W. Anderson, Rector, and Missionary at Berthier.

Abbotsford, &c.—* Rev. T. Johnson.

Chambly—* Rev. J. Braithwaite, A.B., Rector and Acting Chaplain to the Forces.

Huntingdon—* Rev. D. Parntner.

St. John's—* Rev. W. D. Baldwin, M.A., Rector, and Acting Chaplain to the Forces at the Isle aux Noix.

—* Rev. W. Dawes, Assistant Minister, and Acting Chaplain to the Forces.

Caldwell and Christie Manors—* Rev. M. Townsend, Rectors.

St. Armand, east—* Rev. J. Reid, Rector.

St. Armand, west—* Rev. R. Whitwell, Rector.

Stanbridge—Vacant.

Dunham—* Rev. C. C. Cotton, A.B., Rector.

Shefford, W. and E.—* Rev. A. Balfour.

Rawdon, &c.—* Rev. R. H. Bourne.

Mascouche, &c.—* Rev. J. Torrance.

St. Andrew's, &c.—* Rev. W. Abbott, Rector.

Grenville, &c.—* Rev. J. Abbott, M.A.

Ormston and Chateauguay—* Rev. W. Brethour, A.B.

Travelling Missionary—* Rev. W. B. Bond.

Gore—* Rev. W. McMaster.

Hull, &c.—* Rev. S. S. Strong.

Coteau du Lac and Vaudreuil—* Rev. J. Leeds.

—* Rev. G. R. Pless.

—* Rev. J. Pyke.

—* Rev. E. Cusack, A.B.

} Appointments not finally settled.

DISTRICT OF ST. FRANCIS.

Lennoxville and Sherbrooke—* Rev. L. Doolittle.

Eaton, N. and S.—* Rev. J. Taylor.

Charleston, Halley, &c.—* Rev. C. Jackson.

Shipton, Melbourne, &c.—* Rev. C. B. Fleming.

Robinson, &c.—* Rev. W. King.

Kingsay, &c.—* Rev. R. Lonsdell.

Compton—* Rev. C. P. Reid.

DISTRICT OF GASPE.

Gaspe Bay—* Rev. W. Arnold.

Percé, &c.—* Rev. R. Short.

Bay of Chaleur—* Rev. G. Milne.

N.B.—Those clergymen (*forty-four* in number, out of *sixty* in the whole diocese,) to whose names an asterisk is prefixed, are supported in whole, and those whose names have two asterisks are supported in part, by the Society for the Propagation of the Gospel in Foreign Parts. Some addition to the number of clergy is shortly expected, the maintenance of which will be also chargeable to that body.

ORDINATION AT THREE RIVERS.—On Sunday, 4th July, the Bishop of Montreal held an Ordination in the Parish Church of Three Rivers, assisted by the Rev. S. S. Wood, M.A., rector of the place, (and recently appointed as one of his Lordship's Chaplains,) the Rev. H. Burgess, B.A., Missionary at Nicolet, and the Rev. N. Guérout, Missionary at the

Parish of Quebec.

Rivière du Loup, Three Rivers district, when the following gentlemen were admitted respectively to the orders of Deacon and Priest :

Deacons—Mr. G. Milne, M.A., who proceeds to a charge in the Bay of Chaleurs, Gulf of St. Lawrence, vacant by the removal of the Rev. C. J. Morris, M.A.; and Mr. G. R. Pless, Theological Student, who is appointed to a temporary charge of certain detached Protestant congregations in the district of Montreal.

Priests—Rev. C. J. Morris, M.A., appointed to succeed the Rev. W. W. Wait, in the charge of Port Neuf, and parts adjacent, in the district of Quebec, (Mr. Wait having received an appointment in the city;) Rev. D. B. Parnter, Missionary of Huntingdon and parts adjacent, district of Montreal; and Rev. W. B. Robinson, travelling Missionary in the district of Quebec, under the auspices of the Quebec Society for Propagating the Gospel, &c., making his head quarters, at present, at the Rivière du Loup, in that district, where the erection of a church is now in progress.

This is the first time that the solemn and impressive ceremony of Ordination, according to the rites of the Church of England, was ever performed in Three Rivers. The Ordination sermon was preached by the bishop; the afternoon sermon by the Rev. D. B. Parnter.—*Quebec Mercury*.

The Lord Bishop of Toronto will hold his Primary Visitation of the Clergy of the diocese in the Cathedral at Toronto, on Wednesday the 8th September next.

QUEBEC.—On July the 12th, was laid the corner-stone of a Rectory House in the Parsonage lot adjoining the churchyard of the

Cathedral of this city, by the Right Rev. the Lord Bishop of Montreal, in the presence of the Churchwardens, the Vestry, and some members of the congregation. It is in contemplation to add a wing to the building, to be fitted up as a chapel for occasional minor services and meetings of the congregation for religious purposes, as soon as the voluntary contributions of the members of the church shall warrant its commencement.—*Quebec Mercury*.

BROWN.—(On Monday, the 12th July, we witnessed the laying of the corner-stone of a chancel and transept, now building as an addition to Christ's Church, in this town, the present church having been found too small to contain the congregation, which we feel happy to say is rapidly increasing. The stone was laid by N. Sparks, Esq. The prayers adopted for the occasion, agreeable to the rites of the Church of England, were read by the Rev. S. S. Strong. The weather being very fine, a large concourse of people were assembled to witness this imposing and deeply interesting ceremony.—*Bytown Gazette*.

ST. MARTIN'S, ISLE JESUS.—In June last, (as we learn from the *Montreal Commercial Messenger*), the corner-stone of a Protestant church was laid near the village of St. Martin's, Isle Jesus, by the Rev. Dr. Bethune. The Rev. Mr. Robertson offered up prayers appropriate to the occasion, after which Dr. Bethune delivered an appropriate address. The church is now almost completed, and there seems every prospect of its being attended by a numerous congregation.—*Montreal Herald*.

UNIVERSITY NEWS.

OXFORD.

July 31.

On Monday last, the Rev. J. B. Mosley, M.A., J. E. Welby, B.A., and R. D. B. Rawnsley, B.A., all of the diocese of Lincoln, were admitted Actual Fellows of Magdalene College; and at the same time H. Smith (Scholar of Oriel, and late Hereford Latin Scholar) was admitted a Lincolnshire Demy of Magdalene.

Aug. 14.

On Monday last, at the Visitation of Abingdon School, Mr. G. Humphreys was elected a Scholar of Pembroke College, on the Foundation of Thomas Teedale, Esq.

The Master and Fellows of University College have elected W. Beale, of Maidstone Grammar School, to a Scholarship on the Gunsley foundation.

CAMBRIDGE.

July 31.

We have authority to state that the Bishop of Ely's Fellowship, in St. John's College, at

present vacant, will be disposed of by public examination, when Bachelors of Arts of all colleges, whose testimonials are approved of by the Examiners, will be admitted as candidates. Timely notice will be given of the day &c. of examination.

COMBINATION PAPER, 1841.

PRIOR COME.

- | | |
|-------|----------------------------|
| Aug. | 1. Mr. Walker, Chr. |
| | 8. Mr. Groome, Pemb. |
| | 16. Mr. Barlow, Sid. |
| | 22. Mr. G. H. Porter, Cai. |
| | 29. Coll. Regal. |
| Sept. | 5. Coll. Trin. |
| | 12. Coll. Joh. |
| | 19. M.. Stanton, Chr. |
| | 26. Mr. Cattley, Regin. |
| Oct. | 8. Mr. Simpson, Sid. |
| | 10. Mr. Taylor, Cai. |
| Oct. | 17. Coll. Regal. |
| | 24. Coll. Trin. |
| | 31. COMMEN. BENEFACT. |

- Nov. 7. Coll. Joh.
 14. Mr. Stacey, Chr.
 21. Mr. Green, Regin.
 28. Mr. Roe, Sid.
 Dec. 5. Mr. Kenrick, Jes.
 12. Coll. Regal.
 19. Coll. Trin.
 26. Coll. Joh.

FOSTER. COME.

- Aug. 1. Mr. Considine, Joh.
 8. Mr. N. Milne, Joh.
 15. Mr. Woodward, Joh.
 22. Mr. Dugard, Joh.
 24. FERT. S. BART. Mr. Panting, Joh.
 29. Mr. W. Watson, Joh.
 Sep. 5. Mr. Whiting, Joh.
 12. Mr. E. Antrobus, Joh.
 19. Mr. J. E. Bromby, Joh.
 21. FERT. S. MATT. Mr. Shorting, Pet.
 28. Mr. Longmire, Pet.
 29. FERT. S. MICH. Mr. Ray, Pet.
 Oct. 3. Mr. Cookson, Pet.
 10. Mr. Nind, Pet.
 17. Mr. Ludlam, Pet.
 18. FERT. S. LUC. Mr. Cotsworth, Pet.
 24. Mr. West, Clar.
 28. FERT. SS. SIM. et JUD. Mr. Garlike, Clar.
 31. Mr. Stephens, Clar.
 Nov. 1. FERT. OM. SANC. Mr. Smith, Pemb.
 7. Mr. Goodday, Pemb.
 14. Mr. Eyres, Cai.
 21. Mr. Russell, Cai.
 28. Mr. G. H. Porter, Cai.
 30. FERT. S. AND. Mr. Taylor, Cai.
 Dec. 5. Mr. Hurnard, Corp.
 12. Mr. Edwards, Corp.
 19. Mr. Rowlands, Regin.
 21. FERT. S. THOM. Mr. Hough, Regin.
 25. FERT. NATIV. Mr. Bennett, Regin.

26. FERT. S. STEPH. Mr. Fysh, Regin.
 27. FERT. S. JOH. Mr. Harvey, Regin.
 28. FERT. INNOC. Mr. Pearson, Regia.

*Resp. in Theolog.**Oppon.*

- Mr. Slade, Emm..... { Coll. Joh.
 { Mr. Pack, Chr.
 { Mr. Gilderdale, Cath.
 Mr. E. Simons, Joh. { Mr. Chafy, Sid.
 { Mr. Easton, Emm.
 { Coll. Regal.
 Mr. Heald, Regal.... { Coll. Trin.
 { Coll. Joh.
 { Mr. Deane, Chr.
 Mr. Ogle, Jes..... { Mr. Mandell, Cath.
 { Mr. Ray, Clar.
 { Mr. Pinder, Cai.

*Resp. in Jur. Civ.**Oppon.*

- Mr. Hodges, Emm... { Mr. Babbage, Trin.
 { Mr. Leapingwell, Corp.

*Resp. in Medic.**Oppon.*

- Mr. Price, Emm..... { Mr. E. L. Birkett, Cai.
 { Mr. Simpson, Cai.....

Aug. 14.

On Saturday, the 7th inst., C. A. Swainson, B.A., of Trinity College, in this University, was admitted a Foundation Fellow of Christ's College; and on Wednesday, the 11th inst., J. D. Ridout, B.A., of Christ's College, was admitted a Foundation Fellow of the same society.

Mr. O. Budd, Student of Pembroke College, in this University, has been appointed to a Scholarship on that foundation.

Last week, A. Hume, Esq., Scholar of King's College, in this University, was elected a Fellow of that society.

Mr. R. Anchor Thompson, of Catharine Hall, and Mr. J. Hays, of St. John's College, in this University, have been appointed by the Dean and Chapter of Durham to two of the scholarships founded by Dr. Hartwell, lately vacant.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The Lady of

- Allen, Rev. J., of King's College, London
 Atcheson, Rev. A. S., Teigh Rectory, Rutland
 Auchmnty, Rev. S. F., M.A.
 Biscoe, Rev. W., r. of Donnington
 Boanquet, Rev. P. W.
 Bramley, Rev. J. T., of Bury.
 Brock, Rev. W., r. of Bishop's Waltham.
 Campbell, Rev. C., St. Paul's Parsonage
 Chute, Rev. J. L., Castlereas
 Collins, Rev. J. H., Betterton, Berks.
 Cotter, Rev. Dr., Buttervant, Cork, Ireland.
 Cox, Rev. C. H., South Littleton.
 Durham, Rev. E. P., Drogheda.
 Eddy, Rev. S. J., Wootton Vicarage.
 Foot, Rev. S. C., r. of Knocktopher.

VOL. XX.—Sept. 1841.

Garland, Rev. J. N., Hamilton Terrace, St. John's Wood.

Hasted, Rev. H. J., Sicklesmere, Suffolk.

Hawtrej, Rev. M., r. of Rimpton, Somersetshire.

Heathcote, Rev. R., Lyndhurst.

Hedley, Rev. T., of Gloucester.

Holme, Rev. J., Kirkleatham Vicarage, (of twins.)

Howell, Rev. A. J., Southampton.

Jones, Rev. T., Enfield.

Laprimaudaye, Rev. C. J., Leyton.

Larden, Rev. G. E., M.A., Doverdale Rectory.

Marsden, Rev. J. H., r. of Great Oakley.

Mayne, Rev. C. O., v. of Midsomer Norton.

Metge, Rev. W., Deanery, Leighlin Bridge.

Nicoll, Rev. C., Stratford.

Parker, Rev. E., v. of Bicester.

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Penleaze, Rev. J., r. of Black Torrington.
 Phillpotts, Rev. E. C., r. of Stoke in Teignhead.
 Preston, Rev. A. J., Kilmeague, co. Kildare.
 Rowe, Rev. J. J., r. of St. Mary Arches, Exeter.
 Sheard, Rev. W. D., M.A.
 Shilleto, Rev. B., M.A. of Trinity College, Cambridge.
 Smith, Rev. J. A., r. of Pyecombe, Sussex.
 Thomson, Rev. J.
 Trevor, Rev. G., Bangalore, East Indies.
 Urquhart, Rev. J., p. c. of Chapel Allerton.
 Utterson, Rev. J. S., Holmwood Parsonage.
 Vivian, Rev. C. P.
 Wright, Rev. S. Drayton, Paralow.

OF DAUGHTERS—The Lady of

Allen, Rev. G., Brixton Hill.
 Beardsworth, Rev. G., c. of Selling, Kent.
 Berkeley, Rev. G. T., Charlton, Oxfordshire.
 Bewsher, Rev. C. W., Canterbury.
 Bradford, Rev. W. M. B., Grey's Rectory.
 Brooking, Rev. N., Abbotakerwell, Devonshire.
 Carpendale, Rev. M., Tamslaght.
 Carr, Rev. J., South Shields.
 Colville, Rev. W., Baylham, Suffolk.
 Dowding, Rev. B. C., Devizes.
 Drummond, Rev. A., r. of Charlton, Kent.
 Eyre, Rev. C. J. Phipps, St. Giles's Vicarage.
 Gatty, Rev. A., v. of Ecclesfield, Yorkshire.
 Good, Rev. H., r. of Wimborne Minster.
 Harvey, Rev. W. W., r. of St. Mary's, Truro.
 Howard, Rev. W., Great Witchingham.
 Johnson, Rev. W. C., r. of Diptford, Devon.
 Knollys, Rev. E., Hardwick, Gloucestershire.
 Lord, Rev. W. E., r. of Northiam, Sussex.
 Mann, Rev. W. H. G., Bowdon, Cheshire.
 Marsland, Rev. G., Beckingham Rectory.
 Monypenny, Rev. J., v. of Hadlow, Kent.
 Mungeam, Rev. W. M., Spitalfields.
 Nelegan, Rev. Dr., r. of St. Mary Shandon.
 Parkinson, Rev. R., B.D., canon of Manchester.
 Raynes, Rev. W., r. of Ripe, Sussex.
 Rose, Rev. C., Cublington Rectory, near Aylesbury.
 Roxley, Rev. H. R., (of twin daughters, still born.)
 Seddon, Rev. Dr., Mottram, Cheshire.
 Smith, Rev. C., Newton Rectory.
 Upton, Rev. R., Moreton Say.
 Whiddon, Rev. S., Lustleigh, Devon.
 Wickam, Rev. R., Twyford, near Winchester.
 Woodward, Rev. W., Plumpton Rect., Sussex.
 Wright, Rev. T. P., Hackney.

MARRIAGES.

Alford, Rev. C. B., Incumbent of the District Church, Rugby, to Sarah, d. of the late John Fleet, Esq., of Fenchurch-st., London.
 Anderson, Rev. D., M.A., to Ellen, e. d. of the late J. Marsden, Esq., of Everton.
 Atwood, Rev. A. T., c. of Goldsborough, Yorkshire, to Georgiana, d. of the late W. Freeman, Esq., of Whittlesea, Cambridge-shire.
 Bell, Rev. J., to Emma, fourth d. of Wm. Bussey, Esq., of the Park House, Cusdesden.
 Blackburne, Rev. J., to Anna Maria, e. d. of

the Rev. W. Metcalfe, r. of Foulmire, Cambridgeshire.
 Bouens, Rev. T., to the Lady Julia Lambert, y. d. of the late Viscount Kilcoursie.
 Brewster, Rev. W., A.M., to Elizabeth Dickenson, second d. of T. Itchenor Watts, Esq., Park Lane.
 Browne, Rev. A. M. F., to Marian Agnes Pellowe, fourth d. of the late Captain Pellowe, R.N.
 Carson, Rev. J., Fellow of Trinity College, Dublin, to Harriet, only d. of the late W. P. Blunden, Esq., of Wellington.
 Colley, Rev. J., Minister of Trinity Church, Shrewsbury, to Sarah, y. d. of the late J. Brayne, Esq., of Ternhill, Shropshire.
 Corfield, Rev. T., v. of Much-Wenlock, Shropshire, to Marianne, second d. of the late W. Evans, Esq., of Clapham.
 Croker, Rev. R., incumbent of Castle Combe, Wiltshire, to Emma Harriet, e. d. of J. Longmore, Esq., of the Mythe House, Tewkesbury.
 Cubitt, Rev. J., to Hannah, e. d. of the late J. Smith, Esq., of Leicester.
 Cumberlege, Rev. J., c. of Leighton, to Mary, d. of W. Stone, Esq., of that place.
 Daman, Rev. C., to Emily, d. of the Rev. J. Hawtrev.
 Francis, Rev. J., p. c. of Saint Gile-in-the-Wood, to Marianne, only d. of A. Loveband, Esq., of Yarncombe.
 Freeman, Rev. H., r. of Folkesworth, Huntingdonshire, to Sarah, second d. of H. Stokes, Esq., of Bolehall, Tamworth.
 Haygarth, Rev. J. S., c. of Rodmarton, to Eleanor, second d. of the Rev. H. Crippa.
 Hecker, Rev. H. Teush, of Sevenoaks, Kent, to Emma, d. of the late J. H. Franks, of Misterton Hall, Leicestershire.
 Hill, Rev. J., A.M., to Elizabeth, d. of Mr. T. Crawler.
 Holt, Rev. E. C., c. of Tilford, Surrey, to Elizabeth, third d. of the Rev. J. Walker, r. of Cottered, Herts.
 Jones, Rev. R. M., incumbent of Cromford, Derbyshire, to Fanny, only d. of S. Norman, Esq., of Swansea, late of Ilkeston.
 Judge, Rev. L. E., p. c. of Woolvercott, to Mary, only d. of F. Gregory, Esq., of Cutalaw.
 Kelly, Rev. G., M.A., to Emma, third d. of the late Mr. J. Carter, Wine Merchant, Chelmsford.
 Law, Rev. W., M.A., r. of Orwell, Cambridgeshire, to Mary Haydon, e. d. of J. Smallpiece, Esq., Leith Hill Place, Surrey.
 Lawrell, Rev. J., M.A., of Hampreston, to Harriet, second d. of E. W. Blunt, Esq., of Kempshott Park, Hants.
 Ludlam, Rev. T., v. of Ellington, Hants, to Mary, d. of the Rev. T. H. Kingdon, r. of Pyworthy, Devon.
 Maberly, Rev. T. A., v. of Cockfield, Sussex, to Caroline, d. of the late Rev. S. White, D.D.
 Mann, Rev. J., of Hexham, Northumberland, to Miss Catherine Potter, of Broad-street, Nottingham.

Manning, Rev. G. W., of North Leigh, Devon, to Catherine Lewis, fifth d. of Norman Bond, Esq., of Abergwily, Carmarthenshire.
 Meneely, Rev. J., of Ballymacarrett, to Margaret, d. of A. Finlay, Esq., of Belfast.
 Menge, Rev. J. Phillip, of the Church Missionary Society, to Margaret, third d. of Mr. H. Smart.
 Money, Rev. K. E., to Emma Kemp Mitford, widow of the Rev. J. R. Mitford, v. of Monaccan, Cornwall.
 Oakley, Rev. G. R., c. of Goadby and Lousby, Leicestershire, to Jane, y. d. of Isaac Ryall, Esq., Surgeon of the Royal Infirmary, Stonehouse.
 Palmer, Rev. G. T. M.A., of Brasenose College, to Claria Maria, y. d. of the Rev. T. Lovell, r. of St. Luke's, Middlesex.
 Peshall, Rev. S. D'Oyley, r. of Oldberrow, to Eliza, y. d. of Major James, of Salford House.
 Phillips, Rev. W. D., B.A., r. of Cruanwere, Pembrokeshire, to Henrietta Elizabeth, e. d. of the late T. Jones, Esq., solicitor, of that town.
 Powell, Rev. W. H., p. c. of Llanpymysaint,

and Llanllawddog, to Mary, y. d. of the late D. Davies, Esq., of Trawsmawr, Carmarthenshire.
 Prickett, Rev. J. J., to Eliza, e. d. of the late J. Cowham Parker, Esq.
 Roberts, Rev. E., M.A., incumbent of Pont Blyddyn, Flintshire, to Charlotte Eliza Browne, d. of Mr. Browne, of Marsh Gate.
 Stanford, Rev. C. S., c. of Glasnevin, Dublin, to Pamela, d. of Col. Sir G. Campbell, Deputy Quarter-Master General.
 Stanley, Rev. R. H., A.M., r. of Kilkevan, Wexford, to Charlotte Maria, y. d. of the late W. Burroughs, Esq., of Greenfield, county Dublin.
 Tippet, Rev. E., c. of Filleigh, to Caroline Bellott, second d. of the late J. W. Chilcott, Esq., of Truro.
 Tuson, Rev. F. E., r. of Southwick, Sussex, to Mary, y. d. of the Rev. C. Luxmore, r. of Bridesdow.
 Vine, Rev. J., to Mary, y. d. of the late Eardley Norton, Esq., of Rigby Cottage.
 Woods, Rev. G. H., v. of Wendean, Sussex, to Catherine, third d. of the Rev. G. Bethell, r. of Worpleston, Sussex.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 32nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen:—

Rev. B. Addison, Curate of Brighton.
 Rev. R. C. N. Brackenbury, by the parishioners of St. Margaret's, Canterbury, with a pair of handsome silver side-dishes.
 Rev. J. Clarke, late Lecturer of the parish church of St. John's, Leeds.
 Rev. H. H. Dombain, by the members of the Dublin Natural History Society, of which he was Secretary, with a handsome silver tea and coffee service.
 Rev. A. B. Evans, D.D., Head Master of the Grammar School, Market Bosworth, Leicestershire, by the inhabitants, with a handsome silver tea-service.
 Rev. Francis Fulford, on resigning the Rectory of Trowbridge, Wilts, by his congregation, with a valuable silver service.
 Rev. J. R. Furness, M.A., Vicar of Dinnington, and late Curate of Ponteland, at a public dinner given to him by his friends in the latter parish, with a splendid silver salver and tea-service.
 Rev. S. Gompertz, of Chalford, Gloucestershire, by his congregation, with a purse to purchase him a set of robes.
 Rev. W. Hockin, Vicar of Blackawton, by the parishioners, with a Bible and a valuable piece of plate.
 Rev. J. Jenkins, Perpetual Curate of Blaenavon, by the inhabitants, with a piece of plate, value eighty guineas.

Rev. P. W. Jolliffe, Perpetual Curate of the parish of St. James's, Poole, by the ladies of his congregation, with a copy of the "Biblia Sacra Polyglotta" magnificently bound.

Rev. T. Kilby, Incumbent of St. John's, Wakefield.

Rev. W. Kitson, of Torquay, by the inhabitants, with a splendid silver salver, accompanied by an address.

Rev. H. Monkhouse, B.A., Curate of Laxfield, Suffolk, by the inhabitants, with a silk gown and sash.

Rev. W. Morgan, B.A., Curate of Todmorden, Lancashire, by a detachment of the 78th Highlanders, for some time stationed in that district, with an elegantly-bound Bible and Prayer Book.

Rev. A. Murray, from the parishioners of Clapham, Surrey, on his resigning the curacy of that parish.

Rev. W. S. Oke, Curate of Huntspill, by the parishioners, with a handsome piece of plate.

Hon. and Rev. S. G. Osborne, Vicar of Stoke, near Slough, by the inhabitants of the adjoining district of Wrexham, with an elegant piece of plate.

Rev. R. Parsons, late Curate of Hayton, Lancashire.

Rev. G. B. Sandford, Curate of Prestwich Church, by the teachers of the Sunday schools, with a silver inkstand.

Rev. Thomas Sedger, by the parishioners

of Datchworth, Hertfordshire, with an elegantly-bound copy of "Scott's Commentary."

Rev. G. T. C. Trelawny, Rector of Timsbury, Somerset, on his resignation, by the Lord Bishop of Bath and Wells and the inhabitants of Timsbury, with an address and a splendid piece of plate.

Rev. R. P. Waller, late Curate of Scarborough.

Rev. E. Ward, Curate of Sculcoates, Hull, by the parishioners, with a purse of 120 sovereigns.

Rev. N. Wilson, Curate of Witherslack, Westmorland, by the inhabitants of the parish, with Mant's Bible and other books.

CHESHIRE.

The perpetual curacy of Stretton, near Warrington, has lately been endowed by the Rev. Richard Greenall, the incumbent, with the sum of 1000*l.*, in consideration of which, and other benefactions, the dean and chapter of Christ Church, and the vicar of Great Budworth, have relinquished to him the patronage of the living.

CUMBERLAND.

On the 29th of July, the new church of St. John, at Houghton, in the parish of Stanwix, was consecrated by the Bishop of Carlisle. This church has been built and endowed almost entirely at the cost of friends resident in, or connected with, the neighbourhood, and has had an ecclesiastical district, containing a population of 800 souls, assigned by the Church Building Commissions. A respectable and numerous congregation attended on the occasion.

DERBYSHIRE.

The Duke of Rutland has built a new school-room, in connexion with Bakewell Church, Derbyshire, at his own expense.

DORSETSHIRE.

The Lord Bishop of Salisbury will hold a series of confirmations in the Archdeaconry of Dorset, in the course of the ensuing autumn.

On Monday, August 2nd, the venerable Archdeacon of Dorset (the Rev. R. B. Buckle) commenced a series of visitations in his archdeaconry, at the church of St. Peter, Dorchester.

HAWKSWORTH.—A plain but very neat marble tablet has been lately put up in the parish church, by the rector, the Rev. Dr. Rudge, to the memory of Mr. Richard James, who was so instrumental in the erection of the new parish church, in Marshwood, now finished.

The Hon. and Rev. W. T. Law, the late vicar of Whitchurch Canonycorum, has paid the same testimony of respect to the memory of Mr. Richard James, and erected, in Marshwood church, a plain marble tablet at his own expense.

ESSEX.

On Monday, July 26th, a vestry-meeting of the parishioners of Chelmsford took place for the purpose of passing the churchwardens' accounts and making a churchrate. The rector, the Rev. C. A. St. John Mildmay, was in the chair; and it gives us much pleasure to state that the most perfect unanimity prevailed throughout the proceedings.—*Essex Standard*.

On Tuesday, July 20th, the Ven. W. R. Lyall, late Archdeacon of Colchester, received a deputation from the clergy, at his residence at Hadleigh, to present a valedictory address, on the occasion of his removal from the archdeaconry, which was voted on the 26th of May last.

COLCHESTER.—The annual meeting of the members and friends of the Society for Propagating the Gospel in Foreign Parts was held on August 5th, at the Library, Colchester Castle, the Ven. the Archdeacon of Colchester (Sir Herbert Oakeley, Bart.) in the chair. The proceedings having been opened with prayer, the Secretary (the Rev. J. T. Round) read the report, from which it appears that the sum of money raised in the three deaneries of Colchester, Lexden, and Tendring, for the year 1840, amounted to 95*l.* 1*s.* 10*d.* The report having been read, several resolutions, enforcing the duty of this country, as the first commercial nation in the world, and as possessing extensive colonies, to take a prominent part in spreading the gospel, were respectively moved and seconded by Sir G. H. Smyth, Bart., M.P., the Rev. Dr. Russell, C. G. Round, Esq., M.P., J. W. E. Green, Esq., Rev. P. Strong, Rev. J. R. Papillon, Rev. R. Watkinson, and the Rev. Dr. Taylor; T. J. Turner, Esq., was appointed treasurer in the room of the late J. F. Mills, Esq. The Rev. Dr. Russell, who attended as a deputation from the parent society, gave some interesting details of the operations of the society, and of the very urgent calls for increased exertions in the extensive and almost destitute colonies of our empire. A collection was made at the conclusion of the meeting, which amounted to 23*l.* 10*s.* 4*d.*

GLOUCESTERSHIRE.

A numerous and highly respectable meeting of the clergy and principal inhabitants of Cheltenham and its neighbourhood, was held at the Assembly Rooms in that town, on July 29, for the purpose of publicly opening the Proprietary College, which has been recently established there. The college, to which a principal, second and third master have been appointed, has already 120 boys registered on the books. The chairman said the object of the founders of the new college was to provide a good secular education for the children of the middle classes, founded on sound religious instruction, which alone ought to

be the basis of all learning. The Rev. J. Brown, minister of Trinity Church, the Rev. Dr. Phillips, principal of the college, and other gentlemen, afterwards addressed the meeting, which then separated; and in the evening a number of the gentlemen connected with the institution dined together at the Queen's Hotel.

LEICESTERSHIRE.

The new chapel of St. Matthew, at Overseal, was consecrated on 26th July, by the Bishop of Peterborough. This chapel has been built through the instrumentality and under the superintendence of Sir Nigel Gresley, who has been liberally aided in the good work by his friends and neighbours. The consecration was attended by a great number of the neighbouring residents, including Earl Howe. The collection on the occasion amounted to nearly 140*l*.

COUNTY ANNIVERSARY OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—On 4th August, there assembled at the County Public Office, Leicester, a large number of the members of the Societies for Promoting Christian Knowledge, and Propagating the Gospel in Foreign Parts, to meet our venerable diocesan, the Bishop of Peterborough, the preacher for the day. We were happy to observe among that assemblage his Grace the Duke of Rutland, Earl Howe, Sir F. Fowke, Sir Arthur Hazlerigg, and Sir Henry Halford, Barts.; the High Sheriff, Clement Winstanley, Esq.; Colonel Burnaby; Colonel King; one of the members for the Northern Division of the county, Lord Charles Manners; and both members for the Southern, together with many other persons, both ladies and gentlemen, from both town and country. The collection at the doors amounted to 32*l*. 15*s*. 6*d*., of which 70*l*. was voted to the Society for the Propagation of the Gospel, and 10*l*. to be expended in books for the benefit of such schools with scanty funds as are in connexion with the Archidiaconal Board. The secretary, the Rev. A. Irvine, then read the report for the past year, which, with a few exceptions, was very satisfactory. Among the interesting subjects brought into discussion was one of a very novel and benevolent nature by Sir Henry Halford; recommending, upon apparently the best grounds, that five or six missionaries should be sent to China, after having been educated here in physic and surgery, to practise the healing art among that proud people; and having thus gained their confidence, might then, perhaps, take holy orders, and thus introduce British knowledge, civilization, and, finally, the blessing of the gospel, among three hundred millions more of our fellow men. At four o'clock the noblemen and gentlemen, friends to the Societies, dined at the Crowns Hotel—Wm. Herrick (of Beaumanor), Esq., in the chair. — *Leicester Journal*.

MIDDLESEX.

QUEEN ANNE'S BOUNTY.—Those beneficed clergymen who may be desirous of borrowing money for building, re-building, repairing, or purchasing glebe houses under the Acts of Parliament, commonly called Gilbert's Acts, are informed, that the governors of Queen Anne's bounty have resolved, in future, not to lend more than 1200*l*. where the net annual value of the benefice is less than 600*l*.; nor more than the amount of two years' income, where such income shall exceed 600*l*.; nor more than 2500*l*. in any case.

The Act of Parliament for making non-parochial registers evidence in courts of justice came into operation on the 10th instant. Parties may obtain a certified copy of any extract with the seal of office, by applying to the registrar-general, Somerset House.

ECCLIASTICAL COMMISSION.—The intentions of the ecclesiastical commissioners for England with respect to augmentations of poor benefices not appearing to be yet generally understood, we are authorized to state that, having carefully considered how the limited amount of funds at present at their disposal may be best distributed, the commissioners have found it necessary to confine their augmentations, in the first instance, to a particular class of benefices; and they have resolved to recommend to her Majesty in council the granting, out of the annual proceeds of suspended canonries in cathedral and collegiate churches now accruing to them, such augmentations as may be requisite to secure an average annual net income of 150*l*. to the incumbent of every benefice or church, with cure of souls (*viz.*, being either a parish church, or a church or chapel, with a district legally assigned), having a population amounting to 2,000, and being in the patronage of the Crown, of any archbishop or bishop, dean and chapter, dean, archdeacon, prebendary, or other dignitary or officer in any cathedral or collegiate church, or of any rector or vicar; the commissioners, nevertheless, reserving to themselves a right to abstain from recommending such augmentation in any case in which, from special circumstances, they shall be of opinion that it is not at present expedient to do so. And the commissioners are also ready to receive, for future consideration, any offer of a benefaction, to meet an augmentation out of the funds at their disposal, to any benefice, whether in public or private patronage, having a like amount of population, and an average annual net income below 200*l*.

His Majesty the King of Hanover has forwarded the liberal donation of 100*l*. towards the funds of the Queen's Free School in the parish of Kew.

GLASS CHURCH BELLS.—One has just been cast in Sweden. Its diameter is six

feet, and its tone is said to be finer than any metal bell.

The following is the result of a stormy contest which has taken place in Hackney on the subject of church-rates :—For the rate, 771; against it, 454; majority, 317. For passing the churchwardens' account, 771; against it, 454; majority, 317.

The first stone of St. Peter's church, Bethnal-green, was laid by the Lord Mayor on the 3rd of August, 1840, and it was recently consecrated by the Lord Bishop of the diocese. The church will accommodate 1,100 persons, and is provided with a parsonage-house and church-yard.

The Lord Bishop of London lately consecrated the new church of St. Peter's, erected by Richard Benyon De Beauvoir, Esq., upon his estate at De Beauvoir Town, in the parish of West Hackney, Middlesex, in the presence of many of that gentleman's friends, and a large concourse of the clergy and inhabitants of that neighbourhood. The church is calculated to hold 1000 persons, and the basement is fitted up as school-rooms. An excellent house is in course of erection for the minister. All this, as well as the endowment, has been done at the sole cost of the above-named gentleman.

The convocation of the clergy usual at the assembling of every new Parliament, was held on 20th August at the Chapter-house, St. Paul's Church-yard; and after the business of the convocation had been gone through, the bishops present, the dean and chapter, and all the clergy in attendance, proceeded to St. Paul's, when, after the service had been performed, a Latin sermon was preached by the Venerable Archdeacon of Surrey.

At a Court of the Governors of St. Bartholomew's Hospital, the Rev. Messrs. Lewis, Mungeam, and Scott, were elected readers at Christ Church, Newgate-street.

NORFOLK.

In the case of church-rates lately heard in the Consistorial Court of Norwich, from the parish of St. Margaret, Lynn, a point of great importance was raised, and, so far as the judgment of this court extends, decided. It has been commonly held, that in questions of church-rates the justices have jurisdiction, and the ecclesiastical courts have none, when the party neglecting to pay has not himself disputed the validity of the rate. The present defendants had accordingly pleaded that they had never disputed the validity; that they had been summoned before the justices, and dismissed because the plaintiffs were not prepared to prove their case by producing the rate; that they had always been ready to pay the rate, had tended it after they were cited to this court, and were therefore not within the jurisdiction of the court. Their allegation pleading these facts was now rejected as irrelevant; and

the effect of this is, to decide that where a church-rate has by any person been disputed in an ecclesiastical court, the justices have no longer any jurisdiction, and proceedings for recovery against any parishioners can be only taken in the ecclesiastical courts. Mr. Skipper, however, for the defendants, gave notice of appeal against this decision, and Mr. Steward obtained a term probatory on the plaintiffs. —*Essex Herald*.

NORTHUMBERLAND.

The chaste and elegant church recently erected at Tynemouth, and called Holy Saviour's, was consecrated on the 18th of Aug. by the Bishop of Durham, attended by a number of the neighbouring clergy.

SOMERSETSHIRE.

ILMINSTER.—A munificent donation of 100*l.* has been given by J. S. Gould, Esq., of Moordon House, North Curry, in aid of the funds towards the erection of a new schoolroom, in this town, in connexion with the church.

Portland Chapel, situated in the parish of Walcot, Bath, late the Roman-catholic chapel, has been purchased by the Rev. S. H. Widdrington, the rector, under the sanction of the lord bishop of the diocese, and will be immediately converted into a protestant episcopal chapel, annexed to the rectory of Walcot.

STAFFORDSHIRE.

The Countess of Lichfield has given an elegant service of communion plate for the use of Knightley new church. The noble earl was a handsome contributor towards its erection, for he not only gave the ground for the site, but the munificent sum of 100*l.* in addition.

The first stone of the new church at Amblecote was laid, on the 31st of July, by James Foster, Esq., of Stourton Castle, on a site containing two acres, given by the Earl of Stamford and Warrington, who endowed it with 100*l.* per annum, and subscribed 300*l.* towards the building fund, the remaining part being raised by public subscription.

Goldenhill church, the first stone of which was laid by Mrs. Smith Child, on the 3rd of August, 1840, was consecrated for divine worship on the 4th of August last, by the lord bishop of the diocese. The want of church accommodation in the rapidly increasing and populous village of Goldenhill has long been felt and lamented, being situated more than a mile from the parish church of Tunstall, and containing a population of about 1,300 persons, composed principally of miners and labourers. The building, which is dedicated to St. John the Evangelist, is a neat, plain structure, in the Norman style of architecture, built of brick, with a square tower at the west end, surmounted by a stone spire. The church, which has a gallery at the

west end, contains 567 sittings, 204 of which are free. The cost of the erection, including the spacious school-rooms, which are adjacent, and are capable of accommodating 300 children, together with the boundary wall, enclosing the cemetery, church, and schools, is about 2,500*l.* Towards this sum 400*l.* has been received from the Lichfield Diocesan Society, and a considerable amount raised by public subscriptions, leaving a deficiency in the whole cost of about 200*l.* Smith Child, Esq., has most liberally given an endowment of 1000*l.*, in addition to a very handsome subscription. The site was generously given by Mrs. Sparrow, of Bishton, and Miss Moreton, of Wolstanton. It is in contemplation to erect a parsonage-house also. The right rev. prelate recently laid the foundation stone of a new church at Mow Cop.

WARWICKSHIRE.

On Thursday, July 29th, after the consecration of St. Mark's church, and the burial-ground of St. Matthew's, Duddeston, the annual meeting of the members and friends of the Birmingham Church Building Society was held in the town hall. The Lord Bishop of Worcester presided, and was supported by a large body of the clergy and laity. It appears two churches have been completed, and a third commenced, and the sum of 25,000*l.* has been raised.

WILTSHIRE.

SALISBURY DIOCESAN BOARD OF EDUCATION.—At the last quarterly meeting of the board, the Lord Bishop of Salisbury in the chair, a grant of 25*l.* was voted in aid of building a school-room and house of residence for the mistress, at Baydon, in the county of Wilts.

WORCESTERSHIRE.

The Lord Bishop of Worcester has during the month been engaged in the discharge of his episcopal duties in the northern district of his see. The right rev. prelate has consecrated a new church at Oldbury, laid the foundation stone of St. Luke's church, in the Bristol-road, Birmingham, consecrated St. Mark's church, Birmingham, and also the new burial ground of St. Matthew's church at the same place. His lordship also presided at the public meeting in the town hall, in aid of the Church Building Society, which he strongly recommended to the support of the clergy and laity, and testified his personal interest in the object by subscribing the sum of 100*l.*, and by signifying his intention of issuing a circular to the clergy of the town and neighbourhood, desiring them to urge its claims on their respective congregations. The bishop then left Birmingham to consecrate the new church at Foleshill, near Coventry, and to re-open the church at Dunchurch, which has undergone extensive alterations and repairs. His lordship returned to Birmingham, and attended a meeting of the governors of King Edward's School, and presided at the anniversary

of the British and Foreign Bible Society in the evening. On the 3rd of August his lordship arrived at the episcopal palace in this city, and presided at the annual meeting of the Diocesan Board of Education.—*Worcester Journal.*

YORKSHIRE.

(From a Correspondent.)

The Lord Bishop of Ripon held his second triennial visitation on the 12th of August, at Richmond, for part of the archdeaconry of Richmond, which was attended by a numerous body of the clergy. A sermon was preached by the Rev. Robert Meek, rector of Richmond; after which his lordship delivered a charge so cordially approved by the clergy that they have entreated his lordship to print it; and we understand he has consented. On the 3rd the bishop consecrated a new church in Swaledale, called Mellbeck's chapel, attended by the Ven. Archdeacon Headlam, the Rev. Mr. Dodson, his chaplain, Mr. Tomlin, deputy registrar, and a great number of the ladies, clergy, and gentry of the neighbourhood.

The bishop was kind enough to preach the consecration sermon, taking his text from Psalm cxxii. 1. The sermon was listened to with the most marked attention, and the whole of this interesting service left an impression upon the congregation which will not soon be forgotten. Nearly 25*l.* was collected in aid of the Church Building Fund. The erection of this new church, in a district where, from its great distance from the mother church and Muker Chapel one was so much wanted, will, it is hoped, effect much for the cause of religion. On the 4th, the bishop proceeded to Hawes, and after confirming at nine in the morning, held a visitation of the clergy for the remaining part of the archdeaconry. An appropriate sermon was preached by the Rev. J. Sedgewick, of Dent. And the bishop was again solicited by the clergy to print his charge.

A monument, with an appropriate inscription, written by the Rev. J. Lonsdale, Principal of King's College, London, has been erected in Halifax parish church, by his former pupils, to the memory of the late Rev. Robert Wilkinson, B.D.

The newly erected church and schools at Darnall, near Sheffield, were opened for divine worship on August 18.

WALES.

The Rev. David Pugh, vicar of Aberiirch and Penrhos, has received a 50*l.* bank note towards rebuilding the old church of Penrhos, near Pwllheli, from a gentleman, who desired that his name might not be disclosed.

The Bishop of St. Asaph, with his usual munificence, has restored the tithes which he received as archdeacon of his diocese, to the following perpetual curacies:—Llangwstenin, Dyserth, and Newmarket. Several other livings, from which his lordship received tithes, have been previously augmented by the good bishop.

The foundation-stone of a new district church in the parish of Mold, Flintshire, was laid in June last, in the presence of Lord and Lady Lyttleton, Sir S. R. Glynn, Bart., W. E. Gladstone, Esq., M.P., and a numerous assemblage of the neighbouring gentry. It originated in a subscription towards a tribute of respect to the worthy vicar, who himself suggested the disposal of the large sum raised.

ISLE OF MAN.

(From a Correspondent.)

Episcopal Registry, 1st Michael.

The Right Rev. Thomas Vowler Short, D.D., arrived in this island, on Thursday, the 15th July, and reached Bishop's Court the same night. On Monday, 26th July, he was installed and enthroned in St. Mary's Chapel, Castletown, by the Ven. Archdeacon Hall, in presence of his Excellency the Lieutenant Governor, the clergy of the diocese, and a numerous and most respectable congregation. His lordship, the governor and clergy, afterwards marched to the court room in Castle Rushen, where the usual oaths were administered to his lordship as a member of her Majesty's Insular Council. His lordship then signed and presented commissions to his vicars general, registrar, and his deputy, and the usual oaths were administered to these officers by the clerk of the rolls. An address from the inhabitants of Castletown and its vicinity was presented to his lordship, while in the

court room, by the high bailiff of Castletown, to which his lordship made a suitable and feeling reply. The clergy afterwards dined with his lordship at the George Hotel, Castletown.

IRELAND.

Sixty-eight spiritual promotions in the established church of Ireland became vacant this year. The ecclesiastical commissioners, within the same period, have rebuilt and enlarged 25 churches, and provided accommodation for 3476 persons; clerks' and sextons' salaries, and requisites necessary for divine service, amounted to 31,883*l.*, defrayed by the commissioners, who received 6500*l.* for the see-houses and lands of Leighlin and Ardagh. The see houses of Raphoe and Cashel are yet undisposed of.—*Limerick Chronicle.*

Lord Ashtown has given a piece of land for the site of a new church at Killane.

The new church at Portstewart has been consecrated by the Lord Bishop of Down and Connor, attended by a large number of the clergy of the neighbourhood, and some from the diocese of Derry. A beautiful and highly appropriate sermon was preached on the occasion by Bishop Man.

The foundation stone of Dunurlin Church diocese of Ardfert, at the extreme point of Ireland, ten miles below Dingle, was laid on the 28th of July. The ceremony was attended by over 700 converts from the Roman-catholic religion. It is to be an Irish church, and the service to be entirely conducted in that language.

NOTICES TO CORRESPONDENTS.

RECEIVED: S. W.—B.—H.—S. I. E.—Mr. Johnson.—H.—E. H.—T. S.—A Catholic Priest.

The Editor has received a communication from the Rev. J. F. Russell, requesting him to state that the original projectors and editors of the "Tracts of the Anglican Fathers" are not responsible for any part of that work beyond the first volume of it. "The plan of the work," says Mr. Russell, "was suggested to the publisher by the Rev. W. J. Irons and myself in 1838; and from that period, till about Christmas, 1840, it was edited by us (with some occasional aid) perfectly gratuitously. Shortly after the publication of the last tract in (what is now called) the first volume, and while Mr. Irons' Introduction to the complete work was in the printer's hands, Mr. I. was informed that it was the publisher's intention to continue the "Tracts" under the superintendence of a new editor. Although much surprised at this intelligence, Mr. I. notified to the publisher that the latter was quite at liberty to act in the matter as he thought fit, provided only that Mr. Irons' Preface should be allowed to introduce the series then completed, and that the original editors should not be held responsible for any of the subsequent reprints. This reasonable request was, however, evaded, and the volume has appeared with the initial "C." prefixed to the general Introduction, as though it were the signature of the editor of the entire book. Nor is this all: the introduction which Mr. "C." has claimed as his own, is, in substance, the one which Mr. Irons prepared for the press."

A correspondent inquires how he may "obtain a form for a District Visitor's Register, or a Parochial Guide, and a few hints on the formation and management of a District Visiting Society."

The Editor has also just been requested by the translator of the Latin Hymn, in the preceding Number, to give the line "God of human flesh possessed" as a more correct translation of the fourth line on p. 139.

The Publisher has received a note from Messrs. Graisebury and Gill, signed College Printing-office, but not knowing their address, he was unable to answer it.

Sir Robert Peel
 Mr. Cycles - 25. May
 Mr. Haslemoach - June 6th
 Miss Cornbe -
 Mrs. Armstrong July 18. Aug
 C. Palmer - - - - - Aug 15 - Aug

40° 30° 20° 10° 3°

Carlisle.

Scale of English Miles

2 4 6 8 10 12 14 16

NORTH

SEA

SCOTLAND



40° 30° 20° 10° Longitude West 3° from Greenwich

THE
BRITISH MAGAZINE.

OCT. 1, 1841.

ORIGINAL PAPERS.

TIMES OF THE REFORMATION, FROM THE CONTEMPORARY
PULPIT.

NO. I.—THE PAROCHIAL CLERGY.

THE obligations of the established church to her first Protestant rulers have so amply been enlarged upon, that it seems ungracious to add any tribute of gratitude which would not reach the popular standard. Edward was, doubtless, a singularly pious, learned, and virtuous youth; and Elizabeth, a queen who at some personal risk restored a faith endeared to her on many accounts. It is nevertheless true that Edward was in the hands of men of little principle, who made the Reformation a mere stepping-stone to their own aggrandizement; and that Elizabeth felt her mother's honour and her own legitimacy so deeply compromised by the papal party, that neither the blood of Anne Boleyn nor Henry in her veins could bear to have it in the ascendant.

Collier's severe review of Elizabeth's reign,* to which Bishop Burnet's indignation gave a temporary notoriety, is, in fact, equally applicable to that of her more amiable brother. He observes of the ecclesiastical proceedings of the royal sisters, that one consumed the bodies, the other the benefices of the clergy; but since good men are more easily replaced than good livings, it is questionable at least which did most permanent injury to the interests of religion. Indeed, although illustrious names are found among the prelates and dignitaries of both reigns, perhaps there never was an age in which parochial cures were more selfishly and recklessly bestowed. Good men—even the late exiles and confessors—seem to have caught the contagion,† and given the cure of souls to those who were unqualified to undertake it. The

* Collier, vol. II. p. 670. "The one made martyrs and the other beggars; the one executed men and the other estates; and therefore reserving the honour of the Reformation to Queen Elizabeth, whether the resuming the first-fruits and tenths, putting many vicarages in this deplorable condition, and settling a perpetuity of poverty upon the church, was not much more prejudicial than fire and fagot," &c.

† Strype's Life of Parker, I. 497 and 519. The good primate was foiled in his endeavours to correct the abuse.

headship of the church was asserted with extreme latitude by these princes; to them, therefore, both clergy and people appealed for a remedy, but they were involved in the same censure with inferior patrons, and it was of course impossible for kings who decimated bishoprics to punish nobles who merely ground down parish priests. The chief apology for their conduct was this—they were rather apt scholars than original masters in the art of desecration, who attained proficiency just as their instructors began to doubt the soundness of their own theory.

It very early became a settled opinion, that the wealth of the clergy was one of the chief things that required reforming. Evils in themselves most serious, are seldom those which drive nations to rebellion. While our monarchs confined themselves to imprisoning the persons, or even cutting off the heads, of refractory subjects, none presumed to dispute their will; but when they required from each man a few more pounds or shillings than he wished to give, or in a manner he disapproved, repeatedly has the country risen in arms and vindicated the rights of avarice. Much the same has been the case in religious revolutions. It has not been the most important and ruinous corruption that has brought on the crisis. The declamations of Friars Mendicants against the regular monks, of Lollards against lordly bishops,—the refusal of a citizen to pay a mortuary fee, and the refusal of the clergy to pay an impost to the pope, had at least as much influence on events that followed as the promulgation of any doctrine whatever opposed to the more ruinous corruptions of the Romish church. In truth, the exhibitions going forward before the first reformers' eyes were eminently calculated to confuse their ideas. Nothing was more evident than the ignorance and superstition of the popular creed, and its obvious consequences, that numbers, confiding in observances to which undue importance had been attached, neglected to examine their hearts with sufficient care, and work out their own salvation by means more effectual than indulgences and pilgrimages. It was too much to expect that zealous men witnessing this should pause to institute a cold inquiry, whether they perished for their errors, or perished through them. When men and women were spending their money on what they considered as plenary pardons for past, present, and future sin, or travelling in licentious crowds from one end of the kingdom to the other, to kneel before some popular image, it was no time to deliberate whether such conduct was fully sanctioned by school divinity, or amounted to strict idolatry. Any method of destroying such a system seemed consecrated, and one of the most obvious was to cut down the personal importance of the dignitaries who countenanced such things. The state of Wolsey, for instance, was a tempting theme—the contrast between him and his master, Christ—his predecessors, the apostles. If, as seems most probable, the church actually held about a fifth of the whole territory of the country, the bad effects of such an incubus on the souls of the spirituality and the industry of the laity must have been equally apparent. Meanwhile, an important sect, not altogether free from the imputation of keeping in view the pecuniary profits of loud religious profession, had long maintained that

churchmen ought to hold no property whatever. To their lessons the first reformers lent a partial, but truly honest ear; believed in earnest that church dignities were antichristian, and encountered any danger rather than refrain from saying so. Aided by such allies, Henry ventured to slay one of his noblest prelates, to disperse the religious fraternities, and seize their vast possessions. Some were staggered at both these proceedings, but most, and among them many eminent papists, applauded the latter measure.

While Henry reigned, however, learning did not generally go unrewarded. A fair scholar himself, he encouraged scholars, such at least as kept pace with his own theological opinions; and the preferments of the country were fully adequate, up to the time of his demise, to reward all the talent of the Universities. Still, many of those best qualified to judge saw a shadow advancing which they resolved should not fall upon their children. After the accession of Edward, fewer youths were brought up to the church, and they came not from the nobility and gentry as before. A gentleman would as soon think of educating his son for the church, as a rich dissenter of the present day making his a dissenting preacher. The cause and effect of this change was a severance of interests between the patrons of livings and their incumbents, which made itself felt in the succeeding reign. Formerly, their sons and nephews had officiated at their altars, and been provided for by presentations, which now they bestowed upon their dependents, their stewards, grooms, and huntsmen. The hawk was mewed on the chancel rail, and the income divided with various inequality between the giver and receiver. The consequence was, that while the church had enough to give, her ministers were miserably provided for, or left quite destitute. Some hedge priest read the service, if it was read at all, and itinerant preachers, sent by the bishops or the government, posted on horseback from village to village, and too often forgot the sacred themes of righteousness, temperance, and judgment to come, to execute the more immediate purpose of their errand, declaim against popery, and instil the principle of passive obedience.

It was well for the church that all this personal suffering was felt, and this spiritual destitution witnessed, by men who had both power and opportunity to complain of them; for what the press is in our days, the pulpit was in theirs. Accordingly, they formed the theme of many sermons, which, from the known character of the preachers, could hardly fail to make some impression.

When the bystanders observed that John Knox came forth nothing daunted after a stormy interview with the Queen of Scots, he replied, "And wherefore should I, at the face of ae pleasing gentlewoman? I hae lookit on the faces of mony angry men, and was never fearit overmuch." So Rogers and some other conspicuous reformers, who had remonstrated with Henry on the spoliation of abbeys, might say with respect to their bold sermons before Edward VI. Latimer was one of these, who never feared the face of man; yet his great regard for the young king may have made him think it rather a misfortune of the times than a crime of the government, that the clergy were ill provided for, ignorant, and depraved. He tells some racy stories on

the subject. The bell, for instance, that had been so many years without its clapper, lashes the ignorance of the new "sumpsimus" priests as well as the old "mumpsimus," and deplores the avarice which drove men, whose presence he considered desirable, abroad for "lack of entertainment;" but his sermons being better known than those of other divines of his age, they shall speak for themselves in preference.

Among them was Bernard Gilpin. A single sermon is believed to be all that remains to us of the apostle of the north. He was summoned to preach before the king at Greenwich, and adverted with much vehemence to the oppression of the clergy and decay of the Universities in his discourse. Although a mere parish priest himself, his evidence was most unexceptionable. Early in life, his relative, Bishop Tonstall, would have raised him to the rank his talents, and still more his piety, deserved; but, from first to last, he declined any higher station, and was happy enough to keep his place in a good living, with a good conscience and a truly enviable fame. He breaks out—

"I dare say if such a monster as Dervel Gatheren,* the idol of Wales, burnt at Smithfield, could have been well conveyed to come to set his hand to a bill, to let the patron take the greatest part of the profits, he might have had a benefice. With these men it skilleth not if he never opened a bible—so much the meetter for their purpose as he is not able to speak against their abuses, but will suffer them to sleep in their sins * * * Even so Jeroboam made priests of his own for his hill altars, to sacrifice to his calves, that the people should not go up to Jerusalem; these Jeroboams will never let the people ascend to Jerusalem to find Christ in the temple of his word. Your grace may find where these gentlemen keep in their hands livings of forty or fifty pounds, and giveth one that never cometh there, five or six pounds. Your noblemen reward servants with livings appointed for the gospel. Certainly I marvel that God holdeth his hand, that he destroyeth them not with Nadab and Abihu. * * * Look at the two wells of this realm, Oxford and Cambridge; they are almost dried up. The cruel Philistines abroad, enemies of Christ's gospel, have stopped the springs of faithful Abraham. The decay of students is so great, there are scarce left of every thousand an hundred—there is entering into England more blind ignorance, superstition, and infidelity, than ever was under the Romish bishop.† Your realm (which I am sorry to speak) shall become more barbarous than Scythia, which, lest God Almighty lay to your grace's charge for suffering the sword given unto you for the maintenance of the gospel to lie rusting in the sheath, bestris now yourself in your heavenly Father's business."

The patrons of whom Gilpin speaks with such righteous indignation sometimes met with a rebuff, and the following extract is not the less interesting, as it alludes to a circumstance in the life of Bentham, which has escaped the notice of biographers. He was indeed a man brilliantly distinguished by the martyr spirit; one who, after escaping to the Continent, voluntarily returned, at the request of the London congregations, to take the perilous office of their superintendent, and dared to console the martyrs in their agony, yet walking amidst the flames unhurt, as the companion of the three children. This, however, was not, as it seems, the first trial of his firmness. In a sermon of his, preached at St. Peter's, Oxford, in the reign of Edward, entitled,

* Under which a friar was burned alive for the sake of a pun upon his name.

† "The lack of them" [schools] "shall bring blindness into this church of England again."—Hooper's Fifth Sermon on Jonah, A.D. 1550.

"A notable and comfortable Exposition upon the fourth of Matthew, concerning the Temptations of Christ," he says—

"I know not how, but sure it is so, and my conscience will not suffer me to conceal it, Satan hath taken many of our ministers, and carried them up to an exceeding high mountain, and shewed them all the spiritual livings almost in the world; bishoprics, deaneries, prebends, parsonages, and vicarages; and hath told them, this is a wealthy bishoprick, this is a rich deanery, this is a fat benefice; they are all in my gift, I am the patron of them; fall down, therefore, before me, and worship me; and if one will not content you, I will give you pluralities. Let no man think these things to be forged or sucked out of mine own fingers, for writers make mention that the devil indeed gave the bishoprick of Rome once, and since that time it was never good; and is he not so able now, think you, to give a poor benefice as he was then to give the fattest bishoprick in the world? Let no man be offended with me for speaking that which all the world, by experience, seeth to be true; for where these ministers should be preachers, they are tongue tied, and that cometh not without great temptation, for thus he reasoneth with them, 'Speak no more of justification, meddle no more with controversies, rub no man on the sore, let every man live as he list without reprehension or admonition, and you shall lack no living. Do you think that Satan hath not thus sworn many to silence? I have heard of divers that at the beginning have been very godly preachers, but after they have been choked up with many livings, they have had such a bone in their throats, as the devil would have it, that they would seldom open their mouth to speak any more. I beseech God give us his grace to withstand and avoid his flattering and sweet temptation. Once, not long since, I spake against such in a place where I was; and after my sermon it was told me that some called me a young man, and said it was but a pang of heat, and that I gaped for a living, which obtained, I would be as quiet as other men. I am a young man still, and I am not sorry for it; but I thank my God for it, who, I trust, will, at his pleasure, turn both my youth and mine old age to his glory, for St. Paul hath taught me not to contemn youth. But where they said it was but a pang, it was not true, for I was as circumspect in it as I could, and I have now the same mind and judgement that I had then, though a little more confirmed by the scriptures and ancient doctors; and to say I gaped for a living, it is untrue, for I might have had since that time a rich and worshipful living, if I would have taken it. But if to take a benefice should make me tongue tied, I had rather have none whilst I lived; yet what I should do I cannot tell. I will not presume too much of mine own strength, seeing more godly and better learned men seduced by the flattery of the devil and the world. I had rather go begging from door to door, and live in extreme poverty, than, without diligent preaching to my flock, live never so magnificently."

The testimony of Gilpin must be considered as relating to the north country, where "the laymen sought out poor base priests, who were only able to read prayers to the people morning and evening, nor did the one use to require nor they take care to perform any more,"† and the University of Oxford, where he was educated at Queen's college, to the provostship of which he was elected, and with which he maintained a constant intercourse. The testimony of Lever, of St. John's College, Cambridge, to the state of the University and districts with which he was acquainted, is still more graphic and detailed. Three of his sermons, delivered at the cross in the shrouds of St. Paul's, and before the king, were published, and, although Strype has quoted largely from them, they repay an entire perusal. He was one of the many eminent men ordained by Ridley in 1550, who classed him in his "Lament" with Latimer, Knox, and Bradford. No sooner was he admitted into the pulpit than he spake what he did know, and testified what he had seen; and comparing his testi-

* Serm. on Matt. iv.

† Carlton's Life of Gilpin.

mony with Gilpin's, and stripping the misery he describes of that glow with which his words irradiate it, one is tempted to ask whether these are not the very class of men whom Satan would find it easiest to lure with some unexpected offer of rich preferment into an exceeding high mountain.

"Fie for sin and shame! either give your servants wages, or else let them go and serve those which do give them wages. For now your chaplains, your servants, and yourselves have the parsons, the shepherds, and the officers' wages; and neither you, nor they, nor other doeth the parsons, the shepherds, or the officers' duty, except peradventure ye imagine that there is a parish priest, curate, which doeth the parson's duty. But although ye do so imagine, yet the people do feel and perceive that he doth mean no other thing but pay your duty, pay your duty. Yes, for so he ministereth God's sacraments; he saith his service, and he readeth the homilies, as you fine flattering courtiers which speak by imagination term it; but the rude lobs of the country, which he too simple to paint a lie, speak foul and truly as they find it, and say, He ministereth God's sacraments, he slubbers up his service, and he cannot read the Humbles.* Yet there is some that can read very well, but how many of those he not either superstitious papists or else carnal goepellers, which, by their evil example of living, and worse doctrine, do far more harm than they do good by their fair reading and saying of service! But put the case as it may be, that there be at a benefice, in some place, at some time, some good curate, all these somes will make but a few in number."†

"There was in the houses belonging to the University of Cambridge two hundred students of divinity, many very well learned, which be now all clean gone, house and man, young toward scholars and old fatherly doctor, not one of them left; one hundred, also, of another sort, that, having rich friends or being beneficed men, did live of themselves in oastries and inns, he either gone away or else fain to creep into colleges, and put poor men from their bare livings. Those both be all gone, and a small number of poor, godly, diligent students now remaining only in colleges, be not able to tarry and continue their study in the University for lack of exhibition and help. There be divers there which rise daily betwixt four and five of the clock in the morning, and from five to six of the clock use common prayer, with an exhortation of God's word, in a common chapel; and from six unto ten of the clock use either private study or common lectures; at ten of the clock they go to dinner, wherewith they be content with a penny piece of beef amongst four, having a few porridge made of the broth of the same beef, with salt and oatmeal, and nothing else.

"After this slender dinner they be either teaching or learning until five of the clock in the evening, when, as they have a supper not much better than their dinner, immediately after the which they go either to reasoning in problems or unto some other study until it be nine or ten of the clock; and then, being without fire, are fain to walk or run up and down half an hour to get a heat on their feet when they go to bed. These be men not weary of their pains, but very sorry to leave their study; and sure they be not able some of them to continue for lack of necessary exhibition and relief. These be the living saints which serve God, taking great pains in abstinence, study, labour, and diligence, with watching and prayer; wherefore as Paul for the saints at Jerusalem, so I for your brethren and saints at Cambridge, most humbly beseech you make your collections."‡

Lever did not stop here, however, but gave the impropiators and patrons some advice too good to be taken.

"Learn at St. Andrew to say unto the king and his council, intending to relieve the multitude of his people—here in England learn ye noblemen to say, 'Here is a boy'—here be servants and retainers of ours 'which have five loaves and two fishes,'

* This recalls a passage in one of Latimer's sermons, where he refers to the lower classes calling them Homelies; and adds, that if the priest did not like them, he would so homely handle and chop them as to make the name most applicable.

† Second Sermon. Thos. Lever, an. 1550, before the king.

‡ Sermon at F. Cross, 1550.

many benefices, some prebends, with divers offices; yea, and some of us ourselves have more offices than we can discharge. Pleaseth it your majesty to take these into your hands which have been kept for us, if now in this great need they may be better disposed amongst your people."*

Thus shone what its professors called, when complimenting each other on their own labours and attainments, "the most clear light of the gospel."

In the midst, however, of these declamations, an event occurred which changed the views and feelings of the speakers. Edward died, and they could no longer expect preferment with a safe conscience. They were sincere men, and experienced in the abandonment of this world's advantages a joy known only to him that in times of trouble walks by faith and not by sight. Numbers hid themselves at home, others endured imprisonment, and were tortured, not accepting deliverance, some fell victims or escaped to the Continent; but all agreed in this, that want and danger were welcome, that preferments were incumbrances and temptations; and when they saw men, whom they looked upon as good and true, giving up their characters, and breaking the tenderest of domestic ties to keep their livings, who can wonder that the old prejudice as to church property should revive, and unite the ideas of poverty with those of holiness and joy?

It would not be fair, of course, to claim Edwin Sandys as an exile for conscience' sake, after he had exhibited himself in the University pulpit as a partisan of Lady Jane Grey. Nor can it be said that he ever appeared indifferent to wealth and honour when they could be had without offence. He was, nevertheless, so regarded in his day, and doubtless so regarded himself; nor is it easy to conceive of a man thus addressing the congregation of exiles, when stripped of all his property, and watching over a dying wife and child in a foreign land, without acknowledging that whatever might be his fate in this world's agitations, he had entered into rest.

"Could we wish for more at the hands of God than being banished and constrained to forsake all the profits and comforts which we enjoyed at home in our native country, here amongst aliens and strangers to find a city so safe to dwell in, maintenance so competent for our needful and reasonable sustentation, such grace in the eyes of the godly magistrates under whom we live, such favour and respect unto our hard estate, such free liberty to come together to call upon God in our common prayers, to hear his word sincerely and truly preached in our own natural tongue, to the great and unsearchable comfort of our souls; finally, all things so strangely and almost miraculously ministered and brought unto our hands, as doubtless we could never have found here if the Lord himself had not gone before us as it were, to make ready and to provide for us? Oh, what tokens of mercy and special favour hath our kind and gracious Father shewed us in this our exile and distress for his gospel in these our sorrowful and afflicted times! We have lost the saving truth at home and found it abroad; our countrymen are become our enemies, and strangers are made our friends; being persecuted by our native rulers, foreign magistrates have shewn us favour; in banishment we have a place to dwell in; in anguish we abound with comfort; and, as the apostle speaketh, having nothing, we are as possessing all things. Therefore, dear brethren, having received these so great and rare graces at the merciful hands of our good God, I may justly, as one of your poor helpers in these holy labours, use the words of St. Paul, which in the beginning I recited, exhorting and beseeching you that ye receive not the grace of God in vain. Be not an unthankful people, neglect not the great benefit now offered unto you,

approach with all reverence, and present yourselves as humble petitioners before the Lord, and careful servants before our God; for I say unto you, as Jacob said in his journey towards Mesopotamia, 'Vere Dominus est in loco isto'—truly God is even here present among us. We do clearly and plainly perceive that our fathers and mothers, our friends and familiars, having forsaken us, he hath received us as his dearest."^{*}

This was indeed "singing so thankful to the wintry blast;" yet Sandys and his fellow exiles shewed, when their summer came round again, some relish for prosperity. Many who had preached and written against ecclesiastical opulence as strongly as Aylmer, lived to think with him, if they did not make his candid acknowledgment, that he spake as a child.[†] It is not in their praise these facts are stated, neither yet is it in blame. It was the course of affairs which changed opinions by a kind of moral necessity, and taught the returning Protestants an undoubted truth. Not wealth, but the love of money, depraves—not poverty, but a sense of the want of all things where God is not, purifies the heart. Most of them were preferred—some very amply; some bore prosperity well, some badly; some rejected it on conscientious scruples, but from this time they pass gradually away from review as poor parochial clergy, and only appear as advocates or witnesses.

It is true that the exiles felt severely the neglect to which the policy or vacillation of Elizabeth exposed them. Sandys writes to Parker "that they had never been so bare" as since their return. West, a doctor of divinity, who preached at St. Botolph's, Bishopsgate, brought their case strongly before his congregation.[‡] Veron, a Frenchman, a bold and popular preacher, urged the duty of supplying the reformed prelates, to whose existence he looked forward, with proper and ample revenues;§ and the next year (1560), Pilkington, elect of Durham, "preached a sermon at court which tended much to the maintenance of scholars of the universities, and that the clergy might have better livelihoods."|| The priest pleaded for the bishops with tolerable success, but not so the bishop for the priests.

Jewel spoke on this subject with his usual power, and with an asperity which proved how deeply he felt the abuses he deplored. That illustrious prelate, it is well known, was scarcely persuaded to accept and retain the episcopal rank. Strongly impressed with the feeling that a bishop should be a constant preacher, and held responsible for the sufficient instruction of all over whom he undertook to preside, he always appeared to experience as a load on his own spirit the destitute condition of his diocese; and he may be said to have fallen a martyr to his personal efforts to remedy it. No wonder then that when called to preach at the cross, surrounded by civic wealth, luxurious nobility, and church dignitaries, of a temper far different from his own, his emotions broke forth in strong reasoning and impassioned eloquence:—

"Oh that Haggai the prophet were now alive and saw the rearing up of God's temple now in England, what think you he would say? You build your own houses

* Sandys' Serm. fol. 131.

† Strype's Life of Aylmer, p. 148; and Biog. Brit. art. Aylmer.

‡ Strype's Annals, I. i. 200.

§ Strype's Annals, I. i. 200.

|| Strype's Annals, I. i. 297.

and leave the house of God forsaken. Nay, he would say, you build your own mansions and pull down the house of God.* The masters of the work build benefice upon benefice and deanery upon deanery, as though Rome were yet in England. The poor flock is given over to the wolf, the poor children cry out for bread—the bread of life—and there is no man to break it to them.

"The noblemen or gentlemen, the patrons of benefices, give presentations of benefices, either to be farmers themselves, or else, with exception of their own tenths, or with some other condition that is worse than this. The poor minister must keep his house, buy his books, relieve the poor, and live, God knoweth how, and so do you, too. Oh, good my lords and brethren, I come not hither to be a patron for money matters. God seeth my heart, before whom I speak it; but I see God's temple by this means is forsaken. Young men, such as are of most towardsness, turn themselves to be physicians, or men of law, yea, clerks and apothecaries. The matter is so used that they are ashamed to be ministers in God's church. They should not do so, say you: no, neither yet you, as your doings are, can be angry with them. They are not angels, but your own children, your brethren, your cousins, of your own affections, of your own flesh and blood, and they think themselves too good to become your slaves."†

A passage in his sermon on Psalm lix. 9, on the same subject, is perhaps a still finer specimen of sober reason and indignant eloquence:—

"Only the poor man that laboureth and sweateth in the vineyard of the Lord hath his hire abated. Young men which are toward and learned see this. They see that he which feedeth the flock hath least part of the milk; therefore, they are discouraged—all ahun and flee the ministry. They were wont to say, '*beneficia sine cura*'—benefices without charge. Now must be said, '*cura sine beneficiis*'—charge without benefice.

"But there be many which can say, such as be ministers of the church should teach freely, without hope of recompence or hire for their labour. Our preachers are no better than Peter and Paul, and the other apostles; they are no better than the holy apostles, who lived poorly. Poverty is a commendable estate. So say some in like devotion as did Judas, What needed this waste? this might have been sold for three hundred pence, and given to the poor; not that he cared for the poor, but because he was a thief, and had the bag, and bare that which was given. I doubt not there are many which teach Christ for Christ's sake—which say in their soul, the Lord is my portion—who in that heavy time from which God delivered them, if they might have received their life only for a recompence, would have been glad to take the pains—who seek you, and not yours, which have forsaken all they had to follow Christ. I doubt not there are such. But for the hope of posterity, I report me to all you which are fathers, and have children, for whom you are careful, although you yourselves have a zeal and care for the house of God, yet will you breed them up, keep them at school until four-and-twenty years old, to your charges, that in the end they may live in glorious poverty—that they may live poor and naked, like prophets and apostles? Our posterity shall rue that ever such fathers went before them, and chronicles shall report this contempt of learning among the punishments, and murrains, and other plagues of God; they shall leave it written in what time and under whose reign this was done; or if we grow so barbarous that we consider not this, nor be able to draw it into chronicle, yet foreign nations will not spare to write this, and publish it to our everlasting reproach and shame."

Jewell was gathered to his fathers, and no one following him was likely to improve upon his standard of episcopal duty. Meanwhile the cry continued to arise from every district of the island. Buckley, a

* The remedy most called for was the abolition of pluralities. The wisest of the bishops, with one or two exceptions at most, defended them earnestly. A bill before parliament in 1601 proved, by obtaining a second reading, that anything to reduce the already impoverished clergy lower still would find supporters.—Collier, II. 665.

† Haggai, i. 2.

clergyman of Bedfordshire, who, besides a living there, held a stall at Westminster, denounces the "lewd, ignorant, and unmeet ministers," in no measured terms, at the Cross in 1571; the giving of livings "as rewards to serving men," or to maintain "gentlemen at the inns of court," or purchasing them with "such a dish of apples as M. Latimer speaketh of." But his testimony to the fact that able and conscientious clergymen might go and starve is of more consequence:—

"I know myself good and godly men, learned men of long continuance in the University, and able to do much good in the church of God, and yet not called in any charge, or placed over any flock. Yes, some have told me that they have been offered many benefices, (as they be called,) and yet could they not have taken one unless they had taken part with Judas Iscariot or Simon Magus."*

John Stockwood, a frequent preacher at the Cross, and a man whose rude eloquence and straightforward speaking deserved posthumous remembrance, as well as the inferior powers of several who have attained it, represents in strong language the spiritual destitution of his own neighbourhood. Little is known of his history. Strype does not name him. He appears to have been no graduate, but kept a school at Tunbridge, which he had given up in 1590, when he published a grammar, dedicated to Dr. Lewin. He was a moderate puritan, but does not appear to have held any considerable preferment.

"Is it not a most lamentable thing," he exclaims, in a sermon at St. Paul's, "that this high office of preaching and ministry of the word of God is so contemned that all the nobility doth shun it, and all the gentry of this land utterly refuse it, leaving it to the meaner and poorer sort? Had they not a great deal rather that Justinian and Galen, nay, any profession, should have the service of their sons than dedicate them to the service of the Lord? and yet we see in the popedom how men of countenance and estimation are not ashamed to let their children be evil favouredly-poll'd, hotched, and for the pope's service so nearly abaven, that they have scarce one hair of an honest man left them. Shall not these, trow ye, stand up in the day of judgement against us."†

And again—

"The churches are full of Jeroboam priests—I mean the very refuse of the people, in whom is no manner of worthiness, but such as their greedy LATRONES, PATRONES I would say, allow of—I mean their worthy paying for it; and then a quare im-pedit against the bishop that shall deny him institution."‡

He proceeds to propose a plan for supplying destitute parishes, the chief fault of which is, that it was impracticable in his day, although nearly the same that is acted on in ours—the periodical drafting of the universities; and to remonstrate against presenting rural livings "to falconers, huntsmen, and horsekeepers."

How the bishops could effect anything with such materials it is difficult to imagine, yet they did wonders; and considering that Archbishop Parker lost the confidence of the queen, and his successor suffered imprisonment rather than submit to her interference in his spiritual

* Sermon on Tim. ii. 3, 16, by E. B., attributed to Buckley, (for some notice of whom see Strype, An. III. ii. 415, and elsewhere,) by a MS. note in the copy at the Lambeth Library. Buckley appears to be unknown as an author to any bibliographer. The reference to the apples points to a story in one of Latimer's sermons of a clergyman who gave a patron a dish of that fruit, each apple being hollowed and filled with gold pieces.

† Sermon on Matt. ix. 35.

‡ Sermon on Acts, x. 12.

government, it is marvellous that Whitgift, the first primate whom she sincerely favoured, could have done all he did. In 1584, the dangers which Parker had so prophetically foretold seemed passing away, and a better sort of clergy occupying the livings, although still extracted from those walks of society which have least sympathy with intelligence and education. He considered at that time that the best preachers were generally conformable, and found that of 780 in his province, only forty-nine were otherwise.* It proved, indeed, that this amendment was too like that afterwards exhibited in the returns of Laud. The men who influenced the popular mind, whether in the majority or minority, were such as had nothing to lose, and might hope for gain in a scramble, an assertion not invalidated by the fact that various individuals sacrificed their preferences to their conscience, for party could not exist without such martyrs. Bancroft, the future primate, was scarcely too severe in his eloquent and argumentative sermon, delivered at the cross in 1588. After quoting largely from the admonition to parliament, he proceeds—

“I have not used a word of mine own herein, but have been a faithful relator unto you what the clergy factions do think of their lay scholars; and is not, then, dear brethren, the consideration hereof very pitiful unto you? The one sort, you see, would bring us unto the government which was, as they say, in the apostles’ times; but they would have the livings of these times: the other sort, not caring so much for the said government, do greatly urge in the ministry the apostolical poverty, to the intent that they might obtain the prey which they look for, whereby I doubt not but it is manifest unto you that covetousness in them both hath thrust them into this schism.”†

The retort of the clergy on those who told them that “nothing was more unprovided with conveniences than their master—he had no place where to lay his head; and as for the apostles, their predecessors, silver and gold they had none. Now, why should these men, that go less in industry and merit, be better accommodated,” is quoted by Collier, v. 2, 609; and from him by the editors of the *Biographia Britannica*; so that this celebrated passage need not be reproduced. Enough has been told, perhaps, to shew that, if poverty and contempt could spiritualize a church, the divines under Edward and Elizabeth must have been seraphic. That some were so there is no doubt; and although the uncourtly style of the returning exiles found little favour with the men whose places they were about to occupy, there was a considerable body of gentlemen by birth, scholars by education, and confessors in practice, who shed a halo round the Elizabethan period that any age might boast of. Most of them were pretty well preferred at last, some richly; but if the preachers are to be believed, (and although they certainly did not understate the case, their evidence is borne out by the whole current of history,) the gross illiterate monks presented to livings that their pensions might determine, were succeeded by petty tradesmen, husbandmen, and others, whose orthodoxy lay in their attire and obedience to the bishops’ orders, but whose learning was forced into them by school-boy tasks, while they themselves had cure of souls; a learning which, being confined to the

* Strype's *Life of Whitgift*, 1. 308.

† Sermon, at Paul's Cross, p. 30.

chapters of the Bible, on which they put any sense that came into their heads, often made them the puritans it did not find them. To a sober, learned man, who could keep himself, the association with either class would be so little fascinating, and the emoluments of a country cure so narrow, that it required a very noble self abandonment to induce them to serve cures in rural districts.

Passing on, then, to the latter portion of Elizabeth's reign, a change had taken place in the social position of the parochial clergy. They who had entered the church before Edward ascended the throne must have been nearly extinct in 1580. The instruction of the realm fell into the hands of a lower order; they were poor enough, but were they good, single-hearted Christian ministers, aware of the disadvantages they laboured under from an imperfect education, and proportionably modest, or noisy, conceited men, who made the name of puritan ridiculous at first, and at last terrible? Is it not possible, that when God sends poverty on his church, in the way of persecution from without, he makes it a means of elevating those who suffer for his sake in the eyes of men to the rank of superior beings? but when professing Christians conspire against the honourable maintenance of his prophets, he leaves them to the teaching that they choose. The priest is violent and ignorant, the people inattentive and immoral. They know he is poor, not because he is faithful, but because they took care he should not be rich; and they despise him for being what they made him.

THE CHURCH IN SCOTLAND.—No. II.

MUCH has been written, and much has been said, on the subject of the persecution to which the Covenanters—that is, the *wild* portion of the Presbyterian party—were exposed during the reigns of Charles the Second and his brother James. Notwithstanding, however, the declamation which is everywhere to be met with in the works of Presbyterian authors, in relation to the severities inflicted by the government of that period upon this refractory and unmanageable sect of Christians, we think there is nothing which can be more susceptible of proof than the fact, that, personally profligate as may have been the conduct of some of the chief civil rulers of Scotland during the era which elapsed between the Restoration and the Revolution, the notions of these rulers, as regards toleration of religious principle and religious conduct, were so far from being inferior, that they were actually in a great degree superior to those which had been known at any previous epoch of their country's history. This will be evident, if we take but the most cursory and rapid glance at that history, as far as the point in dispute is concerned, from the earliest dawn of the Reformation.

No sooner had the Scottish reformers overthrown the vast structure of Romish bigotry and superstition, as it had existed for many centuries, and had been themselves freed from all fear of persecution on account of their religious tenets, than, adopting the worst maxims of

the papacy, as to the impossibility of any one's being saved who did not profess the same doctrines which they professed, they commenced the infliction of pains and penalties of the harshest and most indefensible description upon their enemies. From the Romish priesthood, indeed, the mantle of persecution fell directly upon the shoulders of Knox and his fellow-labourers in the work of the destruction of the ancient hierarchy; and so little knowledge did these men possess of the gospel of Jesus Christ, as a gospel of peace and of charity, of brotherly love, and of forbearance between man and man, that in it they affected to find a justification of every inhuman counsel which could be suggested for the advancement of their own sectarian views. Knox's works abound in passages urging the destruction, root and branch, of every party in religion who should presume to think differently from himself. As with all the immediate disciples of John Calvin, so with Knox in particular, a favourite text, when engaged in urging to deeds of violence his frantic and misguided followers, was the well-known injunction of the Almighty to the Jews, contained in the thirteenth chapter of Deuteronomy, with respect to any participation by them in the idolatrous rites of the nations around them:—"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers: namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but *thou shalt surely kill him*: thine hand shall be first upon him *to put him to death*, and afterward the hand of all the people. And *thou shalt stone him with stones, that he die.*" On this passage of Scripture the zealous commentator remarks:—"Such, therefore, as *solicit only to idolatry*,"—that is, popery,—"**ought to be punished with death, without favour or respect of persons.**" The punishment of such crimes as are idolatry, blasphemy, and others, that touch the majesty of God, doth not pertain to kings or chief rulers only, *but to the whole body of the people*, and to *every member* of the same, according to the *vocation* of every man, and according to that *possibility* and *occasion* which God doth minister,"—in other words, according to the opportunity which such individual may enjoy of committing private assassination,—"*to revenge the injury done against His glory.*" And again:—"To the same law, I say, and covenant, are the Gentiles no less bound than were the Jews, whensoever God doth *illuminate the eyes of any multitude* or people, and *putteth the sword in their own hand* to remove such enormities from amongst them as before God they know to be abominable."

We are not to suppose that the sentiments thus enunciated by the chief actor in the Scottish Reformation died with him, or that those who followed in the path which he had marked out were less inclined than himself to propagate their dogmas at the point of the sword. On the contrary, the annals both of the beginning and of the

middle of the seventeenth century bear glaring evidence that in its ardour for the compulsory conversion of heretics, Presbyterianism was not one whit behind the church of Rome. Whether in Scotland or in England, its adherents most pertinaciously refused to tolerate any class of Christians differing even in the minutest point of doctrine from themselves. Orme, in his *Life of Dr. Owen*, has remarked, that "certainly the worst feature of Presbytery at this time"—namely, during the Commonwealth—"that which excited the greatest attention, and which ultimately ruined the body (in England), was its intolerance, or determined and persecuting hostility to liberty of conscience. The most celebrated Presbyterian divines," he continues, "such as Calamy and Burgess, in their discourses before parliament, represented toleration as the hydra of schism and heresies, and the floodgate to all manner of iniquity and danger; which, therefore, the civil authorities ought to exert all their energy to put down. Their most distinguished authors advocated the rights of persecution, and endeavoured to reason or rail down religious liberty. With this view, chiefly, Edwards produced his *Gangrena*, and his *Casting down of the Last and Strongest Hold of Satan, or a Treatise against Toleration*. And not to notice the ravings of Bastwick, and Paget, and Vicars, it is painful to quote the respectable names of Principal Baillie of Glasgow, and Samuel Rutherford, Professor of Divinity in St. Andrew's, as engaged in supporting so bad a cause. The former, throughout his *Dissuasive*, discovers how determined a foe he was to what he calls a 'monstrous imagination.' The latter wrote a quarto volume of four hundred pages *Against Pretended Liberty of Conscience!* It was the Trojan horse, whose bowels were full of warlike sectaries and weapons of destruction. Like the fabled box of Pandora, it had only to be opened to let loose upon the world all the ills which ever afflicted our race." In support of his statements, Mr. Orme quotes the following language from Edwards, one of the writers just referred to:—"A toleration is the grand design of the devil—his master-piece and chief engine he works by at this time to uphold his tottering kingdom. It is the most compendious, ready, *sure way to destroy all religion*, lay all waste, and bring in all evil. It is the most transcendent, catholic, and fundamental evil for this kingdom of any that can be imagined. *As original sin is the most fundamental sin, having the seed and spawn of all in it, so A TOLERATION HAS ALL ERRORS IN IT, AND ALL EVILS.* It is against the whole stream and current of Scripture, both in the Old and New Testament, both in matters of faith and manners, both general and particular commands. It overthrows all relations, political, ecclesiastical, and economical. And whereas other evils, whether of judgment or practice, be but against some one or two places of Scripture or revelation, *this is against all*—this is the Abaddon, Apollyon, the destroyer of all religion, the abomination of desolation and astonishment, *the liberty of perdition*; and therefore the devil follows it day and night, working mightily in many, by writing books for it, and other ways: *all the devils in hell and their instruments being at work to promote a toleration.*"*

* *Gangrena*, p. 58. Russell's Hist., vol. ii. 315—17.

To lay before the reader the whole testimony which we possess of the intolerant and persecuting spirit by which Presbyterianism was invariably actuated, in every phasis of its appearance, and throughout every stage of its history, during the sixteenth and seventeenth centuries, would be, in addition to appealing to its noon-day acts, to do little better than transcribe one-half of the writings of its supporters for the space of one hundred and fifty years. Even the partial and prejudiced Neale, in his History of the Puritans, acknowledges, that had the Presbyterians of Charles the First's time been willing to see matters settled on the "footing of" even "a *limited* toleration, they might have saved the constitution, and made their own terms with the king; but," he adds, "they were enchanted with the beauties of *Covenant uniformity* and the divine right of presbytery,—which, after all, the parliament would not admit in its full extent." By the men of whom Neale speaks, a legal toleration of the opinions of those who did not believe the Presbyterial form of church government to have come from God, and who were not ready to append their names to the Solemn League and Covenant,—a document which had wrapped three kingdoms in all the horrors of civil war,—was declared to be the same thing with "putting a sword in a madman's hand, a cup of poison into the hands of a child, or the letting loose of madmen with firebrands in their hands, and the appointing a city of refuge in men's consciences for the devil to fly to." "It was the laying a stumbling-block before the blind, or proclaiming liberty to the wolves to come into Christ's fold to prey upon the lambs: it was not to provide for tender consciences, but to take away conscience altogether." For these reasons, and because of the *jus divinum* on which Presbytery was asserted to be based, it was demanded by the ministers of that system that "*a compulsive, co-active, prunitive, corrective* power be given to the civil magistrate in matters of religion."

If during the convulsions which ended in the overthrow of Episcopacy and the murder of the first Charles in England, any difference may be said to have existed between the fanaticism of the English and that of the Scottish Presbyterians, it was only in so far as that the latter was the more exceedingly fierce and intolerant of the two. In the famous Assembly of Divines which sat at Westminster, the influence of the Scottish Presbyterians was very great; and in the Larger Catechism, compiled by that Assembly—a catechism approved by the assembly of the Kirk of Scotland—the "tolerating a false religion" is reckoned one of the violations of the second commandment of the Decalogue. It is well known that at the period to which our present remarks refer, every clergyman who refused to submit to the Solemn League and Covenant was expelled from his living; that many of the most pious and faithful of God's ministers in the church of England had their goods confiscated and their persons imprisoned; that none but Presbyterians were allowed to hold public offices; that such clergymen as dared to use the Book of Common Prayer, *even in their own families*, were fined, for the first offence, five pounds; for the second, ten; and for the third were sent to jail for a whole year; while all such as ventured to impugn, either by *preaching or writing*,

the Directory for Public Worship set forth by the Westminster Assembly, incurred a penalty varying, at the discretion of those before whom they were convicted, from five to fifty pounds sterling. In substantiating the charge of persecution against Presbyterianism, well may Bishop Russell remark, that "it is unnecessary to mention particulars," for that "the whole tenour of the Solemn League and Covenant proceeded on the ground that it was the duty of all who signed it to *extirpate popery and prelacy by civil or military force, without respect of persons,*" and that the sole reason why, excepting in times of civil war,* the intolerance of the Scottish kirk has not been stained with blood, is, that "never having been the religion of the court, nor of the executive government, she has never had the armoury of pains and penalties at her command," for the purpose of reducing to practice those principles which even Dr. Cook, her own ablest and most enlightened historian, does not hesitate to avow to have been in direct opposition to the essence and spirit of that religion which Christ died to establish in the hearts of men.

But while presbytery, antecedent to the Restoration, must be universally acknowledged to have been essentially intolerant and persecuting in its nature, those who have been accustomed to have their feelings wound up to the highest pitch of sympathy with the Covenanters of Charles the Second and James the Second's reigns, and of indignation at what has been termed the unjustifiable religious tyranny of their oppressors, have at least a right to expect that at this epoch, and during the space of time which intervened between it and the Revolution, the leading adherents of that system had changed their views on the subject of the iniquity of granting to others freedom of conscience, and of opinion, in matters relating to the soul's salvation. Whether they had done so we shall presently see.

On the authority of Robert Douglas, the head of one of the two parties into which Scottish Presbyterianism was, at the Restoration, divided, we have already seen that the people generally were averse to Presbytery and favourable to Episcopacy. To use his own words, "the generality of this new upstart generation have *no love to Presbyterian government*, but are *wearied of that yoke*, feeding themselves with the fancy of episcopacy, or moderate episcopacy." Douglas, as his history shews, was by no means a virulent Presbyterian, and yet, so long as he considered there was any chance whatever of getting his

* We say, "excepting in times of civil war;" for, during the Great Rebellion, the Scottish Presbyterians never lost sight of a single opportunity of illustrating their doctrine of "No Toleration!" by acts of the most bloody kind. At Dunnavearty and Duart, three hundred loyal subjects of the king were butchered in cold blood, by David Leslie, the Presbyterian general, while Mr. John Vane, his chaplain, appointed to wait on him in that capacity by the Commission of the Kirk, threatened him with *all the curses which befel Saul for sparing the Amalekites* if he should leave them alive. In like manner, after the battle of Philiphaugh, in which Montrose was utterly routed, the text of the Presbyterian ministers, in reference to the prisoners, was, "What meaneth, then, this bleating of the sheep in mine ears?" and when, in consequence of their remonstrances, these prisoners were barbarously murdered, one minister, as each shot which deprived them successively of life went off, quietly remarked, "Eh! but the Lord's work gaes bonnily on!"

own form of church government established by law, we find him the decided and determined enemy of toleration. When, immediately after the Restoration, and before it had been finally settled as to whether presbytery or episcopacy was to receive the sanction of the state in Scotland, communicating with Sharp, in his own name, and in that of his brethren, he desires the future archbishop to inform the king that in the event of presbytery being preferred, "he needs not declare any liberty to tender consciences here." He takes credit to his party for never having, in all their trials, given up their principle of *intolerance* of other sects of Christians; and in proof of the circumstance, refers to their conduct even during the ascendancy of Oliver Cromwell and his Independents. "It is well known," says he, "that in all the times of the prevailing of the late party in England, none here petitioned for toleration *except some inconsiderable naughty men.*" The object of Douglas, and the other Presbyterian ministers, in giving these instructions to Sharp, was to demand of the king, in the event of the state's choosing to take Presbytery into alliance with it, the power of persecuting the Episcopalians by the enforcement of legal pains and penalties, while the reason for their so doing is abundantly manifest. By Douglas's own statement, had Presbytery been declared the national establishment, the great body of the people would have refused, *excepting under compulsion*, to forsake the ministrations of the bishops and Episcopal clergy, in order to attend its services.

Such being the avowed principle—that of intolerance of every party differing from it in religious creed—on which it was the intention of Presbytery to have acted, had it been fortunate enough to become the establishment of Scotland on the return of Charles the Second, it is worth while to inquire what was the course pursued by the Episcopal church on its elevation to that important position. This inquiry becomes the more necessary in consequence of the outcry which Presbyterianism—forgetting its own cruel deeds during the distractions of Charles the First's reign—forgetting the bloody murders perpetrated, at the urgent solicitations of its ministers, after the battle of Philiphaugh, in the court-yard of Newark—forgetting its atrocities on the persons of Montrose, Sir Robert Spottiswood, and others—has ever since raised, on account of what is usually styled the persecuting spirit displayed between the Restoration and the Revolution by its opponents.

Immediately after the Restoration, and the re-establishment of the Episcopal church, so far was the Presbyterian party from being subjected to harsh measures of any kind, that, on the contrary, the most conciliatory course of conduct which it was possible for any government, in the circumstances, to pursue, was pursued with regard to them. Such of their ministers as chose to do so—who promised to live quietly under the new order of things—and who had no objection to patronage, and to the receiving of collation at the hands of a bishop, were permitted to remain in possession of their parishes, and to draw the full revenue thereof. As if to deprive them of every plea which could, with the slightest shadow of reason, be put forth by them in justification of nonconformity, the church, as we have pointed out in a pre-

vions article, abandoned almost every one of her own distinctive features as an Episcopal church, and became, in her outward appearance, nearly Presbyterian instead. She relinquished her Liturgy, and all her peculiar observances—such as kneeling at the Lord's Supper, and the use of the sign of the cross in baptism; she conducted her public worship after the manner of the Presbyterians themselves; and she even went the length of accommodating herself to their prejudices by regulating the "indifferent" matter of robes and vestments anew. Black gowns and cossacks were still worn by the Episcopal clergy; but the surplice—that linen robe which had wrapped the priesthood under the Mosaic law—whose hue is the hue of purity, and which hue is even spoken of in Scripture as that in which the angels of God are clothed, and as distinguishing them that are washed in the blood of the Lamb—was laid aside, and wholly disused.

As during the whole space intervening between the years 1649 and 1660, the ancient established laws of the kingdom, and the right of patrons in the appointment of ministers to vacant parishes, as existing under them, had been set at utter defiance, it was a natural consequence that the Presbyterian ministers in possession of churches, and who had been thrust into them under no other authority than that of the parishioners, should be considered as little better than mere usurpers of what they had no legal claim to. In these circumstances, most governments would have proceeded to carry this principle into immediate practice, by ejecting the usurpers from the manses and glebes which they illegally occupied, leaving to the patrons the full exercise of their legitimate powers. Not so did the Scottish government of the Restoration act. It was declared by parliament, that whatever existing Presbyterian possessor of a benefice should apply to the patron for a presentation should be capable of compelling the latter to grant it; and, in the same manner, the bishop of the diocese was, after such application made and responded to, ordered to collate him to the benefice. This law—a law which, by the moderate or constitutional Presbyterians all over the kingdom was willingly complied with—was resolutely withstood by the wilder and more fanatical of the Presbyterian ministers, more especially in the south-western districts of Scotland. On an edict being issued by Middleton, as Royal Commissioner, and head of the Privy Council, commanding submission to the law, or, as the only alternative, a vacation of their benefices, the refractory ministers, to the number of two hundred, with the view of intimidating the government, resigned their livings, and opened private conventicles in the fields. These conventicles were made mere lecture-places of sedition and treason; and in them the moderate Presbyterian party were branded as enemies of Jesus Christ and his headship over the church, with an energy and a violence not in the slightest degree inferior to that directed against the government and the Episcopal clergy. It has been said that Archbishop Sharp disapproved of this step of Middleton and the privy council in ejecting the recusants of the law of patronage. If he did so, it would perhaps, in a prudential point of view, have been well that his disapproval had been attended to. For, not only did the ejected ministers not re-

linquish all connexion with their parishes, but they assisted their adherents in perpetrating every species of annoyance against the incumbents who were sent to fill their places. Holding as nought all authority, whether civil or ecclesiastical, these adherents stole the clappers of the church bells, barricaded the church doors, and assailed the new pastors with volleys of stones. The minister's boots were sometimes filled with ants on his way to the pulpit; women of the lowest rank and character were appointed to insult him personally; and a writer belonging to the covenanting faction himself says:—"I have known some profane people, that *if they committed an error overnight*, thought affronting a curate to-morrow a testimony of their repentance." Before the attacks of the populace on these occasions, not only the newly-inducted ministers, but also the magistrates and the military, who had been called in to keep the peace, were forced to give way.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 261.)

THERE remain a few notices to be gathered from Archbishop King's correspondence, relative to appointments in the church of England, before we return to the regular course of our history.

We have already had occasion to remark, in reference to appointments in England,* that, during the latter years of Queen Anne, the struggles of political party sadly interfered with the free exercise by the crown of that sacred trust which the queen had endeavoured to discharge, with a simple view to the interests of the church, by the aid of her chief spiritual counsellor, her "principal and guide" in church matters, Archbishop Sharp. The determined opposition which the archbishop made to Swift's appointment to a bishopric, as related in the last Number, is an instance of what the archbishop's biographer says of him, that, as he would not "oppose any man of real worth, upon account of party distinctions," so neither "would he consent to" the queen's "preferring any man whose religious principles or morals were ill spoken of or suspected, though he were otherwise of great abilities, *useful to the ministry*, or favoured at court."† Of Swift's "great abilities" there can be no doubt, and of his usefulness to the ministry at that time we have had sufficient evidence; indeed, we are told by his biographer, Mr. Mason,‡ that "he was in a great measure vested with ministerial authority in matters which related to Ireland, nothing of consequence being done without his advice." The influence

* Vid. sup. vol. xvii. p. 268.

† Vid. sup. cit. *ibid.* pp. 22, 23.

‡ Mant's History, vol. ii. p. 262.

which we find him exerting with the ministry, in regard to the preferment of others, makes it the more singular that, in his own case, "all that the court and ministry did for" him, as he expresses it, "was to let him choose his situation in the country where he was banished."*

* It is a curious history that may be made out from the notices supplied by Swift's Journal. There was evidently a fixed determination on the queen's part not to bestow upon Swift anything in *her* gift; and she overruled the desire of the English ministry to give their friend some preferment which might keep him near them, and the unwillingness of the lord-lieutenant to make the appointment which would vacate the only Irish deanery that Swift would accept.

[1713.] April 13. "This morning, my friend, Mr. Lewis,† came to me, and shewed me an order for a warrant for three deaneries; but none of them for me. This was what I always foresaw, and received the notice of it better, I believe, than he expected. I bid Mr. Lewis tell my lord-treasurer that I take nothing ill of him, but his not giving me timely notice, as he promised to do, *if he found the queen would do nothing for me*. At noon, lord-treasurer, hearing I was in Mr. Lewis's office, came to me, and said many things too long to repeat. I told him I had nothing to do but to go to Ireland immediately; for I could not, with any reputation, stay longer here, unless I had something honourable immediately given to me. We dined together at the Duke of Ormond's. He there told me he had stopped the warrants for the deans—that what was to be done for me might be at the same time—and *he hoped to compass it to-night*; but I believe him not. I told the Duke of Ormond my intentions. He is content Sterne should be a bishop, and I have St. Patrick's; but I believe nothing will come of it, for stay I will not. . . .

"14. I dined in the city to-day, and ordered a lodging to be got ready for me against I came to pack up my things; for I will leave this end of the town as soon as ever the warrants for the deaneries are made out, which are yet stopped. Lord-treasurer told Mr. Lewis that it *should be determined to-night*, and so he will say a hundred nights. So he said yesterday; but I value it not. . . .

"15. Lord Bolingbroke made me dine with him to-day. I was as good company as ever; and told me *the queen would determine something for me to-night*. The dispute is, *Windsor or St. Patrick's*. . . . I told him I would not stay for their disputes, and he thought I was in the right. . . .

"16. I was this noon at Lady Masham's. . . . She said much to me of what she had talked to the queen and lord-treasurer. The poor lady fell a shedding tears openly. She could not bear to think of my having St. Patrick's, &c. . . . Mr. Lewis tells me that the Duke of Ormond has been to-day with the queen, and she was content that Sterne should be Bishop of Dromore, and I Dean of St. Patrick's; but then out came lord-treasurer, and said, *he would not be satisfied but that I must be Prebendary of Windsor*. Thus he perplexes things. I expect neither; but I confess, as much as I love England, I am so angry at this treatment, that, if I had my choice, I would rather have St. Patrick's. Lady Masham says, she will speak to the purpose to the queen to-morrow. . . .

"17. I went to dine at Lady Masham's to-day. . . . She spoke to the queen last night, but had not much time. The queen says she will determine to-morrow with lord-treasurer. The warrants for the deaneries are still stopped, for fear I should be gone. . . . Lord-treasurer told Mr. Lewis it should be done to-night; so he said five nights ago.

"18. This morning Mr. Lewis sent me word that lord-treasurer told him the queen would determine at noon. At three, lord-treasurer sent to me to come to his lodgings at St. James's, and told me the queen was at last resolved, that Dr. Sterne should be Bishop of Dromore, and I Dean of St. Patrick's; and that Sterne's warrant should be drawn immediately. *You know the deanery is in the Duke of Ormond's gift*; but this is concerted between the queen, lord-treasurer, and the Duke of Ormond, to make room for me. I do not know whether it will yet be done; some unlucky accident may yet come. Neither can I feel joy at passing my days in Ireland; and I confess, *I thought the ministry would not let me go; but perhaps they can't help it*.

"19. . . . To-day I dined with a private friend, and was not at court. After dinner,

† ["Erasmus Lewis, secretary to the Earl of Dartmouth, one of the secretaries of state, and afterwards to the Earl of Oxford." Note, p. 103.]

It was not long after this that the primacy fell vacant, by the death of Archbishop Narcissus Marsh, on the 2nd of November, 1713. Politics seem, on this occasion, to have determined the elevation of Bishop Lindsay, of Raphoe, to a post which would otherwise, in all probability, have been filled by the advancement of Archbishop King, from Dublin. The general feeling in regard to him, we have reason to suppose, was correctly represented by Swift, when, in a letter written to the archbishop in Dec., 1710, he had said, "I hope, for the church's good, that your grace's friends will do their duty in representing you as the person the kingdom wishes to succeed him. I know not how your dispositions stand that way." "In the three years, however, that intervened between this illness of the primate and his death," Bishop Mant goes on to observe, "political changes had occurred; and in consequence, whatever hope may have been entertained at the former period of Archbishop King's translation to the primacy, it was frustrated." . . . Dean Swift's influence, it appears, on this occasion, was exercised in behalf of Bishop Lindsay, and "contributed much to his advancement."* Some explanation of this may, perhaps, be found† in the following passage from a letter of Swift's, written just about this time to Bishop Stearne, in reference to the vacancy of the sees of Kilmore and Ardagh, by the death of Bishop Wetenhall, which took place on

Mr. Lewis sent me word that the queen staid till she knew whether the Duke of Ormond approved of Sterne for a bishop. I went this evening, and found the Duke of Ormond at the cock-pit, and told him, and desired he would go to the queen and approve of Sterne. He made objections, and begged I would name any other deanery, for he did not like Sterne; that Sterne never went to see him; that he was influenced by the Archbishop of Dublin, &c.; so all is now broken again. I sent out for lord-treasurer, and told him this. He says all will do well; but I value not what he says. This suspense vexes me worse than anything. . . .

"20. I went to-day, by appointment, to the cock-pit, to talk with the Duke of Ormond. He repeated the same proposals of any other deanery, &c. I desired he would put me out of the case, and do as he pleased. Then, with great kindness, he said he would consent; but would do it for no man alive but me, &c. And he will speak to the queen to day or to-morrow; so perhaps something will come of it. I can't tell. . . .

"21. The Duke of Ormond has told the queen he is satisfied that Sterne should be bishop, and she consents I shall be dean; and I suppose the warrants will be drawn in a day or two. . . .

"22. The queen says warrants shall be drawn, but she will dispose of all in England and Ireland at once, to be teased no more. This will delay it some time; and while it is delayed, *I am not sure of the queen, my enemies being busy.* I hate this suspense. . . .

"23. . . . This night the queen has signed all the warrants, among which Sterne is Bishop of Dromore; and the Duke of Ormond is to send over an order for making me Dean of St. Patrick's. I have no doubt of him at all; I think 'tis now past. . . . I shall write next post to Bishop Sterne. Never man had so many enemies in Ireland as he. I carried it with the strongest hand possible. . . . *The Archbishop of York, my mortal enemy*, has sent, by a third hand, that he would be glad to see me. Shall I see him or not? . . . This affair was carried with great difficulty, which vexes me. But they say here it is much to my reputation that I have made a bishop, in spite of all the world, to get the best deanery in Ireland."—Swift's Works, vol. iii. pp. 153—158.

* Mant, pp. 262, 3.

† There had arisen, moreover, "some cause of dissatisfaction" between the Archbishop of Dublin and the Dean of St. Patrick's (as he was now.) See Mant, pp. 264, 5.

the 12th of November, ten days after the decease of the primate. The letter was written from London, December 19, 1713:—

"I know not who are named among you for the preferments; and, my lord, this is a very nice point to talk of at the distance I am. I know a person there better qualified, perhaps, than any that will succeed. But, my lord, our thoughts here are, that your kingdom leans too much one way; and believe me, it cannot do so long, while the queen and administration here act upon so very different a foot. This is more than I care to say. I should be thought a very vile man if I presumed to recommend to* — my own brother, if he were the least disinclined to the present measures of her majesty and ministry here. Whoever is thought to do so must shake off that character, or wait for other junctures. This, my lord, I believe you will find to be true; and I will for once venture a step further than, perhaps, discretion should let me: that I never saw so great a firmness in the court, as there now is, to pursue those measures upon which this ministry began, whatever some people may pretend to think to the contrary: and were certain objections made against some persons we both know removed, I believe I might have been instrumental to the service of some, whom I much esteem. Pick what you can out of all this, and believe me, &c."

"From these observations," Bishop Mant proceeds, "a judgment may be formed of the cause of Archbishop King's non-appointment to the primacy; and the same cause seems to be implied in the following passage of a letter addressed from London, December 13, by the dean to the archbishop himself:"—

"My lord, we can judge no otherwise here than by the representations made us. I sincerely look upon your grace to be master of as much wisdom and sagacity as any person I have known; and from my particular respect to you and your abilities, shall never presume to censure your proceedings, until I am fully apprised of the matter. Your grace is looked upon here as altogether in the other party, which I do not allow when it is said to me. I conceive you follow the dictates of your reason and conscience; and whoever does that, will, in public management, often differ as well from one side as another."†

"The allusion in the foregoing extract," Bishop Mant observes, "can hardly be mistaken." . . . "The MS. correspondence," however, "of the archbishop contains no special mention of the primacy with respect either to its avoidance or its occupancy; although, in two letters of Dec. 15, 1713, to Mr. Annesley and Mr. Southwell, he expressed his sentiments concerning the vacant preferments generally, not, indeed, in the former of the two letters, without particular allusion to his own conduct and situation; an allusion which may probably be understood as having reference to his pretensions on the primacy at that time actually vacant:—

"As to the vacant preferments in the church, I have nothing to pray for, but that God would direct her majesty to persons that may be equal to such great trusts, and have the service of the church of her majesty and of the kingdom at heart.

"One thing I would heartily wish, and 'tis that her majesty would not be too forward to gratify the importunity of such as leave their cures and charges to solicit preferments at court, that being, in my opinion, a practice mischievous to the church and kingdom, and what will create her majesty infinite and endless trouble.

"As to my own conduct, I have nothing to reproach myself, being con-

* ["A bishopric, doubtless."—Note, in Scott's edition of Swift's Works, vol. xvi. p. 89.]

† Ibid., pp. 263, 4.

scious that I have acted with reason and conscience, and a particular view to her majesty's service. As to the representations made by others, I am perfectly at ease, being apprised that it is no difficult matter to give an ill face to the best action, of which you have in particular had too much experience; and I believe every one that dares be honest will be sensible of the same. I have had the comfort that, in everything in which I have met with opposition the event has always justified me."*

"The death of Queen Anne, August the 1st, 1714, and the consequent accession of King George I., were productive of an immediate change in the administration of public affairs, which in Ireland was exemplified in the two chief governors of the church." Archbishop King was made one of the lords justices, in the place of the Archbishop Lindsay, who, soon after his elevation to the primacy, had been appointed to that office. "Several bishoprics had been vacated," it appears, "before the death of Queen Anne, but had not hitherto been disposed of. The anxiety which the Archbishop of Dublin felt for these being properly bestowed is shewn by some letters which he wrote within a few days of intelligence being received of the change of dynasty." In one of these, written on the 14th of August, to Dr. Thomas Godwin, chaplain to the Duke of Shrewsbury, and who was soon afterwards placed in one of the vacant bishoprics, he speaks of it as "a providence that the church preferments" were "yet to be filled." The archbishop seems to have hoped that such matters, under the new reign, would be more entirely directed by the heads of the church. In a letter to the Archbishop of Canterbury, a few days afterwards, August 19th, "Archbishop King enlarges on the subject of the vacant bishoprics, and exposes, in a manner far from creditable to the competitors, the measures employed for procuring ecclesiastical preferments:"—"My lord," he says, "I am persuaded that much of the management of church affairs, as is meet and proper, will be in your grace's hands; and let me take the liberty to beseech your care of this church."† To the Bishop of Dromore he writes, Sept. 10 :—

"I am now in a better capacity to write to the Duke of Shrewsbury about church preferments, and reckon it a providence that I did not tease his grace about them before. I have now a call, and will by God's assistance to enable me to use it to the best advantage, and hope for the concurrence of your lordship's prayers."‡

In another letter to the same correspondent, written a few days later, the archbishop says:—

"As to the church preferments, I will do my endeavour to have men in them that will answer the ends and duties of their offices. How I shall succeed, God knows. I pray to God more particularly in this affair, on which so much depends, to direct and assist me, and I earnestly desire the assistance of yours and all good men's prayers."§ . . .

"The Duke of Shrewsbury, who had been appointed to the chief government of Ireland, did not, however, at this time, take possession of it; and on his resignation, Charles Spencer, Earl of Sunderland, was named for his successor, Sept. the 24th, 1714. The Archbishop of Dublin lost no time in exerting himself for the proper supply of the vacant sees, which were still unoccu-

* Mant, pp. 264—266.

† Ibid., p. 274.
§ Ibid., p. 281.

‡ Ibid., p. 279.

pied; and on the 30th of the same month, he wrote to the Archbishop of Canterbury the following letter, which is important, on account, not only of the immediate object, but of the incidental information conveyed by it on several collateral topics :—

“ *Dublin, Sept. 30, 1714.*

“ **MAY IT PLEASE YOUR GRACE,**

“ I wrote lately to your Grace something relating to the vacant bishopricks in Ireland. I believe they will soon be actually disposed, and therefore I beg leave to give your Grace my thoughts concerning them.

“ The vacant bishopricks are four: Raphoe, Killaloe, Kilmore, and Ardagh.*

“ Your Grace may easily see what men are fit for such dioceses. The persons candidate for those under the Duke of Shrewsbury's government were:

“ 1st. Dr. Goodwyn, his Grace's chaplain, and, as I remember, Archdeacon of Burford, a grave, sober, good man, and well affected to his Majesty's government.

“ 2ndly. Dr. Edward Synge, Chancellor of St. Patrick's, Dublin, a learned, prudent, pious, and active man: the only objection against him was, that he was a Whig; otherwise, it was owned that none was fitter for a bishop.

“ 3dly. Mr. Benjamin Span, above mentioned,† who had given so many testimonies of his being fit for a bishop. And it was further said, that it would be of good example to take a man from a constant cure, after thirty years' labour in the church, and of no ambition, and make him a bishop without his asking.

“ 4thly. Dr. Jeremiah Marsh, son to my predecessor, Dr. Francis Marsh, Archbishop of Dublin, who has a good temporal estate, and is Dean of Kilmore, and treasurer of St. Patrick's, in value about 500*l.*; he is a grave, sober, discreet man, and would make a very honest bishop.

“ 5thly. Dr. Forster, brother to the Recorder of Dublin. He is only senior fellow of Trinity College, Dublin, at present, but is a very deserving, learned, and pious man; but not having any preferment in the church, or served a cure, one cannot say what bishop he would make.

“ 6thly. Dr. Story, dean of Limerick; he is in London, and well known to your Grace.

“ 7thly. Dr. Archibald Hamilton, archdeacon of Raphoe. He has a good temporal estate, and benefices to the value of 600*l.* per annum. He is a pious, diligent, and learned man. I was witness of his pains and application when Bishop of Derry, for he lived within four miles of me. I confirmed two hundred in his church, most reduced by his labour to conformity, being originally dissenters; which I take to be a good specimen of a man.

“ 8thly. Dr. John Bolton, dean of Derry. He has a good temporal estate, and benefices to about the value of 900*l.* per annum. He is a grave, prudent, learned man, and would make a good bishop.

“ I might name others, and there may be others that I am not acquainted

* [Here follow particulars respecting the state of the several dioceses.]

† [The archbishop had spoken of Mr. Span in his account of the diocese of Raphoe:—“ Before the troubles, one Dr. Smith was bishop; he put one Mr. Span in as his chancellor, a worthy, good clergyman, well skilled in all parts of learning, particularly in the canon law; and by the bishop's authority, and the diligence of this clergyman, he got the churches generally repaired, and the cures settled and attended.” And again, in reference to the dioceses of Kilmore and Ardagh, “ Dr. William Smith, I mentioned before, was removed from Raphoe to these bishopricks. He brought Mr. Span along with him, and placed him at Longford, a country town, on a good benefice, and put the jurisdiction of Ardagh in his hands. He began, as he had done at Raphoe, to build the churches and settle the cures for which, and his pious, prudent life, he is much valued by the whole country, both clergy and laity.”]

with, and more deserving; but those I know, and believe preferment would be well placed on them. And I conceive it is not necessary to acquaint your Grace with any more at present.

"I believe I should hardly have ventured to name some of these, if they had not applied to me, and desired my testimony.

"I know not how my Lord Sunderland, our lord lieutenant, may be inclined in this affair, nor is this to interfere with his excellency. But I believe he has a high value for your Grace, and will consult your Grace in a matter of this nature; and I believe, if there be occasion, I cannot convey my sentiments by a better hand, who will communicate only so much as is proper, and may be of use, in which, not having the happiness of being acquainted with my Lord, I may easily mistake.

"I humbly entreat your Grace's pardon for this long letter, and your prayers for, &c. "W. D."

"In conclusion of this business, it remains only to add, that Dr. Godwin, or Goodwin, was promoted to Kilmore and Ardagh, Dr. Syngé to Raphoe, and Dr. Forster to Killaloe. In a letter to the Archbishop of Canterbury, of Nov. 12th, Archbishop King thus expressed his sentiments on the selection: '*As to the bishops you have given us, they are without exception; only as to Dr. Forster, it were to be wished that we had had some more experience of him in the church; but I hope that will be made up by his learning, diligence, and abilities.*'"^{*}

These appointments were made before the death of Archbishop Tenison, whose venerable age and character, as we have seen in reference to appointments in the English church, so commanded the respect of the newly arrived sovereign, that the few recommendations which the primate lived to make were entirely followed.[†]

Things were in a less satisfactory state very soon after, and, in reference to the vacancy of Meath in Nov. 1715, Archbishop King strongly expressed his feeling, in a letter written sometime afterwards (in Nov. 1718), that "the interest of a diocese" had been postponed "to the advantage of a friend that was to be preferred."[‡]

The influence of Bishop Trimnell which, about this time, or soon after, was predominant at court, may be traced, as we have already seen,[§] in the appointment of Dr. Henry Downes, in Dec. 1716, to the see of Killala.^{||}

"In the autumn of 1721, the anxiety of the Archbishop of Dublin was again excited, first, by the infirmities, and afterwards by the death of an aged prelate, Bartholomew Vigors, who had been advanced to the episcopate in 1690, immediately after the Revolution, at the same time that King was made Bishop of Derry; and had occupied the see of Ferns and Leighlin for the last thirty-one years, with a character not unbefitting his office. His inability to join the assembled bishops in Dublin drew from the archbishop, in a letter of Sept. 21, expressions of his sorrow at 'so great a decay of his strength and health,' ac-

* Scott's Life of Swift, pp. 283—288. It is satisfactory to find Bishop Forster, who was afterwards translated to Raphoe, spoken of as "a prelate who has been commemorated to posterity for his zeal, in contributing largely to the repair of many churches, and to the erection of chapels-of-ease in large parishes within his diocese; in building school-houses for the instruction of the poor children of his charge; and in endowing a residence for the perpetual support of clergymen's widows."—Mant, pp. 314, 315.

† Vid. sup. vol. xviii. pp. 21. 156.

§ Vid. sup. vol. xviii. pp. 261—264.

‡ Mant, p. 309.

|| Mant, p. 315.

accompanied by a prayer for his preservation; 'for at present,' observed the archbishop, 'we can ill spare your lordship, for reasons besides the private ones of losing a friend, which I believe will be obvious to you without my mentioning them. I beseech you take all care of yourself, and let us live as long as we can, since we know not who will succeed us.' From three or four subsequent letters of the archbishop, it appears that the Bishop of Ferns, though an octogenarian, and incapable of travelling, was alive to the calls of his office, and studious in discharging them. But on the 9th of January a communication from the archbishop to Mr. Southwell announced the bishop's burial. 'We bury to-night,' he observed, 'the Bishop of Ferns and Leighlin. It is a small bishoprick, between 800*l.* and 900*l.* It concerns me much to have an agreeable person for his successor: you know the other two suffragans, Kildare and Ossory, are in another interest.'

"The following letter from Archbishop King to the Archbishop of Canterbury, on the 13th of the same month, unfolds his sentiments and wishes in connexion with the vacancy:—

"I think myself obliged to acquaint your grace that it has pleased God to take to himself our brother, Dr. Vigours, Bishop of Ferns and Leighlin, in a good old age—nearly eighty. He was a learned good man, well acquainted with the discipline of the church, and most sincerely affected to the government. He has left a farm, that he purchased, near the cathedral of Leighlin, and necessary for the accommodation of the bishop who shall reside; to that use it had been alienated by some of his predecessors. He has left, likewise, 300*l.* towards repairing his manse-house. In truth, he was an eminent example of Christian piety and charity through his whole life.

"These two dioceses are in a sad condition by impropriations. . . . The bishop has for several years been very feeble in body, though perfect in his understanding, and did as much as he could to serve the church. Your grace will, from this account, see how necessary it is to have a vigorous active man to succeed him, well acquainted with the state of the church of Ireland in general, and of these dioceses in particular, and who will be able and willing to lay out both his time and money to supply the present defects. The bishopricks are valued to the annual produce of about or between 800*l.* and 900*l.*

"I recommend to my lord-lieutenant Dr. Theophilus Bolton, my vicar-general, for this succession. He is owned by all, I think, to be the best civilian and canonist in the kingdom; and of clergymen, certainly the best skilled in the common law. He is not only well affected to the present government, but zealous for his majesty's interest; and I know none more able to defend our constitution. . . .

"My lord, your grace is the only person on whom the clergy of this church have their eyes as their patron at court. . . . I make no apology for troubling your grace in these matters, which concern the good and discipline of the church.' . . .

"The Archbishop of Dublin's interposition, however, was ineffectual; and on the 3rd of February, he received from the Archbishop of Canterbury intelligence which, on a consideration of the dates and circumstances, seems to have apprised him of the intended successor to the vacant bishoprick. 'I acknowledge,' he says, 'the favour of your grace's of the 25th of January last, which came to hand to-day with three packets. I know not who are consulted about the disposal of church preferments or affairs, only I am sure I am not. I know not how the clergyman your grace mentions behaved himself in your grace's province, but his behaviour since he came here, if I should believe public reports, has not been very clerical. I understand that hardly a more ungrateful person to all sorts of people could have been pitched on for a promotion. I wish he may prove otherwise.'"

* Ibid., pp. 372—375.

On the vacancy of the see of Clonfert in the following year, Archbishop King, in a letter to Archbishop Wake, again strongly puts forward the merits of Dr. Bolton, who had been put aside on the former occasion, but whom now, in conjunction with the other lords justices, he had again recommended. He says:—

“We have recommended Dr. Theo. Bolton for it: he is a thorough, universal scholar, and absolutely the best civilian and canonist in the kingdom. He has a great reputation for prudence and piety, as well as learning; and especially our common-law judges have a regard for him and his opinion in the common law as in the civil. But what regard will be had to our recommendation on these qualifications time must shew; but of this I am persuaded, that if he were made Bishop of Clonfert, who is a suffragan of the Archbishop of Tuam, and between whom there is an entire friendship, they would be a mighty assistance to one another, and soon put that province in a better condition than it ever has been; and the only contest between them would be, who should do best for his bishoprick and the public.

“When I began this letter, I did not think to give you grace any trouble in this matter; but on second thoughts, I concluded that I should be wanting to my duty, if I should not apprise you fully of the state and circumstances of it, which few can do better, having lived some years in that country, and made it my business to inform myself of everything in the province.

“Archbishop of Canterbury.”

“The result of this recommendation is noticed in a letter of congratulation and advice, from Bath, August the 27th, 1722, and addressed by the archbishop to the bishop elect:—

‘My Lord,—This is to congratulate your nomination to the bishoprick, and I pray God that you may manage the office with as much success and honesty as the means have been fair by which you have come into it. . . .

‘As to yourself, you have obtained a great character both for ability and honesty, not only in Ireland, but likewise in England; and it will concern you much, and all your friends who have helped you, and indeed the whole church of Ireland, that you maintain it by suitable actions. . . .

“A letter from Archbishop King to Archbishop Wake expressed his sense of the assistance derived from the English primate in attaining an object so desirable as this was esteemed for the Irish church.” The letter is dated from Bath, August 28, 1722. He says:—“I reckon we have had your grace’s helping hand in this affair, and am willing your grace should be sensible that we are sensible likewise of your good offices, and thankful.”*

It was not long after this that Bishop Gibson came to be invested with that “sort of ecclesiastical ministry” in which, as we have already seen,† the disposal of preferment was, very happily for the church at that time, put by Walpole out of his own hands. The vacancy of the bishoprick of Meath, which occurred in March, 1724, “was promptly filled by the translation of Bishop Downes, from Elphin, which was conferred on Bishop Bolton; and thereupon, the bishoprick of Clonfert fell to the lot of Arthur Price, doctor of divinity, in the University of Dublin, of whom Harris has noticed it as observable, that he had gradually passed through all the stations in the church, having been, successively, first reader, then curate of St. Westrugh’s, in Dublin;

* Ibid., pp. 380—384.

† Vid. sup. vol. xviii. pp. 495—498.

vicar of Cellbridge; prebendary of Donadea, in Kildare; rector of Louth, in Armagh; archdeacon and canon of Kildare; and, finally, dean of Ferns, whence he was promoted to the bishopricks of Clonfert and Kilmacduagh in May, 1724.

"The arrangement of these bishoprics, and the influence by which they were distributed, are communicated by Bishop Downes to Bishop Nicholson, in the following letter, dated Dublin, March 24, 1724, the Duke of Grafton being lord-lieutenant:—

'It was not out of affectation of secrecy that I did not acquaint your lordship with my hopes of success, which you contributed greatly to strengthen by the letters you wrote, particularly that to *the Bishop of London*, who, though he knew me well, and *I knew his power*, yet, having never held any correspondence with him, I could not find out any way of coming at him to so good an advantage as by your lordship. Your readiness to use your interest in him, and his to use his interest at court in my favour, lay strong obligations upon me to both. I believe his grace's recommendation of me to Meath was no sooner received than approved, and the others also were soon agreed to; for on Sunday morning last the lord-lieutenant received an account that his majesty had signed all the three letters to his grace's great satisfaction.* . . .

We may now, then, resume the main thread of our annals, taking up the history of Bishop Gibson's "ecclesiastical ministry" where we left it in 1729. The occurrences of the intermediate years, as regards the church of Ireland, have been already given in extracts from Primate Boulter's Letters, particularly those which passed between him and Bishop Gibson.

SACRED POETRY.

LINES SUGGESTED BY THE SIGHT OF AN OLD AND VERY RUINOUS CHAPEL IN BERKSHIRE.

Few relics now are left of thee,
Church of an ancient date!
Full many a ruin may we see,
But none more desolate.
Where, in old time, the prayer was heard,
Or anthem-note of praise,
The echo answers but the bird
Trilling her simple lays.

The ivy twines her dark, bright wreath,
Where once the cornice hung;
Or, o'er the dreariness beneath,
Her kindly veil hath flung.
The swallow's fragile nest hath found,
Beneath these mournful shades,
A sanctuary on holy ground
That never step invades.

* *Ibid.*, pp. 397, 8.

The fretted roof is gone, and bright
 The sun streams o'er the gloom :
 Meet emblem of Faith's cheering light
 Shed on the darksome tomb.
 Gone are proud mullion, cross, and tower,
 High arch, and stall, and screen ;
 Yet Age, with his own graceful dower,
 Hath gifted the sad scene.

For where the carved work, quaint and rare,
 Adorned the holy aisle,
 The briar-rose weaves her garland fair,
 And spring-buds gaily smile.
 And where the storied pane its hues
 To the gray pavement lent,
 Sweet wall-flowers golden gleams diffuse
 With azure hare-bell blent.

The dead all-unremembered sleep,
 Their tale hath left no trace ;
 And Nature's tears alone may steep
 Their grass-grown resting-place.
 For where the moonlight palely gleams
 On stone or ivy spray,
 The diamond dew's flash back the beams
 As cold and pure as they.

The chancel's desecrated floor
 Rings to no hallow'd tread :
 The altar, where they knelt of yore,
 Hath mouldered with the dead.
 Each in his quiet grave they dwell,
 Where never sound may come
 To mar the stillness of that cell,
 Their long-enduring home.

And keen-eyed Faith may visions view,
 Revealed alone to her,—
 Good angels keeping vigil true
 Around the sepulchre.
 More precious than the cavern'd gem
 The Christian dead shall rest ;
 For mighty words committed them
 To the earth's tranquil breast.*

And chastened Hope, and holy Fear,
 And meek, calm, Patience, brood
 O'er the deep-springing thoughts that here
 Feed the soul's pensive mood.
 The prayers of those who here have pray'd
 In days long past, are o'er,—
 In the cold grave those hands are laid,
 To heav'n upraised of yore.

But not in vain the words, we trust,
 Breathed from the contrite heart,
 Though the lip blend with kindred dust,
 And Earth reclaim her part :

* "The dust beneath our feet is full of life, and very precious in the sight of God."—Tracts on the Church.

Though the dark earth-stains e'er must cling
 To man's best service-deed ;
 And poor his holiest offering,
 Claiming no gracious meed.

Coldly on scenes like these we gaze
 On fallen tombs and towers,
 Then turn—nor deem that other days
 Stern lessons teach to ours.
 For, if this aged world be spared,
 Ev'n thus will dull Decay,
 O'er fanes where we have long repaired
 Extend her ruthless sway.

Our fathers' graves—our own, will be
 Forgotten,—one and all ;
 No tears of human sympathy
 O'er their lost site will fall.
 And in the aisles where our hearts still
 In daily incense rise,
 The spoiler's hand may work its will,
 Nor dread their sanctities.

Or if a milder doom fall there,
 And gentle Time, alone,
 With his decaying finger, wear
 Grey arch and crumbling stone,
 His slow, sure hand shall leave, at length,
 No record that may tell
 Where erst arose the pride and strength
 Of tower or pinnacle.

What matters it if earth possess
 No trace where we have pray'd ?
 Where trembling lips their guilt confess,
 Pleading the ransom paid ;
 Where the absolving word hath thrilled
 Upon the list'ning ear,
 And Peace and Love divine have stilled
 The throbs of Sin and Fear ;

Though Sacrilege may blast the scene,*
 Or Time make desolate,
 There heaven's own gracious dew hath been—
 The place is consecrate :
 Each earnest prayer that lowly Faith
 Beneath the shrine hath pour'd
 Is treasured where decay nor death
 May touch the sacred hoard !

H.

* The author has been informed that the chapel alluded to suffered severely during the civil wars.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

NEW EDITION OF DAILLÉ ON THE FATHERS.

SIR,—I have just been looking over the English Translation of Daillé's "Treatise on the Right Use of the Fathers," the title page of which declares, that it was made "originally from the French, and revised by the Rev. T. Smith, of Christ College, Cambridge," and is "now re-edited and amended, with a Preface by the Rev. G. Jekyll, LL.B., Rector of West Coker, and of Hawkbridge and Withypool, co. Somerset." Upon the amendments which this re-edition professes to put forth, I am not prepared to give any opinion, as I have not had an opportunity of comparing it with the original translation ascribed to Smith. It is only with the Preface that I am now concerned; and a more shameful attempt to mislead the public mind upon a most important point, I have never witnessed. Mr. Jekyll begins with giving an extract from Bishop Warburton's Introduction to Julian, in which the mischief arising from an undue veneration for the Fathers is forcibly pointed out, and the character of Daillé's work, its learning, shrewdness, and boldness, and the influence which it produced, at the time of its appearance, especially in England, impartially described. The extract made by Mr. Jekyll begins at the second paragraph of Bishop Warburton's Introduction, (p. iii.,) "Their (the Fathers') authority had now, for many ages, been held *sacred*," and is continued, without any interruption, to the close of the paragraph in p. vii., which ends with this sentence, "In a word, it (Daillé's work) may be truly said to be the storehouse from whence all who have written popularly on the character of the Fathers have derived their materials."

There are many verbal alterations made in the course of this extract, which, I admit, do not affect the sense; but they are altogether needless, and so far suspicious. Are they to be considered as an attempt on the part of Mr. Jekyll, to amend Bishop Warburton, as he has amended Mr. Smith? Or is it that Mr. Jekyll has been content to print the extract from some copy furnished by a careless transcriber? However, let this pass. If this had been all, I should not have thought it necessary to say one word. But mark the use which Mr. Jekyll makes of the extract:—

"Deeply impressed with the sound views taken by the acute and learned Bishop, and believing that this work may be very useful in this age of our Church, when the simple doctrines of our most holy religion bid fair to be made of none effect by tradition, the Editor ventures to introduce it, in a corrected and amended state, to the notice of the public."

Now, what would Mr. Jekyll have the public to believe by this? That "the acute and learned Bishop" Warburton thought that the Fathers ought not to be trusted,—that Daillé had proved that they ought not to be trusted,—that the Bishop, in common with many others, expressed his sense of the obligation which Daillé had thus

rendered to the cause of truth,—that these were “sound views,”—that he, Mr. Jekyll, LL.B., &c., was “deeply impressed” with them, and, upon their authority, had been encouraged to re-edite this amended translation. But will it be believed, that, so far from Bishop Warburton maintaining the sentiments which Mr. Jekyll here ascribes to him, the whole drift of his reasoning, throughout his Introduction to Julian, is to shew the injustice and the evil of disparaging the authority of the Fathers? The very first paragraph—which Mr. Jekyll has thought fit to leave out—is as follows:—

“A sovereign contempt for the authority of the Fathers, and no great reverence for any other, is what now-a-days constitutes a Protestant in fashion. But, as I imagine religion loseth somewhat, and learning a great deal more, by the neglect in which the Fathers lie at present, I should have been tempted to say a word or two in their behalf, even though the subject of the following sheets did not require that they, whose testimony I make some use of, should have their pretensions fairly stated, and their character examined. But what is here insinuated to the discredit of the present mode in theology with regard to the Fathers, is by no means said in favour of the past, but of that which good sense seems disposed to place between them.”

Then follows the extract which Mr. Jekyll has made; after which, from p. vii. to p. xxxi., wherein he shews the absurdity of a man attempting “to form a true judgment of a character, when no more of it is laid before him than a collection of its blots and blemishes,” and pursues a train of argument and research which cannot be too strongly recommended to the careful perusal of those who are determined to look only at one side of a question, the Bishop thus sums it up:—

“To conclude: my more immediate concern in these observations was to justify the Fathers from the injurious contempt under which they now lie. But in the course of this apology, I have endeavoured to serve a greater purpose; which was, to vindicate our holy religion from its supposed impotency and incapacity to direct and enlarge the reasoning faculties, in the discovery and advancement of moral truth.”

What has Mr. Jekyll to say upon this further exposition of the “sound views” of Bishop Warburton? Is it possible that he gave his extract second-hand, without knowing the context? If so, his ignorance is only equal to the injustice of which he has been guilty? Or, knowing the context, has he deliberately falsified the testimony of the Bishop, and brought him into court as a witness on one side, when in reality he was a witness on the other?

The public have a right to receive from Mr. Jekyll an answer to these questions.

I am, Sir, your obedient servant,

A. M.

ON HEWSON'S “HINTS ON THE CELEBRATION OF DIVINE SERVICE.”

SIR,—A little book has lately fallen into my hands, entitled “Hints on the Celebration of Divine Service,” by the Rev. Frank Hewson, which is, I understand, very much used among the young clergy, as a *vade mecum*, in several parts of England. As this work, however well intended, abounds in inaccuracies calculated to mislead the young and inexperienced, I trust I shall be considered, by the writer himself,

as doing a favour by pointing them out. I shall go through them in order.

Preface, p. v. The writer asserts that the divines of the Reformation "ordered" that the "officiating minister pray in white, and preach in black." A writer who makes such an assertion ought to be ready to point out where the order exists, as it is not to be found in the rubric. The writer himself admits such order a serious inconvenience, when in p. 30 he asserts that this practice of wearing a black gown renders it "necessary that the preacher, if he is to officiate at the [Communion] table, retire to the vestry-room for the purpose of putting on a surplice," which practice he says, "does not look well," adding, in which I fully agree with him, that it "would be better if the minister went direct from the pulpit to the Lord's table, as the sermon seems to belong more to the communion than any other part of divine service; but this cannot be done so long as the clergy continue to preach in black;" adding, that some canonists maintain that the clergy in their own churches can preach in a surplice if they choose. Certainly not, if there were, as the writer asserts, an *order* to the contrary. But I am convinced it will give the writer pleasure to learn that there is no such order. There is an order to wear an albe, or a surplice, at all ministrations in the church; but no order to take it off at the sermon or homily, which always occurs in the middle of the Communion Service, immediately after the Nicene Creed. The black gown is not a clerical robe; it belongs to the Universities, and may be equally worn by a layman; but the officiating minister should always wear his cassock under the albe or surplice.

We are informed, p. 6, that a surplice should be made with a "collar like a shirt." As this is a matter of taste, I shall not dispute the question further than by saying, that in the minds of many who have thought it worth while to pay attention to such matters, it seems more appropriate without the collar, as well as that is more agreeable to the original form of the surplice. The writer considers it "scrimping" without the collar.

P. 6. "The psalm before the sermon should be the longest." Doctors differ. I say there should be no psalm whatever before the sermon—inasmuch as I find none enjoined in the rubric, which is what we are here considering. And according to the writer's own reasoning (p. 30) there ought to be none. For if the officiating minister ought to proceed direct *from* the pulpit to the Lord's table, as the sermon seems to belong (it does so belong) to Communion Service, so should he proceed direct from the communion table to the pulpit at that part of the Communion Service where the sermon occurs, and which is ordered to follow the Nicene Creed, without any of the "breathing time" which the author desires between the "service and sermon," (p. 7.) From which it would appear that the writer considered the *service* finished before the sermon commenced, a subject which I shall advert to before I conclude.

The writer observes (p. 16), "I might write a chapter for and against singing or chanting the hymns and psalms, but I forbear. For various reasons I prefer their being read." It is to be regretted that

the writer has not thought fit to inform his readers of some *one* at least of the various reasons which he could give against the practice of singing hymns, as sanctioned not only by the church, but by Word of God, and the authority of the royal psalmist himself, the composer of the greater number of these hymns. I had always been of the opinion that the very character of a hymn implied the idea of its being sung. But when the author gives his reasons why the Psalms of David should be read and not sung, it will be time to consider them.

As the author objects to singing the psalms, it is no wonder that he is no friend to the singing of prayers, a practice which he holds up to ridicule, saying, in reference to the custom of singing the responses at the Commandments, that we might as well *preach* with the organ as pray with it, prayers being, as he says, "serious things."

I can understand, and do feel, that there is a marked and serious distinction to be made between prayers or supplications, and hymns or songs of praise. Our author, however, objects to the singing of either, and considers that the directions of the church of England hereon are anything but "orderly, decent, or edifying." His reasonings against singing prayers, as being serious things, apply equally to that affecting and solemn form of supplication, the Litany, which the venerable reformers of our church ordered to be "*sung* or said." The author maintains, in opposition to the church, that "*bending* on the *knee*" (so in orig.) "is not the posture for singing." Will the writer then maintain that we are not to kneel at the Litany? or were the reformers, whom he admits to have been men "wise in their generation" (p. v.), no longer "wise" than where their taste or judgment agreed with that of the writer?

The author (p. 20) considers it "improper" to give out the "heading" of the collect of the day. The people, he says, cannot pay much attention to the service of one Sunday, if they cannot find out the collect for the next. And yet, (p. 13,) he informs us that the "proper" way of announcing the psalms is as follows: "First day of the month, morning prayer, first psalm." Here the people are reminded even of the hour of the day, according to what the author considers the only proper mode of announcement, and this, because there is a "heading to this effect." If one heading may be read, so I suppose may another. But I am myself satisfied that although the present general practice is to give out some part of the heading to the psalms for the day, such was not the design or intention of the compilers of our morning and evening service. If it were, I think they would have prescribed a form for so doing, as they have for the mode of giving out the lessons. And I am the more convinced of this, as in the forms in use before the Reformation, it was not customary to announce the psalms for the day. The same will apply to the author's statement as to the correct mode for giving out the proper psalms and lessons for certain days, respecting which there are no directions in the Prayer-book.

"In most cathedrals," he says, (see p. 21,) "I believe the ancient practice is resumed, of dividing the service into three parts, the Litany and Communion Service forming one part, and the Morning and Evening Prayer, with the Psalms and Lessons belonging to each, com-

posing the other two." Therefore he concludes that there is more time for singing the anthem after the third collect in cathedral than in parochial churches. I believe, however, that I may state, without fear of contradiction, that the only cathedrals in which the practice of dividing the service obtains, are those of Worcester and Winchester. The *three* services are not, however, those that the author supposes. They are the Morning Service, the Litany, and the Communion Service. The Evening Service forms a fourth. In the cathedrals referred to, the Morning Service is used every day at an early hour,—the Litany on Sundays, as preparatory to the Communion Service, on which days I suppose the sacrament is always administered, in conformity to the rubric,—and the Evening Service in the afternoon.

The writer, (p. 24,) recommends the adoption of an Irish custom—the practice of churching women during the Communion Service, viz., at the end of the Nicene Creed. This appears to me to be most objectionable, on the grounds already referred to—viz., that the rubric requires the Sermon to follow the Creed. To introduce the service before the General Thanksgiving, as the author says is usual in England, appears to me to be equally inappropriate. Others, I know, read it after the final benediction, to which there exists this solid objection, that according to such practice, the woman would have no opportunity of receiving the Communion if it was administered on the same day. The time which I have set apart for this service is that immediately preceding the commencement of the Communion Service, or between the end of the Litany and the Introit psalm.

P. 27. The clergy are informed that in the Prayers for the Sovereign they are to say "our queen and governor," but never *governess*, when the sovereign happens to be a female. Such admonition, although twice repeated, is surely, I trust, unnecessary.

We are informed, (p. 28,) that although there is no authority for the clerk's saying "Glory be to thee, O Lord," at the giving out of the gospel, yet that general custom warrants it; but that there is no ground for the minister saying at the end of the gospel, "Here endeth the holy gospel," nor for the clerk's saying "Thanks be to God for the same," inasmuch as the gospel is continued in the Nicene Creed. I am aware that such reason is given by some ritualists, but it always appeared to me to be far fetched, and particularly as the rubric before the First Prayer-book of Edward VI. directed the choir to respond, "Praise be to thee, O Christ," at the end of the gospel, as well as "Glory be to thee, O Lord," at its giving out, although the first of these doxologies only was retained in Edward's first Prayer-book, and, having been omitted in all subsequent ones, has been since preserved only by custom and tradition, which, so far as it exists, would be equally binding in favour of the latter doxology, which I have heard sung in some churches.

We now come to the Communion Service, which the author supposes properly to begin with the sentences—viz., the Offertory. He also speaks of the Commandments, Epistle and Gospel, and Creed, as distinct from the Communion Service, and merely as being to be read at "the table, at the end of the Morning Service." A reference to the

Book of Common Prayer would have shewn that the Communion Service or administration of the Lord's Supper begins with the Lord's Prayer and the collect for purity. Under this erroneous impression he informs us that the late Bishop Grey, of Hereford, was opposed to "delivering the commandments from the desk." I presume that Bishop Grey was opposed to the deliverance of any portion of the Communion Service from thence, as well as the commandments, which, with the epistle, gospel, and creed, have always formed a constituent part of the sacramental service. It is inconsistent, both with the rubric and with common sense, to read the Communion Service, or any portion thereof, anywhere but at the communion table, although I regret to find that it is occasionally so done, and sometimes where one would be least likely to expect it. The author is anxious that the practice of turning to the east at the creed be given up, inasmuch as the clergyman cannot always conveniently do it without confronting the high wall or back of the desk, which, he adds, is not edifying. Has it never occurred to the writer that the better way would be to alter the position of the desk, in conformity with the rubric and with ancient practice? Originally, all the congregation turned during the whole service towards the east, the chancel being then placed "where morning and evening prayer were accustomed to be read," and where stood the communion table; and the turning towards the east at the creed is a reminiscence of this ancient practice, which has survived the unrubrical innovations of modern times, nowhere more conspicuous than in the position of our clumsy and barbarous reading desks, by which the clergyman is himself prevented from obeying the rubric. It is only in reading the lessons, for instance, that the minister is ever permitted by the rubric to turn to the people. Our author conceives that the sermon would be much more impressive were the minister "not boxed up in a pulpit." May not the same observation be applied to prayer? Even the seats in our pews are so turned in various directions, in many churches, owing entirely to the improper position of the reading desk, that it is impossible for the minister to "break the bread *before the people*" at the communion. But it would carry me too far to pursue this subject.

We are informed (p. 32) that at the words "Draw near," all should approach the chancel from the remote parts of the church; but it seems to me that this has been already provided for by the rubric before the previous address, "Dearly beloved in the Lord," where it is prescribed that the communicants be conveniently placed for the receiving of the holy sacrament.

The writer sometimes repeats the very terms of the rubric, without giving any reason for so doing, and at other times gives his approbation to practices which no rubric whatever sanctions. For instance, he informs us in the words of the rubric how the epistle is to be given out—viz., "The epistle [or the portion of scripture appointed for the epistle] is written in the 3rd chapter of St. Paul's Epistle to the Ephesians, beginning at the 13th verse." But he does not seem to understand the distinction between the "epistle" and "the portion of scripture appointed for the epistle;" nor caution his readers against a

mistake, which is by no means uncommon, of using both these phrases indiscriminately. The former phrase should be used when a portion of an epistle is read, and the latter when a portion of scripture from the prophets, the Acts of the Apostles, or the Revelations is used *for*, that is, instead of, the epistle. Again, at the close of the sermon, he says, the "grace of our Lord Jesus Christ," is said by the preacher instead of the blessing, but he does not inform us that there is no rubric for such practice, which, as being intended by the preacher as a dismissal of the congregation at this part of the service, derives no countenance whatever from the formularies of the church. The author gives some directions which seem again to imply that the service of the church concludes with the sermon, whereas, according to the rubric, it never should. It is the clergyman's duty, after sermon, to proceed "direct" to the communion table, there to administer the holy communion, or if there be not a sufficient number of communicants, to conclude the service with the prayer for the church militant and the blessing.

He observes that the practical directions are so plain respecting what is to be done with the surplus elements, that he has no occasion to say anything on this head. But, I confess, I have seldom seen any rubric so misunderstood. I have sometimes offended some of the more respectable members of my own congregation, by offering them what remained of the consecrated elements, which they thought it a degradation to consume, as it was usually given to the poor. At other times I have been myself accused of turning the church into a tavern, because I consumed the elements myself when I could get none to assist me. On one occasion, in the city of London, I saw the contents of the consecrated chalice poured back into a bottle and mixed with common wine. Such ignorant ideas on the subject must have escaped the writer's notice.

As I am satisfied that the writer's object is not to mislead, but to instruct, I trust that he will feel obliged for these remarks, which I have thought it my duty to make, in order to promote the same object which the writer has in view—viz., "the orderly, decent, and edifying celebration of divine service, in the united church of England and Ireland." I might have pointed out other errors, but I think that I have adverted to no inconsiderable number, in a work which prudently professes to avoid all "vexed questions," and "controverted ground."

I am, Sir, your very obedient servant,

Wilmow.

WILLIAM WRIGHT.

P.S. Since writing the above, I find that the author's caution against calling the queen our *governess*, was more called for than I could have supposed. In one church, at least, in this diocese, it has come to my knowledge, that wherever the words "Queen and Governor" occur, in the books of Common Prayer employed in the reading-desk, there has been a bit of paper pasted over the word "governor," and the word "*governess*" neatly inscribed thereon with a pen. If the same alteration has not been made in the books on the communion table, it is because the Communion Service has been, from, what the clerk calls,

"time immemorial," read at the *desk*. There has certainly been no alteration made in those books since the reign of King George III. Will it be believed that a conscientious clergyman, who, upon a late occasion insisted (in defiance of entreaty and remonstrance) upon reading the Communion Service in the chancel, and ventured, in the teeth of the high authorities of the ancient parish church of ———, to call her Majesty "our most gracious queen and *governor*," has been set down as an innovator and an *ignoramus*? The font in the same church has been from "time immemorial" used only as a depository of waste paper.

THE VIRGIN SOPHIA.

SIR,—What has been intimated concerning the nature of the Hermetic religion may be very succinctly resumed as follows:—God is an Abyss, or, *Nothing*. An inclination to become a *Something* moves and expands Him into his developed form, the Man World, or Macrocosmus; the Adam Kadmon of the Kabbalists. Man was made in His perfect image, a Microcosmus or World Man. To be such, he was composed of a soul emanated from the Divine Word, and a body which "is the visible world, an image and an essence of all that the world is." His matter was the One Element, or Quinta Essentia, wherein the four elements lay hidden in a harmony or temperament. But, at his Fall, his matter was elementated, or divided from the unity of the One Element into the Four; from which separation of his elements arose his dissolubility and subjection to death. That very limus or essence of all essences whereof he was made, placed in the fruit of the Tree of either Good or Evil, and eaten by him as a Tree of Evil, (that is, with an ill-regulated hunger, a false Magia, and a contempt for the golden rules of the Art Royal,) had been the poison which corrupted and dissolved his One Element. The same limus or essence, received in due mode and temperament, as the fruit of all goodness, and the precious stone of the philosophers, is that medicine or antidote which must restore him to the image, nature, and substance of his Divine Archetype. So that it hinges upon a complete *homœopathia* or spear of Achilles, "*Vulnus et auxilium Pelias hasta tulit.*" That remedy was still in himself, "for the Eternal Flesh is hidden in the old earthly man, and is in the old man as the fire in the steel," &c. When obtained by the Art, it is the Hermetic Eucharist. In Christ's humanity, the elements were harmonized and the Ens Coeleste was fully restored. To work the same effects, the *Artist Elias (or Masonic John† Baptist,)

* Properly and emphatically, Elias the Artist is that mighty one who shall be revealed in the world's latter days, and perform openly, and without concealment, all those things which are now occult.—Paracelsus, *Tinctura Physicorum*, c. 4. He bears a serious analogy to the Church anti-christ. But Elias Artists, when said of anything that has hitherto existed, means the Artist operating John-wise, not operated upon Christ-wise. And in the lower works, such as the pretended metallic projections, it means the complete Artist operating.

† When Christ comes again, no man, (not even his own ministers,) will acknowledge him, save only *qui vir Johannis Baptistæ sit.*—Paracelsus *de Votis Alienis*, tract 1.

having baptized his subject in Jordan, and made him a *christos*, or man consecrated by divine unction, "must proceed with him as the world proceeded with Christ." By this theory the true body and blood of the Speaking Word, or Verbum Fiat, and the very Primum Ens of the whole universe, is to be obtained for the restitution of the adept.

The general principle of restoring Man to the perfection of his essence, by causing him to eat and drink of *himself*, lay open to too much objection to be stated in plain words by the philosophers who taught it. But although the forms of precaution were observed, the veil was rather of a transparent tissue; and sometimes they seemed willing to be quite chatty and communicative about it, as in the following instance:—"Thus should the mind first learn what is understood to be in the Earth before it says, *Man is Earth*: and not look upon the Earth as a cow does, which supposes the Earth to be the mother of grass, nor needs she any more than grass and herbs. But man desires to eat the best of that which proceeds out of the Earth, and therefore should also learn to know that *he is the best thing* that proceeds out of the Earth," &c. (Boehmen's Election of Grace, c. 5, s. 15.) But there remains to be mentioned another great principle of the Anthropomorphite Theomagia, of which the importance is not inferior, though the mystery seems impenetrable from without.

Adam's deterioration did not commence at the point of his fall, but dates from higher up in his history. He was created one and entire in person, uniting within himself the persons and natures of man and woman, husband and wife. When God extracted from him his female principle, and made it into the distinct person Eve, the fatal perturbation commenced within him. The masculine principle in that perfect, original, and bisexual Adam is called his Fire Tincture, and the feminine principle his Light Tincture. The latter is also termed his Eve, his genitrix, his Tincture of the Planet Venus, &c.

Now, it is a necessary problem in this theology, that the Art should reunite to *every Adam or Adamical man, and replace in him, that Eve, or genitrix, or Tincture of Light, which was abstracted from the Protoplast in his sleep, before he can benefit by its other sacraments. As in them, the problem had in this instance been previously solved in the person of Christ. Assuming His humanity as a man, but being the prophetic "seed of the woman," and taking his human nature exclusively from His mother, Christ recovered what was lost in Adam, and possessed the Fire Tincture and Light Tincture united in their first harmony. But, as it was in the case of the Four Elements, so is it likewise in that of the Two Tinctures. It suffices not that they were reunited in Christ. But each individual, who seeks for the philosophical treasure above all price, must himself become a

* This is their mystery of Troy. They term the Hermetic Christ the Summus Iliaster, or *Troy Virtus* of the Stars. When Paracelsus (de Podagr. L. 2, p. 642,) says, that an account of the gout would be like the history of Troy, he is in the same sense. The Siege of Troy is the husband striving to win back his abstracted wife. The yearning of man's Fire-nature after his other principle is a source of perturbation and disease; and so the gout is a siege of Troy.

participator, according to the Art, in this reunion of the Adamical and Eve natures. This portion of the magic rites is distinguished as the Marriage Feast of the Lamb, and the Wedding of the Virgin Sophia. But it offers no analogies by which we can penetrate into its idea or principle; and whensoever, or almost whensoever, it is named by Boehmen, his enthusiastic language concerning it is coupled with declarations of its recondite secrecy. It is evidently his arcanum arcanissimum. And is continually termed the Pearl, not so much for a term of praise, as for that which we * swine may never trample. The principal passages are as follows:—

“The Fire-soul must subsist in the Fire of God, for it is the husband of the Noble Virgin Sophia, which is from the woman’s seed. It is the Fire’s tincture, and Sophia the Light’s tincture. If the tincture of the Fire be wholly and thoroughly pure, then its Sophia will be given to it. And so Adam receives again into his arms his most precious and endeared bride, which was taken from him in his sleep, and [he] is not any longer man or woman, but a branch on Christ’s Pearl-tree, which stands in the Paradise of God. To the description whereof we need an angel’s tongue. Yet are we understood well enough by *our School-fellows*. We have not written this for swine. For none but those only who have been at the Marriage of the Lamb, understand what kind of inward great joy and love delight is therein, and how dearly the bride receiveth her bridegroom in his pure, clear, and bright Fire’s property, and how she gives him her love-kiss. To others this is dumb.”—Myst. Magnum, chap. xxv. sec. 14, 15. “Christ and Virgin Sophia are one person; understand the true manly Virgin of God which Adam was before his Eve, when he was man and woman, and yet neither of them, but a Virgin of God. And now when these nuptials are celebrated, then Abraham’s servant, with all his servants, sits down with his obtained bride, and with father and brother at the table, and [they] eat together the marriage feast. That is, when Man, understand the inward virgin-like spiritual Man, is married to Christ, then God eats of Man’s will and words, and again Man eats of God’s will and words. There they sit at one Feast, and then it is truly said and applied, whosoever heareth you heareth me. Whosoever hears *these men* teach and speak of God, he hears God speak, for they speak in the power of the Holy Spirit’s spices, and eat together of *the great supper* of Christ. Oh what a very glorious and *sumptuous* Feast is there kept, where this Wedding Day is celebrated in Man! Which no Canaanitish serpent-man is worthy to know or taste of, yea, he does not *experimentally* taste of it to all eternity. Neither knows he what meat or food is there eaten. Nor also what internal joy is there, where Christ and Virgin Sophia are bride and bridegroom, and the inward and outward soul sit by the bride, and eat with her of this Feast, which we leave to the consideration of the children of Christ, who have been at this Wedding Feast. No man else in the world understands it. No one knows anything thereof, but the right† Laban

* Sometimes that word has a note of marginal reference to Matt. vii., verse 6.

† These names are introduced, because he happens to be *correspondentializing* that portion of sacred history.

and Bethuel.”—Myst. Magnum, part 2, chap. 50, sec. 48. “Thus now [viz., as Joseph feasted his brethren] Christ feeds the converted soul with his flesh and blood, and in this feast or banquet is the *Wedding of the Lamb*. Whosoever has been a guest here, he understands our sense and mind, and no other does. They are all of them but spies. Though perhaps they suppose they understand it, yet there is no right understanding of this Feast or Banquet in any man, unless he has been at it and tasted of it himself; for it is a very *impossible* thing for reason to apprehend it without Christ’s Spirit in himself, who is *Himself* the food at this feast or banquet of Joseph.”—Ibid. chap. lxx. sec. 26. “Out of this fiery Ens of love goes forth, upward with the spirit aloft, the Tincture, viz., the dewy spirit, the Power of the Fire and Light, whose name is called VIRGIN SOPHIA. Oh ye beloved Wise Men, if you knew, it were well for you. The same Dew is the true modest humility, which suddenly is transmuted with the Tincture, and attracted again by the Light; for it is the soul of the Light according to the Love. And the Fire is the *husband* or man, viz., the father’s property, that is, the Fire-soul. And herein lie both the Tinctures, viz., the Man’s and Woman’s Tincture, the two loves, which, in the temperature, are divine; which were divided in Adam, when the imagination turned itself from the temperature, and are united again in Christ. Oh ye beloved Wise Men, understand the sense of this. For here lies the *Pearl* of the whole world, understood well enough by ours, and must not be given to the beasts.”—Election of Grace, chap. iii. sec. 43. “The true woman from the Heavenly World’s substance, when she was yet in Adam, understand according to the Light’s Tincture, was Virgin *Sophia*, viz., the Eternal Virginity or Love of the man or husband, which was in JEHOVAH manifested in Adam.”—Ibid. chap. vii. sec. 90. “Here [viz., in the love of the soul’s Noble Sophia] Adam in his heavenly part riseth again from death in Christ, of which I cannot write; for there is no pen in this world that can express it. It is the Wedding of the Lamb, where the noble Pearl is sown with great triumph, *though in the beginning it be like a grain of mustard-seed*, as Christ saith. Now, when the wedding is over, the soul must take heed that this [Pearl*] Tree oft spring and grow, as it hath promised its Virgin.”—Of True Repentance, p. 17. “I will set down here a short description how it is when the bride embraces her bridegroom, for the consideration of the reader, who perhaps hath not yet been in this place where the bride embraceth her bridegroom. It may be, he will be desirous to follow us, and to enter into the place where men dance with Sophia.”—True Repentance, p. 23. These encouraging promises of information are followed merely by a long dialogue between the Soul and Sophia, in which the Pearl is spoken of, but of which the verbiage is too vague and insipid to offer a line worthy of citation. Yet his epilogue to it is no less grandiloquous than his prologue: “Beloved reader, count not this an uncertain fiction. It is the true ground, and it comprehendeth in it all the Holy Scriptures. For the book of

* This word is put in the margin.

the life of Jesus Christ is plainly set forth therein, as it hath been certainly known by the author himself, for it hath been his way that he hath gone [or process or course* that he has taken.] He giveth thee the best jewel that he hath. God grant his blessing with it. A heavy sentence and judgment is gone forth against the mocker of this. Be thou, therefore, warned, that thou mayest avoid the danger, and receive the blessing." "There presently follows the betrothing or espousal with Virgin Sophia, viz., the precious humanity of Christ, wherein the two lovers, the soul and the humanity of Christ, receive and embrace one another with joy, and together with the most inward desire penetrate into the sweet love of God. And forthwith the *Marriage of the Lamb* is solemnized, where Virgin Sophia, viz., the precious humanity of Christ, is vitally united to the Soul. Now, what is done at that Marriage, and with what joy it is celebrated, Christ himself signifies by saying, There is greater joy in the heaven (which is in man) and among the angels in the presence of God, for one sinner that repenteth, than for ninety-nine just persons that have no need of repentance. But we have neither *pen* that can write, nor *words* that can express, what this *exceeding sweet grace* of God in the humanity of Christ is, and what they enjoy who come worthily to the *Marriage of the Lamb*. We ourselves indeed have found it by experience in this our wayward course, and therefore certainly know that we have a sure ground from which we write. And we would from the bottom of our heart most willingly impart the same to our *Brethren* in the love of Christ; who, if they would *believe* and *follow* our faithful child-like counsels, would find by experience also in themselves, from whence it is, that this *simple hand* knows and understands these great mysteries."—Key to Divine Mysteries, sec. 16.

Whosoever considers these passages, will perceive that they are dictated by great zeal and enthusiasm, and at the same time by a firm resolution that the words shall not convey to the hearer any portion of the natural meaning. Two things alone can be seen through the veil. The first is, that the sacrament of Sophia's Marriage is solemnized by Elias the Artist, immediately after that of the Philosophical or Jordan Baptism, and before the Temptation. For it is written: "After the *Magus* has joined the Virgin and Young Man together, then Christ, viz., the Bridegroom, is led with his Bride into the desert and tempted of the Devil." The second is, that it has some reference to the Magian doctrines concerning Fire and Light.

The marriage of the adept to Sophia or Wisdom is by no means an idea peculiar to Boehmen, (indeed I know not if he have any peculiar to him,) but known to other Rosicrucians. The author of the Philosophical Account of Nature, (c. viii. of the Admirable Vertue of our Saline and Aqueous Stone,) hath the like language and enthusiasm. "He who shall have received so much *Grace* from the *Father of Lights*, as to obtain in this life the inestimable gift of the *Philosopher's Stone*, may not only be assured that he possesses a treasure of so high a price, that the whole world together, and even all the monarchs that

* These words in the margin.

inhabit it, are not able to pay the price thereof. But we ought moreover to be persuaded, that he has a most manifest token of the Love God bears him, and of the promise *the Divine Wisdom* (which bestows such a gift) has made in his favour, to grant him for ever an eternal habitation with her, and a perfect union in a celestial marriage."

Some other teachers of the same Theosophy have been contented to let the Bible rest, and to rhodomontade without blaspheming. They clothed their system in the language of what it really was, the Magic (more or less modified) of the ancient Magi. Those were they, who spoke of—what Boehmen never named—the angels of the four elements, Sylphs, Nymphs or Melusines, Gnomes, and Salamanders. According to that scheme, the adepts seek in marriage the female spirits or Saganæ of the four elements. But the Salamanders* were not ambitious of such alliance, and their females were seldom seen. That will be well understood by the reader who recollects that the Adam or Man principle, in the unfallen image of the Pantheus, was his Fire Tincture, and that, therefore, there could not be any Salamanders really and *in esse* feminine. On the other hand, the order of Nymphs was of an essence altogether female, *τα ἐν τῇ γυναικεῖ σχηματιζαμένη*, and the mystic marriage with the Queen of the Nymphs was the real equivalent, upon this scheme, for the marriage of Virgin Sophia. Such† was the fortune of the Noble and Blessed Tanheuzer, or Danhuzer; whose marriage with the Melusine or queen of the Nymphs is perhaps the most famous passage in the *occult* Sacred History. I know not whether he was a real person; but should rather regard both him and Artephius as mere types§ of the Verè Adeptus in general.

To recapitulate, the principal stages of the great work seem to be as follows:—1. Elias the Artist baptizes the old Adam in the Jordan philosophic, and consecrates him a *christos*. 2. He marries him to the Virgin Sophia, and so replaces in him his lost Eve. 3. The new Adam fasts forty days, from outward (exoteric) food, upon the hidden manna. 4. He is tempted by the philosophical devil, which temptation is perhaps two-fold, viz.: to be unfaithful to Sophia, and to partake of outward food. 5. The Artist "must proceed with him as the world proceeded with Christ." 6. The "Image created in Adam out of the limus of the earth is brought upon God's table;" and the Adepts or Husbands of Sophia recover, by participation thereof, their Divine and quintessential substance, the jarring elemental quaternion having reunited itself into that harmonious temperature. 7. He obtains the inestimable blessings resulting therefrom. But what they are, is a subject upon which perhaps some misapprehension may have existed.

* Count de Gabalis, i., p. 28, ed. 1742.

† Schol. MS. in Theocritum cit. Gaulmin in Psellum de Dæmonibus, p. 115.

‡ See H. Kornmann's *Mons Veneris*, cxiv., p. 126—32. Paracelsus de *Philosophia Occultâ*, p. 488; de *Nymphis*, &c., p. 395. He (says Paracelsus) can learn no music from the song of Danbuzer, who is not like him "*rerum copiâ satur*." De *Astronomiâ*, p. 200. And see the Count de Gabalis, p. 139.

§ It seems nearly ascertained, that Flamel's name was so used in their language. Though he was a real man, he was probably a man totally unconnected with them.

Not only enormous longevity, but actual immortality has been promised to those who are thus made perfect. Yet I cannot think such words are to be accepted as of an exemption from visible death, or interminable retention of natural life. But rather, that it relates to the magical life, which is not naturally visible. Can any other idea be reasonably formed of the Gnostic Menander's immortalizing baptism? That sort of immortality is (generically) the same as the Swedenborgian immortality; for Swedenborg's invisible resurrection *simultaneous with death*, really takes away both Death and Hades, and is an immortality. I believe it is borrowed, and introduced into the outward and printed Swedenborgianism, from the theo-magical immortality. The idea of it may be conceived from these words:—"The inward Ens of Christ, which the soul puts on it for a heavenly body out of Christ's Spirit, and out of his flesh and blood, is spiritual. It is a spiritual body, which dies not at the death of the outward Man; yea, it is not *buried*—neither does it rise again. But it is dead and buried and risen again in Christ for all and in all, and lives eternally; for He is passed from death into life."—*Mysterium Magnum*, c. 40, sec. 45. It is believed by the sect* that Mr. Thomas Vaughan, sometime of Jesus' College, Oxford, is not dead but yet lives, and presides at the annual meetings of the illuminati of Europe. But they surely must know very well that Mr. Vaughan died naturally. And it is in the *Magia* that they suppose him to live, and, upon occasions, to make himself manifest. Nay, the good Jacob Boehmen himself was put under ground in 1624, but let no man therefore insinuate that he died. "In 1624,† in his jubilee year, or fiftieth of his age, he went, according to the mystery again, into his grave, or Magick and mental principle."

The Anthropomorphite Pantheism is neither extinct, nor (in the opinion which I have formed) likely to be.‡ But causes existed in the last century to recommend and produce a change in its outward apparatus and verbal forms. Synthetical or *a priori* rules in Physics had come into entire disrepute. The idea of the four elements, or primary substances of the visible world, was well nigh abandoned. And the Occult Theosophy, as formerly taught, had received a blow in the overthrow of the principle called Equivocal Generation or the

* See Cohausen's *Hermippus Redivivus*.

† Boehmen's *Works*, IV., p. 181.

‡ I possess a volume containing several English treatises on the Philosopher's Stone, in ornamental, and evidently recent, English binding. On each side is stamped in gilding a figure, representing at top an inverted triangle, above the inverse base of which is written JOHN. In the triangle is the radiant Dove flying downwards. Underneath, an upright triangle contains a cross crowned with rays, having the IHS. upon it, and a serpent twining round it. Under its base is written MARY. Between the apices of the triangles is a square containing a crown with G.R. I regard this symbol as merely recognising King George IV. for the Patron of Freemasonry. But the rest of it seems to shew, that some Englishman in the present generation revered the occult arts so highly, as to gild his mystic volumes with the emblems of the Christic Artist John, and the parturient Hermetic Mary. What is most notable here and hardest to explain away is, that John is above all, all descends from him, the Spiritual Dove included. Man has no God but Man; and man makes Him.

Naturæ vis imaginatrix.* Neither would the world any longer bear to be told, that Pythonissæ and Sibyls were inspired with prophecy by the inherent medical or pharmacic virtue of certain terrene vapours. The thaumaturgic was therefore obliged, if it would stand its ground at all, to assume the supernatural more unequivocally, for want of the old pretexts of *magia naturalis*. In the course of these changes, the Anthropomorphite Pantheism would find obvious motives to clothe itself in the form of a Revealed Religion, Mahomet-wise; and whatever it attempted of miraculous would better be offered as simple miracles, than as works of a theurgic art. By the progress and pressure of the same inquiring spirit, Animal Magnetism is forced to shrink into Mesmerism; and a great name, involving a great assumed and unproved principle, is exchanged for the mere proper name of a German empiric. If nothing were at the bottom of the old Hermetic arcana, they would be likely to come to an end. But if there be in them real and awful illusions of the Prince of this world; and if we believe that so many and various characters have not, for ages past, given utterance to their ardent and almost energumene enthusiasm, for nothing at all; then the altered temper and state of society, its unwillingness to receive any principles except from inductive deduction, or to take words in lieu of apparent facts where the case admits of the latter, might seem, on the contrary, to be rather tending towards some revelation of the hidden things of Evil.

H.

ALTARS AND COMMUNION TABLES.

MY DEAR SIR,—Your correspondent "Catechist" has an idea that only the communion table in the *cathedral church* was called the altar, κατ' ἑξοχὴν; and that by the "high altar" is meant the "one altar" in each diocese. If he will refer to Bingham (*Antiquities*, VIII. vi. 17,) he will find that it appears *probable*, that in the *city of Rome*, but *not beyond the city*, the oblations were made at the cathedral church, and after being there blessed, were sent to the other churches to be distributed. So that it appears *probable* that in Rome there was one altar, and many communion tables. He will find in Bingham all the authorities. There seems likewise *some* reason to think that it might be the case in some *dioceses* in other parts of the world. But if Justin Martyr is quoted on the subject, his words would go to shew that there was only one *communion table* in a diocese; that is, if they give any evidence at all upon the subject. But the learned Hammond

* The reader may thus apprehend how these portions of the *rationale* or explanation may fail without shaking the thing reasoned or explained. Suppose the instance of any Semi-Hermetic Christians, who kept themselves to the Church and her rites, but explained the grace or virtue of her sacraments as a reuniting of the quaternion. When the elements and their quintessentia were discarded, that school would abandon so much of their *rationale*, but would not give up the Communion. Had the strenuous persuasion of ages been actually built on such bases, their removal would have been fatal to it. But such was by no means the state of the case.

thought it a point upon which nothing can be determined. At all events, no such usage prevailed in *England*; the oblation was made in all parish churches, and therefore every parish church had its altar. The "high altar" was simply the communion table in the chancel, and so called to distinguish it from the various inferior altars in other parts of the church. And therefore we in England have nothing whatever to do with the practice of more eastern countries, *whatever it might be*.

And here, without any particular reference to "Catechist," allow me to express my regret, that in the love of antiquity, and search into its stores which is now so happily going on, so many persons should be found who do not draw a distinction between their own church and foreign churches—who forget that in ritual and ceremonial matters, differences prevailed *from the very beginning, even under the eye of the apostles*, one apostle sanctioning one usage, and another another;—who write about antiquity without any personal search whatever, taking things upon mere hearsay, *and that very much misapprehended and distorted*. If antiquity is to be gone to for any good purpose, it must be *accurately* studied, and used *with discretion*, otherwise there will be no end to the confusion produced; and the study itself will sink again before it has well risen, under an unmerited weight of obloquy, brought upon it by indiscreet admirers.

I am, my dear Sir, faithfully yours,

JAMES BEAVEN.

THE DEDICATION OF CHURCHES AND SACRED THINGS.—No. II.

(Continued from page 320.*)

DEAR SIR,—I now proceed to finish my second division—namely, of the means by which the act of dedication or consecration is accomplished. And for this purpose I will give at full Hugh de S. Victor's account of consecration:—

"OF THE DEDICATION OF A CHURCH—CHAPTER II.

"Now with what earnestness and love Christ adores and prepares for himself his spouse for her heavenly dedication, is in part signified by the temporal dedication of a church. For the Bishop (Pontifex) thrice walks round (circuit) the church which is to be dedicated, sprinkling it with blessed water; the clergy and the people following him. Meanwhile, outside and within [the church] twelve lights are burning. As often as they arrive at the door (which is closed by way of mysterious significance) [propter mysterium clausam], the bishop with his pastoral staff strikes the lintel [superliminare], saying, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in*. A deacon answers,† *Who is this King of Glory?* To whom the bishop [replies] *The Lord of Hosts, [Dominus virtutum,] He is the King of Glory*. At the third time, the doorway being thrown open, he enters with the clergy and people, saying, *Peace to this house*. Then he goes through the other things which belong to dedication. But all those things which are here visibly transacted, God accomplishes by invisible virtue in the soul, which is the true temple

* In the quotation (2) from Hugo de S. Victore, on page 319, I omitted in transcribing one of the "five things." After "the inscription of the alphabet on the pavement" should be read, "the unction of chrism in twelve places." On the same page "canonica" is misprinted for "canonici."

† The deacon is *within* the church, alone.—D. P.

of God; in which [ubi] Faith makes the foundation, Hope rears [the building], Charity consummates it. The catholic church, also, herself being one framed together with many stones, is the temple of God; because many temples are one temple, of whom there is one God and one faith.

"So, then, the house to be dedicated is a soul to be sanctified; the water is penitence;* the salt is wisdom; the threefold aspersion is the trine immersion in baptizing; the twelve lights are so many apostles preaching the mystery of the cross; the bishop is Christ; the staff is his power; the threefold knocking [at the door] is his domination over things in heaven, and things on the earth, and things under the earth [infernorum]; the opening of the doorway is the removing of sin [evacuatio peccati]. The bishop entering, prays for the peace of our Lord; and Christ entering the world makes peace between God and men. Then prostrating himself, he prays our Lord for sanctification; and Christ being humiliated at the passion, prayed for the disciples and those who should believe, saying, *Father, sanctify them in truth*. Rising, he makes no salutation, but only prays, because no applause is to be given [non est applaudendum] to those who have not yet been sanctified; but prayer must be made for them. The writing down of the alphabet on the pavement is the single teaching of the faith in the heart of man. The vernet written [ductus] from the left angle of the east to the right angle of the west, and the other from the right angle of the east to the left angle of the west, express the cross, and figure the collecting into one of each people; according to that which Jacob [did when he] blessed the sons of Joseph with his hands crossed in each other [cancellatis manibus]. For, although passing from the east, nevertheless, Christ left the Jews on his left hand, and came to the Gentiles; to whom (although they had been in the west) he gives to be on his right hand. And at length, passing over from the Gentiles placed on the right of the east, he will visit the Jews in the left angle of the west; of whom it is certain that they are worse than he had before found the Gentiles to be.† The staff (cambucus) with which the writing is executed mystically signifies the ministry of the doctors [of the church]; by which the conversion of the Gentiles was effected, and the conversion of the Jews [remains] to be effected. Next, his [the bishop's] standing before the altar and invoking God to his help, signifies those who, having received the faith, prepare themselves to battle. And because they are yet in the contest as it were amid sighings, Alleluia is not yet sung. After this, water is blessed, with salt and ashes; wine, also, mixed with water, being added to it. The water is the people; the salt is teaching; the ashes are the memory of the passion of Christ; the wine mixed with water is God and man united—the wine the divinity, the water the humanity. Thus the people is sanctified by the teaching of the faith; and by the memory of the passion is joined to its head, God and man. Whence the altar, and the church within, are sprinkled; that within (as without) it may be shewn to be sanctified as a spiritual church. The sprinkle [aspersorium] of hyssop is humbleness, with which [humbleness] the catholic church is sprinkled and cleansed. He walks round in the act of sprinkling, as it were making a survey, and giving his attention to all things. Meanwhile is chanted, *Let God arise, and let his enemies be scattered, &c.*; and its respond with an antiphon; which is followed by another, *Whoso dwelleth under the protection of the Most High*. And the bishop chants, *My house shall be called an house of prayer*; and again, *I will declare thy name to my brethren*. And because without God nothing avails, in conclusion [consummatione] he prays that those who enter there to beg for benefits may be heard.

"These things being done, he comes to the altar, chanting *Introibo ad Altare Dei*,

* See the "five things" in quotation (2) on page 319, and in the former note in this paper.

† i. e., of the alphabet.—D. P.

‡ The reader will bear in mind that Hugh de S. Victor supposes his reader to be familiar with what is now so nearly forgotten among us. It appears that the alphabet was written in the shape of an X, one limb being in one language, the other in another. And this circumstance was considered full of such meaning as is not uncommonly expressed in pulpit preaching with us, and is then acknowledged to be devout and edifying.

§ "Cambuta, Cambutta, Cambuca, Gambuta. Baculus incurvatus, virga Pastoralis Episcoporum."—Du Cange, Glossar. sub voce, where this passage of H. de S. Vic. is quoted.

with the whole psalm, &c. And what remained of the water he pours out at the base of the altar; committing to God what exceeds human strength in so great a mystery [sacramento]. Next, the altar is cleansed with linen. The altar is Christ; the linen is his flesh, brought to whiteness and the glory of immortality by the beatings of the Passion. Then the bishop offers, upon the altar, incense,* lighted in the middle of the altar in the shape of a cross. Then three crosses are marked [chrismantur] out of the same oil on each wall of the church; and the consecration having been thus completed, the altar is covered with a white veil. The incense, prayers, and oil, mark the grace of the HOLY Ghost; whose plenitude (as the ointment that ran down unto the beard, even unto Aaron's beard) descended upon the apostles and their disciples, who preached the mystery of the cross through four climes of the world, God co-operating with them. The white veil mystically signifies the joyousness of immortality; concerning which, the Son exults, saying to the Father, *Concidisti saeculum meum et circumdediti me letitiâ*. Psal. 90.[†]—Hugo de S. Victore. *Eruditiones Theologice in Speculum Ecclesie*.

Thus, early in the twelfth century, writes one of the most learned theologians of the church. Thus deeply, affectionately, and reverently, did the church of that day think of a matter so solemn as offering to the everlasting possession of ALMIGHTY God a material building. In my next paper, I propose, with your leave, to consider the modern view of consecration in England, what we have lost by it, and whether we have in return gained anything.

Faithfully yours,

D. P.

ON PREACHING TO BENEFIT CLUBS.

SIR,—Your correspondent, "The Curate of a Market Town," after detailing many difficulties which occur to his mind in respect to the duty of preaching before benefit societies, adds, that *he shall feel sincerely obliged to any correspondent who will tell him what is his own practice on similar occasions, and the reasons which influence him*.

I venture a reply, and shall be happy if it be deemed worthy of insertion, happier still if it be superseded by one more satisfactory and convincing. And, first, as to my own practice.

I preach annually on Whitsunday, unless hindered by any special obstacle, before *two* benefit societies, who, with all the accompaniments of music, flags, and bell ringing, parade the little village, and then march up to the vicarage, there to be joined in procession by my curate and self, not to omit any of the fairer sex in my family, who, entering into my own feelings, are glad to assist in the village festival; thence we march to church, where we present a congregation, larger, I fear, than on any other day in the year. I read the full service of the day, prayers, and altar service, and preach a sermon, the length of which is not intended to interfere with the accurate roasting of joints and boiling of plum-puddings in the neighbouring public-house. Further than this, I accept the invitation to dinner.

* Thus the second apostolical canon:—"Beside ears of new corn, or grapes in the proper season, let it not be allowed to present anything on the altar, but oil for the lamps, and incense for the time of the holy oblation."—D. P.

† I give this Latin as it stands, with its reference by H. de S. Victor.

I sit at the head of the table, carve, having (of course) said grace, and do all due honours to the first two or three toasts; after which, I wish the company a pleasant afternoon, and retire. I here may add that I have never had occasion to regret this opportunity of mixing with the parishioners, amongst whom I am well pleased to see my own dependents. Old Thomas, the gardener, with his face as bright as the buttons of his new coat, rarely fails to give, on the next day, an account of the meeting, which gratifies every feeling fitting, as I hope, to occupy the pastor's heart on such an occasion. I have entered further into details than your correspondent desired on the first head of his inquiry, because I trust I have thus anticipated much which might have been said on the second—viz., on the reasons which influence me. *I think that by doing all in my power to promote innocent hilarity, I am most effectually checking boisterous and illtimed mirth and extravagance.* The party that here sit down to dinner under the presidency of their clergyman, are less likely to rise up from table under any more sinister influence. Fantastic dresses never occur, *perhaps* from the very same reason. The village band aids rather a longer anthem than my *taste* would approve, but this is the worst part of all; and the *best* to my own feelings is the opportunity thus offered of introducing into my sermon, which it is my humble desire to make as impressive as I can, topics which either do not so well befit an ordinary Sunday discourse, or would fail to find amongst its auditors those for whose use it is principally designed. Brotherly love and unity, especially in their *social* meetings, industry and economy in their daily callings, obedience to the authority of the magistrate, sobriety and peaceableness of disposition, all these are so many different subjects which I have in succession handled, and trust still again shall handle, with the blessing of God on my desire to make even the village feast turn to the ends of spiritual good. I feel none of the doubts and difficulties which distress your correspondent; and least of all do I ever entertain the thought of *lending* my pulpit to a stranger on an occasion which appears so admirably adapted to fulfil the most important duties belonging to the relation between a minister and his flock. If the club of my parish, by any new rules or practices unconnected with Christian duty, were to call down my censure and reprehension, I am persuaded that I could in no way make this censure to be more properly felt than by threatening to discontinue to them the use of my church and the presence of their clergyman.

I remain, Sir, your obedient servant,

C.

ON PREACHING TO BENEFIT CLUBS.

SIR,—“The Curate of a Market-town” has stated his difficulties and his feelings in so sensible a manner, that it is with diffidence I solicit your admission of a few lines, advocating different views. Of Odd Fellows I say nothing, not knowing the objects of the numerous lodges which bear that grotesque title. Neither would I be under-

stood as defending the introduction into the house of prayer of the baubles and mummary to which your correspondent alludes. But as a clergyman who, for several years, has felt a deep interest in Friendly Societies, and taken some pains to improve their constitution within his own limited sphere, I venture to assert their claims to the countenance of the church, and the patronage of its ministers. 1. Even savings' banks and insurance companies, more especially the latter, stand on higher grounds than those of more worldly prudence, inasmuch as they diminish (to individuals) "the changes and chances of this mortal life," and thereby render easier a Christian's duty, to "be careful for nothing," and to "take no thought for the morrow." Now Friendly Societies possess this advantage in a still greater degree. 2. By their rules, disorderly and profane persons are ineligible as members. 3. No relief is afforded for sickness or accidents caused by intemperance or immorality. 4. Members who are guilty of felony or of other misconduct, more or less flagrant, according to the regulations of the several clubs, forfeit all their contributions and privileges by expulsion.

Surely, Sir, men who unite together on such terms as these, voluntarily bind themselves, under heavy recognizances, to be good subjects and good neighbours. Surely, they do well to seek the Divine blessing on their union, by publicly assembling in the Temple of the Most High.

True it is that many Friendly Societies meet at public-houses, misbehave themselves at their anniversary, waste their funds on frippery, or by improvident allowances disproportioned to their receipts. These *abuses* I admit and deplore. And for that very reason I the more earnestly recommend the institutions themselves to the kind and careful superintendence of our parish priests, whose advice and solicitude would, with few exceptions, be thankfully received, and most usefully applied.

XIX.

ON THE ÆGYPTO-TUSCAN MARS.

SIR,—*Mamers* and *Mavors* are common variations of *Mars*, the sun-god; but *Marmar*, *Marmor*, and *Mamor*, in the *Carmen Fratr. Arval.*, are not so well known. The names are connected with a series of classical words: *marmor*, *μάρμαρις*, brilliant (earrings in *Homer*); *murrina*, or *murrea* chryselline, *ἡμέρα*, &c. All these terms are derived from an old Cushite root, *mar*, *mer*, *mor*, to shine, to make clear: of which there still remains in Coptic, *meere*, *meri*, *ameri*, day, midday, the brightness of heaven; and in Æthiopic, *amir*, dies, *amar*, ostendit, novit, *mamer*, peritus, sciens, *tamert* and Amharic *tamer* mirum, miraculum. (Vid. Ludolf.)

We have already seen that the Cretans under *Minos* introduced the sun term *ἡβέλιος* into Italy; but also in the opposite direction it is said, "The Cretans under *Minos* undertook an expedition to Gaza, where there exists a temple of Jupiter Cretensis, called *Marnas*." (Steph. Byzant. v. Gaza.*) Now *Mara*, *Maran*, *Marna*, is the Syriac

* There was also an Arabian idol *Marwa*: Pocockii Specimen, p. 111.

term for "Dominus;" Maran-atha, the Lord cometh. (I. Cor. xvi. 22.) Yet, whilst MaRNA was the sacred name or tetragrammaton of the Syrian Christians, they used Mari, "domine mi," in common discourse, (vid. Castell. Lex. Syriac. ;) as in the New Testament, ὁ Κύριος is the Lord, and κύριοι sirs; Quirites, from the same Cure, the sun, has no stronger meaning among the Roman orators. The colonists must have been akin to the Cretans of Gaza, who brought into Italy the names of Asculum, Philistina fossa, &c.

The root *mar*, from its connexion with the sungod, was in great request both in Egypt and Italy. There was an Egyptian king, Marrus, and Mæris, or Muris. King Mares is translated Helio-dorus by Eratosthenes; Mares also is the name of Upper Egypt. Other places are the lake Mareia, or Mareotis, Marmarica, Ameri, now Demirah, Amara in Upper Nubia, and Meroe. Probably the modern Amhara is the same word; at least, Agatharcides, B.C. 120, calls the language of the Ethiopian Troglodytes καμάρα λέξις. (Hudson Geogr. Min. I. p. 46.) He is supposed to have meant the dialect which is now called Amharic, and Camara would be a regular derivative from a Cushite root, *mar*. Instead of sun, this form of the word may signify moon; for the mountains of the moon in this neighbourhood are still called Gebel al Camar.

In Italy, we find the proper names, Maro, Marius, Marrus, founder of Marruvium, Morrius, King of Veii, Mamurius, Marcus, Mamercus, &c.; the tribes, Mamertini, Marsi, &c.; the towns, Merinum, America, Ameriola, Amerinum; and with the Ægypto-Tuscan guttural preformative, Camers, Camera, Camerinum. These last are genuine Cushite terms, for Eupolemus in Eusebius mentions "Ur of Babylonia, which is otherwise called Camarina." (Præp. Evang. 9. 17.)

The Tuscan Luna was noted for its marble quarries (marmor) and white walls, and Camar is the Arabic term for moon; hence Luna is merely the Latin translation of some Ægypto-Tuscan name, as I have shewn that Copiæ is of Thurii. Michaelis suggests that Jerah, (Gen. x. 26,) which in Hebrew signifies the moon, is the translation of Camar, the name of an Arabian tribe. Thus there were Camertes, or Camerini, in Italy, Arabia, and Ethiopia; countries all well known to Tirhakah, King of Cush. The Ἀμεπίραι and Ὀμπίραι were powerful tribes in Ethiopia and Arabia. (See Salt's Abyssinia, p. 467.)

It is at last decided that the ancient Egyptians were acquainted with the principle of the arch; I conceive that arches are co-eval with the word Camera. The Coptic *ameri* means brightness of the sky; but there must have been another term, *cameri* signifying the vault of heaven: compare ἡμέρα, καμάρα. In Isai. xl. 22, the words, "He stretcheth out the heavens as a curtain," are rendered in LXX. by ὁ στήσας ὡς καμάραν τὸν οὐρανόν. Varro has quoted the following phrases:—"In altisono cœli clipeo," cavum enim clipeum; et "cœli ingentes fornices." (L. L. 5. 19.) Camera was afterwards applied to any vaulted structure, and particularly to a glowing furnace, which combined both ideas in its brightness and vaulted roof. Some modification of the word must have signified "oven," for *amre* is the Coptic for "pistor." Ovid details a curious legend of Jupiter Pistor, (Fasti,

6. 349,) which I believe to be a fiction originating in some confusion between *amre*, and Mamertine, Camertine, &c. That the ancients actually fell into such mistakes is clear from Diodorus, who explains the fable of Dionysus and Jupiter's thigh *μηρὸν* by Mount Meru. (2. 38.) The Rabbinical history of Rome is never mentioned but to be derided; let any one read Niebuhr's Rome, and say whether the Rabbis are more dishonest, credulous, or trifling than the Greeks and Romans.

The word *amber* is said to be of Arabic origin. The substance is always connected with the river Eridanus, in the neighbourhood of Umbria (Ombrice) and Ambracia, which names are derived from the same root as *ameri*, America: compare *ἡμέρα*, *μεσημβρία*. The town Imbrinium shews a further variation of the vowel, according to Cushite usage. Plato says, *οἱ μὲν ἀρχαῖοι ἡμέραν τὴν ἡμέραν ἐκάλουν, οἱ δὲ ἡμέραν οἱ δὲ νῦν, ἡμέραν*. (Cratylus, c. 31.) Himera is only a different form of Imbrinium and Imbros.

The Egyptian hierogrammateis possessed a sacred ritual relating to the sick, called Ambres, (Horapollon, l. 38,) which appears to have been under the care and exposition of priests, called Ambri, for Hesychius thus explains a Barbar term, *ἀμβρίζειν θεραπεύειν ἐν τοῖς ἱεροῖς*. Originally it must have signified to officiate as priest of the sun; and in the old mythology of Italy, Mars, and not Apollo, was the cause and remover of all disease: Mars pater te precor uti tu morbos visos invisosque prohibeas. (Cato R. R. c. 141.) Iambres is otherwise Mambres, and more correctly Mamre in the Talmud. (Buxtorf Lex. Talmud. p. 945.) Mamre occurs occasionally in the early history of Canaan.

I have shewn under "Aer" that February and April, the Caffres and the Afri, are derived from the Coptic *pheri*; I add that March and the Mauri belong to the present root, *mar*, *mor*. Europe, Asia, and Africa are Cushite terms; America, though modern, accidentally derived its name from a Tuscan, Amerigo Vespucci.

W. B. WINNING.

Bedford.

BAPTISM OF KING EDWIN.

SIR,—The copy of Nennius from which I quoted on the above subject is edited by Joseph Stevenson, Esq., and published by the English Historical Society. The following extract from the Preface will throw some light upon the distinctive merits of the groundwork on which the present text, and that of Gale, are respectively founded:—

"In its preparation he (Gale) adopted as the basis of his text the manuscript belonging to the Public Library of Cambridge, which has so frequently been mentioned as containing both the prologues, as well as much interpolated matter. We are not informed of the reasons which induced him to give the preference to this copy, when he had access to others of greater antiquity; we may therefore presume that he adopted it as containing additional matter which he did not find elsewhere. The notes which he appended contain the various readings which he obtained from other manuscripts, chiefly those in the Cottonian Library. In the present edition, a plan somewhat different has been followed. Instead of taking for the groundwork

of its text that copy which presents the greatest number of additions, or rather of interpolated passages, that text has been adopted which is least vitiated by such extraneous matter. The errors into which its transcriber had fallen are corrected by other copies of nearly the same antiquity, and of equal purity; while the various manuscripts of different ages have been introduced at the bottom of the page."

The editor further says, in a note of the MS. which formed the basis of his text, that it is of the tenth century, but that that which Gale followed was of the end of the twelfth, or beginning of the thirteenth.

The entire passage respecting Edwin's baptism in my copy runs thus:—

"Eadgwin vero in sequenti pascha baptismum suscepit, et duodecim millia hominum baptizati sunt cum eo. Si quis scire voluerit quis eos baptizavit, Run map Urbgen baptizavit eos, et per quadraginta dies non cessavit baptizare omne genus Ambronum et per predicationem illius multi crediderunt in Christo."

The following various readings are added at the bottom of the page:—

"*Baptizavit*] Baptizavit, sicut mihi Rencidas episcopus et Elbodus episcoporum sanctissimus tradiderunt, Run map Ur Beghen, id est, Paulinus Eboracensis archiepiscopus eos baptizavit, G. K."

Run map Urbgen] Riminapurbgen, F.

Ambronum] Ambronum, id est, Ald Saxonum, K.

The letters F. G. K. refer respectively to "the Cottonian MS. Vitellius, A. xiii. (fol. 90 b) in quarto, upon vellum, written about the beginning of the fourteenth century;" "the Burney MS., 310, (p. 315,) written upon vellum, in folio, in the year 1381;" and "the MS. numbered cxxxix. in the library of Corpus Christi College, Cambridge, fol., written upon vellum in the thirteenth century."

ASAPH.

DE TOCQUEVILLE'S DEMOCRACY IN AMERICA.

SIR,—If I can rightly make out the meaning of your correspondent, "R. B. D.," p. 196—8, in your August number, he thinks too much value is, in the present day, placed on the Democratic principle, that "any tendency of the popular mind, on account of its power and universality, is considered to have something the appearance of a Divine institution." This leads, he says, to "an unreasonable sympathy with the weaknesses of human nature," promotes "a spirit of disobedience," and of infidelity, a neglect "of the service of God." I believe there is too much truth in this statement, and that "writers of fine talents, from a love of popularity, thoughtlessness, or timidity," have yielded sometimes too much to this democratic principle. A sort of religious homage is paid to human reason; "the human mind," says Dr. Channing,* "we believe, is akin to that intellectual energy which gave birth to nature, and consequently contains within itself the seminal and prolific principles from which nature sprung." The expressions are not very clear; but the meaning appears to be not very far short of deifying human reason. Dr. Channing would, no

* Vol. i. p. 202.

doubt, employ Christianity as the chief means for attaining that "endless perfectibility," which M. de Tocqueville mentions as one of the notions fostered by the democratic principle in the United States. M. de Tocqueville may be too fond of democracy, but he seems to give a fair and true account of its state in America, and points out many defects in it: among them, he considers this notion of perfectibility as an error, a delusion; and he traces to the democratic principle the perpetual restlessness of the American character, their dissatisfaction and discontent, their non-enjoyment of what they possess, and their constant hankering after something they have not. I think some other authors have ascribed this excitable unquiet temper, fond of continued motion, to their climate, subject to extreme, and often sudden changes.

Your correspondent, with some justice, observes, "there is a morbid, a restless activity, in the brains of men at the present moment:" but as a remedy for this mischievous and extraordinary excitement, he seems to recommend a state of apathy and quiescence, which is surely as great an extreme on the other side. "R. B. D." says, "accident has thrown the Americans into the form of a republic, therein let them continue; accident has determined the form of the English government, therein let it continue; accident has brought the Russians under the rule of a despot, let them remain for ever under the rule of a despot." This is rather a startling sentence, and it does not seem to be much mended by the explanation which immediately follows: "By accident it will, of course, be understood that I mean what seems like accident—blind passions, for instance, and the temporary overflow of ignorance, which, though they must be submitted to, need not be defended and supported."

I must own that I do not see clearly the necessity here spoken of, of submitting to what cannot be defended or supported. On the contrary, it appears to me that we ought to resist, or endeavour to change, what cannot be defended and supported.

Without admitting the notion of the "indefinite perfectibility"* of the human species on earth, under democracy or any other form of government, as regards society; without supposing that even grace through Christ ever renders an individual man perfect here below, (for we are justified by† faith, in contradiction to the Romish doctrine of merit;) still we may, and ought to endeavour to improve our temporal condition, and continually to amend our lives. *Est quædam prodire tenus, si non datur ultra.* The apostle says, "I count not myself to have apprehended: but this one thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 13, 14.

* De Tocqueville, vol. iii. p. 61.

† "We disagree [with the church of Rome] about the nature and essence of the medicine whereby Christ cureth our disease, &c. Grace they will have to be applied by infusion, to the end that as the body is warm by the heat which is in the body, so the soul might be righteous by inherent grace." (Hooker's Discourse on Justification, p. 6.) Now, according to the Apostle, Phil. iii. 8, 2 Cor. v. 21, we cannot be justified by any inherent quality. Christ hath merited righteousness, for as many as are found in him by faith.

The maxim "*vox populi vox Dei*," is by no means a new one; but there is a difference in its application. Formerly the people were thought, upon certain occasions, to speak with one consent from divine inspiration: now, it seems an opinion is abroad, that, by education, by proper cultivation, men may be disciplined and trained in communities to such a state of excellence, in public order and private virtue, in general enjoyment, and a progress of attainments of all kinds, as the world has never yet seen. There will then be the greatest happiness for the greatest number. No doubt this opinion has been advocated by philosophers of great talent and benevolence; it finds a sympathy in our bosoms, accords with our feelings, and, to a great extent, with the truth of the Holy Scriptures. But it is by no means safe to leap to the conclusion that this desirable state of things can be brought about by the democratic principle: for it has never been fully tried in any country, and is certainly not in complete operation in America, which is full of negro slaves. In the course of the experiment, you might reduce society to its natural elements, to a savage state, wherein all men are born to equal rights, that is, to none at all, but with very unequal powers; for nature is at least as great an aristocrat as fortune.

It is indeed a curious thing that some very zealous advocates for general education favour the democratic principle, think better of the uneducated than of the educated classes, appeal to the opinion of the people as a superior and preferable standard to the opinion of the higher and middle classes: among these, they can clearly see that education has failed to do its perfect work. Should not experience lead us to conclude that certain peculiar defects will also cleave to an educated democracy? I speak now of honest enthusiasts in the cause of education; and not of those selfish demagogues, who, like mountebanks, harangue the multitude, because persons of information and experience will not listen to them. Then what is education? In England, at present, classical education is at a discount; and people are eager for an education which will bring speedy profit and advantage. Knowledge is power; but, like all sorts of power, may be employed to evil and mischievous purposes, unless directed by sound religious and moral principle.

It is rather the will than the opinion of the people which prevails in America, suddenly and despotically. Exclusive of the negro slaves, small parties, and individuals, have not so much freedom in expressing their opinions in the United States as in England; and there is in our country a happy balance of power, which prevents the tyranny of any one power, either on the part of the sovereign, the house of lords, the house of commons, the electors, or the people. In consequence of this equality of influences, which are a check upon each other, yet usually all combine for the benefit of the whole state, every opinion has in England fair play—is well discussed and canvassed, deliberated upon and corrected, before it is put in practice.

M. de Tocqueville has some very striking observations against the tyranny of the people in America, and makes an appeal from the sovereignty of the people in the United States, to the sovereignty of mankind. (Vol. 2, p. 152.) This is a fine and noble sentiment, but

would, I fear, be found visionary in practice. I trust also he is mistaken in another opinion, namely, that "our posterity will tend more and more to a single division, (with regard to religion,) into two parts—some relinquishing Christianity entirely, and others returning to the bosom of the church of Rome." (Vol. iii., p. 56.) I trust that a Christian church, founded on the Scriptures according to the true catholic primitive model, will, by Divine aid, flourish and make progress, in the midst of these two extreme opinions of unbounded liberty and implicit obedience.

B.

TRACTS OF THE ANGLICAN FATHERS.

SIR,—Among the Notices to Correspondents in your September number appears one which refers to *me*, and I therefore appeal to your sense of justice to give insertion in some way or other to my explanation. The parts I underline I think due to me to be made public. The Rev. J. F. Russell speaks of "a Mr. C." who undertook to edit, at the request of the publisher, the Tracts of the Anglican Fathers, when he and Mr. Irons declined carrying them on any longer—that Mr. C. is the Rev. Henry Christmas, who now addresses you. He (Mr. Russell) further states, that "Mr. C." put his own initial to an Introduction, thereby claiming for himself the editing of the whole volume. Now, Sir, Mr. Russell no doubt thinks I had this intention, or of course he would not have said so; but I beg to assure him, and I hope you will do so as publicly as possible, that not only *had I no idea that I was thus appropriating to myself the preparation of the volume, but that I should be very sorry to be held responsible for all it contains.*

He adds, that the Introduction in question was partly written by Mr. Irons, and therefore that there is an additional delinquency on my part in putting my initial to it; but he does *not* say that after an *express promise*, both on the part of himself and Mr. Irons, to prepare an Introduction, extending at least to forty pages, nothing could be obtained from either of them, till the moment when it was necessary to publish the work in a volume, *after many months of delay, and then only five pages of loose MS.* The publisher was, of course, not particularly pleased with conduct such as this, and, at the last moment, requested me to look over Mr. Irons' five pages, and add sufficient to make it suit the purpose. I thought then, and think now, that he had been very unfairly treated, and accordingly complied with his request. When I had done this, I could not make Mr. Irons responsible for my work, which was about three times as much as his, and I therefore appended the initial "C." I am perfectly willing to allow Mr. Irons' share in the composition, and to speak candidly, were I inclined to build on any other man's foundation, neither Mr. Irons nor Mr. Russell would be those I should select.

I remain, Sir, your obedient servant,

HENRY CHRISTMAS.

Sion College, London Wall, Sept. 13, 1841.

LIGHTS UPON THE ALTAR.

MY DEAR SIR,—You have answered “B.’s” question as to *two lights on the altar* by the letter of “Catechist,” which immediately follows it; but it would have been more satisfactory if the whole passage had been given, which is as follows:—“And shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set afore any image or picture, but only two lights upon the high altar, before the sacrament, which, for the signification that Christ is the very true light of the world, they shall suffer to remain still.” This is a part of the fourth paragraph of *injunctions* in the second page of Sparrow’s Collections, and is addressed to “all deans, archdeacons, parsons, vicars, and other ecclesiastical persons.”

Now, I confess that, much as I love old customs, and in particular that of lights at the altar, I cannot think that this injunction of King Edward VI. is any authority for setting them up where they are not already. It only directs that they “shall be suffered to *remain still*,” which, whatever be its authority for hindering their removal where they are, is none for their being set up where they are not. Moreover, the very wording of the injunction shews that, *as it stands then*, it can be no authority for us. For the lights are ordered to be set up *before the sacrament*; alluding of course to the then custom of keeping the consecrated bread in a pix upon the altar. Now, that custom is not only done away, but it is even censured in the 28th Article of the Church. So that it appears to me perfectly clear that this injunction, *as such*, has no authority whatever with us. It was only a *temporary* injunction. To shew this still more strongly, the concluding portion recognises the existence of *images* in the churches, and directs the clergy to teach the people not to use them for any other intent than as “a remembrance.”

So that it appears to me abundantly evident that lights upon the altar rest now upon nothing but ancient custom; and that if re-introduced at all where they do not exist, (which I confess seems to me very doubtful indeed,) it should be with very great caution, and full evidence that it will give no offence.

Your correspondent “Catechist,” appears to think that they are included in the “ornaments of the church” mentioned in the rubric immediately before the beginning of morning prayer. But I believe it cannot be shewn that they are mentioned in any act of parliament, or in any thing else but these injunctions of King Edward, which, whatever authority they had then, have none now, as I believe I have shewn. Indeed, a simple inspection of them will shew that they are temporary *as a whole*; and, therefore, unless any of their parts are revived or reinforced elsewhere, they have no claim whatever upon us.

It is right that this should be fully understood, that every thing may stand upon its proper footing; and that if lights are set upon the altar, they may be considered simply as an ancient custom, brought up again for its own intrinsic beauty and fitness. To rest it upon any thing else is to confound the bounds of truth and error—a thing perilous at all times, and especially so at the present time, when so many

persons, of right feelings, but unsound judgment, are earnestly intent upon adding to the external seemliness of our worship, and when consequently men's minds are liable to seek for any ground of authority upon which to rest their private feelings, and to catch at any semblance of it, without being sufficiently scrupulous as to its reality.

I am, my dear Sir, faithfully yours,

JAMES BRAVEN.

ON CATHEDRALS.

REV. SIR,—The defence of our cathedral churches against the attacks unhappily made on them of late years has, as far as I am aware, been grounded chiefly on the importance of maintaining one church at least in each diocese, where a daily sacrifice of prayer and praise may not fail to be made for the whole body of the people. A very well-intended publication, which met my eye the other day, in an article written for the purpose of calling attention to the value of our ecclesiastical structures, mentions the cathedrals, in the first place, as founded for the purpose of daily prayer, and collegiate churches as very similar in their constitution. Now, this is all very true, but it is not the *whole truth*, nor at all likely to suggest it. A collegiate church *is*, no doubt, a church founded for daily prayer, a body of clergymen being attached to it in order to secure a frequent and regular performance of religious rites, which would be impracticable to a single priest, who, even supposing him to enjoy uninterrupted health, must at times be liable to be called away to attend dying persons, to baptize infants in danger of death, and so forth. Such, for example, are Westminster Abbey, the Church at Manchester, and others. But what is a *cathedral*? or rather, what ought a *cathedral* to be? It is that church which is distinguished from others by the *cathedra*, the bishop's throne—that church of which the bishop is the incumbent, that church in which the pastor of the whole diocese should be seen and heard to exercise all the highest functions of the ministry in the most full and perfect manner, exhibiting a pattern to be followed in all the subordinate or parochial churches, as well as the circumstances of each particular locality will allow. It has always been a great object of the popes of Rome to degrade all other bishops; and therefore they and their agents, the monks, contrived, in former times, to destroy, in a great measure, the character of the cathedrals, which they converted into mere collegiate or conventual churches, removing the bishop's throne from its proper place of preeminence behind the high altar, (which the pope takes care to occupy on high festivals at St. Peter's,) and lowering its occupant to the position of an inspector of services performed by others. They set up one of the presbyters, with the title of dean, as a *viceroi over the bishop*, whom they gradually worried out, in many instances, so that we find, to this day, several bishops living many miles away from their cathedrals, and seldom going near them, to the great and lamentable loss of the church, which is thus deprived of the great advantage of exhibiting her dis-

cipline and ministry in full perfection — bishop, priests, deacons, singers, and other inferior ministers, all performing their proper offices in all the beauty of holiness. A cathedral city should be an impregnable citadel, manned by a thoroughly disciplined, active, and vigilant garrison, ever ready, at the orders of the commander, to make vigorous sallies against the enemy. But what are our cathedral cities? Are not some of them dull, cold, dreary places, where the expiring body of true religion lies a prey to the worms of dissent?

The rough hand of *reform* has been laid on our cathedrals; but, as usual, only to aggravate the evils previously introduced from a similar source. The real work to be done is the carrying out of the English Reformation in its true catholic spirit, the complete *restoration of episcopacy*. Short of that, all will ever be but vanity and vexation of spirit. Of what avail can be memorials of deans and chapters, or amendments on addresses in the Lower House of Convocation, while the house of God is divided against itself?

Bring back the bishop to his church, and set his throne, as of old, on high, in the face of his people. Then we may hope to give an effectual answer to the question—*Are cathedrals useless?*

H. C.

DR. CHALMERS AND THE MANCHESTER ANTI-CORN-LAW CONFERENCE.

MY DEAR SIR,—In the report of the above-named meeting given by the *Patriot* newspaper, and inserted in the British Magazine of this month (September), it is said—"A portion of a letter was also read from Dr. Chalmers, asserting his unabated objections to the corn laws, but declining the invitation to the meeting."

This was evidently stated with the view of *marshalling* the opinion and name of that distinguished individual among the opponents of the corn laws.

Through the kindness of a friend, I am enabled to give that portion of Dr. Chalmers' letter which was suppressed at the meeting; for what purpose *suppressed* needs not to be intimated.

"To speak honestly, I must speak in the terms of my own opinion; and with such an opinion as I have been led to form, I could not tell the people that the corn laws were the great causes of their destitution and misery, or that in the removal of these, abundance and prosperity were henceforth and for ever to smile upon them. I could not lend myself to what I believe is a delusion, nor join in holding up a fancy picture before the eyes of the working classes, which, while it dazzled their imagination, would, after the brief interval, it may be, of a few months, or at most of a few years, most cruelly disappoint and deceive their hopes. I will not be a party in practising such a deception on the minds of my fellow-countrymen, nor help to lure them from the only path by which they will ever reach that high state of comfort and sufficiency to which they are fully entitled,* and which, under the auspices of a wise, and righteous, and withal Christian government, they are abundantly capable of making good.

* The words in Italics I do not pretend quite to understand, as I do not imagine that Dr. Chalmers can mean that the poor of the land at present are, in their outward circumstances, *below* what their moral and religious worth, in the eye of Him who gives to all severally what he wills, *entitle* them to.

"It is not that I impeach the honour or sincerity of those who think differently from myself on this question; nevertheless, I must be permitted to retain my conviction of this measure, that, seemly and full of promise as it looks, it will in the end bring no deliverance to the people of these lands. There might very possibly be a brief interval of cheaper food, but followed up, and with a speed inconceivable, by proportionably reduced wages; after which we shall behold the families of our working classes in the same average condition as before, and borne down by the same weight of toil and penury, when, this expedient having been tried and found wanting, they will be exposed to the renewal of their old hardships, aggravated by the mockery of expectations which have never been realised."

Should the above be in time for your next Number, it may correct any misconstruction which may have been put upon Dr. Chalmers through the circulation of the *Patriot's* report in the Magazine, as well as put your readers in possession of the opinion of one who has given much of his time and talents to improve the state of the poor.

I am very truly yours,

R. B.

ON A PASSAGE IN ONE OF BISHOP TAYLOR'S SERMONS.

MR. EDITOR,—In the 109th number of the British Magazine, which was circulated in December last, a correspondent, who subscribes himself, "A. B. C. D.," calls the attention of your readers to an important passage in one of Bishop Jeremy Taylor's Sermons, involving as it does matters of the greatest moment; and as hitherto this appeal has remained unnoticed, I am induced once again to bring this subject prominently before the reading public, with the hope that some one of your numerous correspondents will be induced to refer to the passage in question as quoted in the above number of your Magazine, and give his less learned brethren the benefit of his interpretation and views upon the point at issue.*

I am, Sir, your obedient servant,

W. J. B. W.

HOODS AND TIPPETS.

MY DEAR SIR,—Knowing that you have little time at your disposal, and prefer that questions asked should be answered by your correspondents, I will endeavour to reply to those of "Aleph," at p. 322 of the September Number; the more especially as he has coupled me with you in his request.

All our authority on the subject rests, I believe, on the fifty-eighth and seventy-fourth canons, of which the first ordains that "such ministers as are graduates shall wear upon their surplices at such times"

* [The passage alluded to is as follows:—"The church hath taught her ministers to pray thus in their preparatory prayer to consecration: 'Quoniam me peccatorem inter te et eundem populum medium esse voluisti, licet in me boni operis testimonium non agnoscas, officium dispensationis credite non recusas, nec per me, indignum famulum tuum eorum salutis pereat pretium, pro quibus victimis factus salutaria dignatus es fieri redemptio.'"] (*December, 1840, p. 665.*)—ED.]

(i. e., in "saying the public prayers, or ministering the sacraments, or other rites of the church") "such hoods as by the orders of the universities are agreeable to their degrees;" and the second directs that "all deans, masters of colleges, archdeacons, and prebendaries, in cathedral and collegiate churches, (being priests or deacons,) doctors in divinity, law, and physic, bachelors in divinity, masters of arts, and bachelors of law, having any ecclesiastical living, shall usually wear gowns with standing collars and sleeves straight at the hands, or wide sleeves, as is used in the universities, with hoods or tippets of silk or sarcenet, and square caps; and that all other ministers admitted or to be admitted into that function" (i. e., being priests or deacons) "shall also usually wear the like apparel as is aforesaid, except tippets only.

The former of these canons orders what is to be worn in the performance of divine service, the latter the ordinary dress of a clergyman; the former what is to be worn over the surplice, the latter what is to be worn over the gown; and in both reference is made to the order and usage of "the universities." Now a reference to the thirty-fourth canon, whilst it shews that the universities of "Cambridge and Oxford" are the only universities actually *contemplated* in the canons, will likewise shew that this was under the idea that no person would be admitted into holy orders from any other universities. Now, no one would go to say that the thirty-fourth canon placed any bar to a person being ordained upon letters testimonial from Durham, or from King's College in London, or from Dublin, because these places were not *contemplated* by the canon; and by parity of reason, hoods marking the degrees conferred by other universities cannot, I conceive, be considered as *excluded* because they were not *contemplated*. The spirit of the canons is, that all *graduates* are to wear their hoods over their *surplices*, and that all *ministers* are to wear hoods over their *gowns*; whilst dignitaries, and beneficed men of not a lower degree than M.A. or B.C.L. may exchange their hoods for tippets.

It may be asked how ministers not graduates can wear hoods; but any one acquainted with universities will know that a hood does not presuppose a degree. It is the *colour* and *material* of the hood which marks the degree. Perhaps it would not be wise *now* for nongraduates to adopt hoods at all; but if they do, the spirit of the canon would shew that they should not be of silk.

With regard to "Aleph's" question, whether a Scotch or foreign graduate may wear a *silk tippet*, I would remark that the tippet follows the hood in its material, as may be seen in the seventy-fourth canon; and that whatever reason would justify him in wearing a silk hood would equally justify him in wearing a silk tippet. In the university of Cambridge, no person below the degree of M.A. has a *right* to a silk hood, although the custom is creeping in for B.A.'s to wear silk; and so, probably, it was formerly in Oxford, judging from the wording of the canon.

I remain, my dear Sir, faithfully yours,

J. B.

ON LAY BAPTISM, AND SIR HERBERT JENNER'S JUDGMENT.

SIR,—The anomalous position in which Sir Herbert Jenner's confirmation of Sir John Nichol's decision, on the still litigated question of lay baptism, has placed, if not a majority, a large minority of the clergy of England and Ireland, demands, I think, a solution of some of its attendant difficulties from those who advocate the principles on which the learned judge has based his arguments, and who regard his judgment as legitimately obligatory on every minister of the church.

Sir H. Jenner "disclaims any intention of entering into the theological discussion of this much controverted point," and in his survey of ecclesiastical law, disavows any design of "indulging in speculations of his own, whether that law is founded in error or in truth;" and only alleges that lay baptism has been judged valid by a number of ecclesiastics of our church of good repute, and from the equivocal verbiage of long-obsolete rubrics brought by him to bear on the *hardly* equivocal rubrics and services to which the clergy *now* give their assent and consent. But the latter can be deemed to have a hypothetical signification *only* when interpreted by an appeal to antecedent-long-disused ordinals—themselves hypothetical; while more than common ingenuity must be exercised ere we can from thence infer, with any semblance of reason, that the sacramental essence is necessarily attached in all its fulness to the rite of baptism when administered through unordained, unauthorized instrumentality.

The violence done to the feelings of so many clergymen by an invasion (as they conceive) of the clerical office, which they must openly *appear* to sanction, or subject themselves to ruinous penalties, and the evils, annoyances, and disquietudes, which will not seldom be the lot of him who faithfully and fearlessly proclaims the incommunicable prerogatives of the ambassadors of Christ, constitute a matter for the gravest thought.

If a layman have the power to decide that all clergymen—be their own sentiments what they may, as honest and obedient members of the church—are bound to yield assent to his judgment—i. e., are bound to act as if they believed what they really believe to be false—how far has the church of England recognised the power he claims, ecclesiastically to bind her clergy to what they have never synodically decreed to be sound theology, but which may be heresy? A large body of the church's ministers feel that they have been called upon to abide by the *ipse dixit* of a judge,—who, without the sanction of the church, has decreed what they hold to be opposed to scripture, and which, therefore, the church cannot have admitted,—without the alternative of an appeal from the lay tribunal to a synod of the church.

If the late decision be intended to leave the conscience unshackled, and to lay an embargo on the *practice only*, they whose consciences, clinging to the scriptures, are at variance with the practice imposed by an individual whose edicts the church has never acknowledged, are enslaved by a lamentable grievance, which obliges them to bury for the time being a sacred article of their faith—a sacramental essen-

tiality—a ministerial prerogative, a doctrine long cherished with true devotional feeling—in the grave, with every corpse that has been sprinkled by unconsecrated hands, and this in obedience to the *legal* dictation of one whose acts have not the semblance of being ratified by any spiritual jurisdiction.

The second article of the thirty-sixth canon sets forth, “that the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the word of God,” &c. (From the “Declaration to be subscribed by all Persons who are to be ordained or admitted to any Benefice or Curacy.”)

Now, although there exists a numerous body of the clergy who, for different reasons, are disposed to say that a *commission* may not be essential to baptism, some limiting the administration to members of the church—some extending it to dissenting teachers—some, still further, to all persons professing Christianity,—there are few, if any, who embrace so illimitable a scheme as to recognise the validity of the solemn act at the hands of a professing infidel, a child in play, or even a professing Christian layman under the influence of malice or revenge, or in mockery, though with ostensible honesty, or concede the *necessary* outpouring of the Holy Spirit, and infusion into the soul of his regenerating influence through such means. But Sir Herbert Jenner's judgment goes thus far. If, therefore, it be “contrary to the word of God” to esteem such baptisms valid, a judgment to the effect that they must be *considered* valid is “contrary to the word of God;” and to decide that such baptisms are acknowledged by, and in accordance with, the spirit of the Book of Common Prayer, is to decide that the Book of Common Prayer is “contrary to the word of God;” which the second article of the thirty-sixth canon denies. Have the defenders of lay baptism no boundary within which to confine the “*FACTUM VALET?*” The church has none, according to Sir Herbert Jenner. And as the “*FIERI NON DEBIT*” is a dead letter, her clergy, in their ministrations, must overleap every boundary line, and break through every fence; for though they believe that God has defined the one, and demanded that the other shall not be penetrated, they discover that they have become involuntary instruments of carrying into effect a statute which has been *forced* upon them, but which their religion and their reason utterly repudiate.

Besides, do the lay-intrusionists import that the judgment of the Dean of Arches' is so far accredited as to be the rule of interpretation for all future candidates for orders? Will our bishops, in their individual or collective capacity, so regard it, and be guided by it? Or is the learned dean's judgment capable of, and designed by him to bear so *liberal* a construction, that all candidates for the ministry may judge it to be a heretical decision, and, *thus impressed*, subscribe to the Book of Common Prayer, determined faithfully to abide by this decision in all its operations?

It is hardly conceivable that our bishops will test any candidates for the ministry by Sir Herbert's judicial injunction; therefore must they recognise a liberty to impugn the injunction openly, as well as

"in foro conscientiæ," thus affirming that its direct violation is not an *offence against the church*.

If Sir H. Jenner would bind to a specific interpretation of the canons, articles, and services of the Prayer-book such as he himself entertains, his imposition would be nullified by the bishop's disavowal or disregard of it.

If to a practical carrying out of his judgment *only*, it is an oppression which has hardly a parallel. It is, in fact, an address to the clergy tantamount to the following:—"Nothing that I have said or decreed is to be construed as affecting your belief, or as binding you to my interpretation. It is *lawful* for you to differ from me; I may be wrong, and you, who disagree with me, may be right; nevertheless, you must act as if you thought me right, and all who differ from me wrong. You profess to act on the principles which the Scriptures and the church have taught you; I have taken another standard, and by it I abide. The issue is, if called upon, you must carry into effect my intention, or be awarded the penalties of rebellion!"

Let the candidate for holy orders, thus impressed, and thus threatened, resort and appeal to his diocesan for advice, and he must be counselled to one of three courses—either to forego the ministry for conscience' sake, or to undertake the responsibilities, and yield obedience to a power whose legitimacy we unscrupulously discard, or to set at defiance a law which would bind the church's ministers independent of her jurisdiction.

If the first, the bishop concedes the subjugation of the church in spiritual things to a court that has assumed a power which she has never ratified—unless, indeed, he protests, and actively and energetically exerts himself to abolish so great an evil.

If the second, he instructs the candidate to adapt his interpretation of the church's formularies to the vacillating exigencies of the day, for he cannot instance "baptism," and say, "Hitherto shalt thou go but no further."

If the third, as the episcopal bench has entered no protest against Sir Herbert Jenner's "judgment," nor taken any steps to remedy the evil of an intrusion on the *exclusive* privileges of the church, such as the nineteenth century alone has witnessed, he will feel it to be just and right that all the *responsibilities* of his counsel be transferred to himself, whose higher dignity and more extensive influence fit him more peculiarly to fight the battle of the church against her indefensible invaders.

I trust soon, Sir, through your kindness, to be enabled to enlarge on some of these points in my continuation of "Baptism administered through the Episcopate alone valid."

I am, Sir, yours faithfully,

Horsham.

HENRY ALLEN,
Vicar of St. Mary-le-Wigford, Lincoln.

VALIDITY OF LAY BAPTISM.

MY DEAR SIR,—Since I wrote to you last month on the subject of Mr. Blunt's book, I have fallen in with the "Full Report" of the late case of *Mastin v. Escott*, published by Dr. Curteis, in which I find the whole question respecting the doctrine of our church, the successive changes in our Prayer-book, &c., so fully discussed, that it really seems a waste of time to be going over the ground again. As, however, our present question is not the general controversy, but the particular argument of *Mr. Blunt's book*, I am bound to complete the review of that argument, which I will do as briefly as I can.

In my former letter, I endeavoured to shew that, down to the time of the Savoy Conference, no step whatever had been taken by the church of England towards declaring or implying lay baptism to be "null and void," strenuously as the puritans had urged it. With respect to the canon of 1575, I have been confirmed in my hypothesis as to the objection which possibly prevented the publication of that canon, by finding the same objection pointed out by one of the learned advocates in the late proceedings,* and alluded to by the judge in his sentence. But to proceed to the Savoy Conference, and the last revision of our Book of Common Prayer consequent upon it. "The Prayer-book which was the result of that revision," Mr. Blunt, of course, rightly observes, "is that which we now use, (and which, being confirmed by act of parliament, is, let it be remembered, part of the law of the land.) Now, I think we shall see," says Mr. Blunt, "upon considering the office for private baptism in this our present Prayer-book, and comparing it with that in other service books which preceded it, that, to say the best, it makes nothing against the point for which I am now contending." Let it be well observed, that this is the utmost Mr. Blunt contends for—viz., that the last revision *does not make against him*; for, as he admits, "a different conclusion has been drawn from it" by Sir John Nicholl, in his judgment in the case of *Kemp v. Wickes*. Mr. Blunt proceeds to quote at length Sir John Nicholl's Judgment, as stating fairly "an argument which," Mr. Blunt observes, "is very often brought forward on that side of the question." He then goes on to combat it by a minute comparison of the office in James' Prayer-book with that in the Prayer-books of Edward and Elizabeth. Without going into the details of this comparison, it is sufficient to observe what Mr. Blunt's conclusion is—viz., that the alteration which Sir John Nicholl had drawn into his argument "to prove that the church of England recognises lay baptism, was made by her for the avowed and express purpose of rendering her prohibition of it more evident and decided." But nothing beyond this, even on Mr. Blunt's own shewing. "Fieri non debet" is the utmost he can prove; there is no advance at all towards the "factum non valet." I do not go into the proof which may be found in the pleadings in the last case (in Dr. Nicholl's speech, Report, pp. 91, 92,) that the point

* Report, pp. 80, 81.

in question was brought under the consideration of the commissioners at the last review, and that they most significantly pass it over in silence.

There remains only the "Lambeth Conference" of 1712 to notice. After giving the account of this from Bishop Burnet and Archdeacon Sharp, Mr. Blunt proceeds—"Here, then, was certainly a very proper measure undertaken to settle this matter finally. The bishops of both provinces assemble and discuss it, (it would be satisfactory to know *how many* of them*) and seem to have come to a determination on the matter. Just, however, as the determination is to be published, some withdraw their assent, and it is annulled;" or, to state the matter more exactly, some of those who had agreed to the *determination*, object to its being *published*, and accordingly it was not published. "Again, it seems," says Mr. Blunt, "the matter was discussed and determined by the bishops of the southern province, as the Upper House of Convocation; and again an authoritative declaration of their decision is prevented." "That decision," however, Mr. Blunt allows, "was, in fact, that lay baptism was *valid*, though it was to be discouraged as much as possible." But, according to his view, "every previous movement since the Reformation had tended nearer and nearer to a declaration of its *invalidity*;" and therefore he regards this as a movement in the opposite direction, which an overruling Providence mercifully prevented, protecting therein our church from error. The former of these statements, we have already seen, is not correct; not a single step had been taken by our church towards declaring lay baptism *invalid*. Doubtless, however, there was great wisdom in the resolution, which was come to "upon mature consideration, to leave the question as much undecided by any public declaration as it was left by the public Offices and Canons of the Church." This (which I quote from Mr. Blunt, pp. 111, 112) is the statement of Archdeacon Sharp, the son and biographer of the archbishop, his statement resting "on the authority of original documents," being "taken from papers under the hands of both archbishops." (Blunt, p. 110.) And this was the ground taken by the Lower House when, afterwards, they declined taking into consideration the declaration which had then been sent down by the Upper.† They did not allege any objection to the decision of the Upper House abstractedly: the main grounds on which "it was agreed that the paper sent down from the bishops should not be considered in the present session" were—"first, that 'the catholic church has not determined the question of lay baptism synodically;' and second, 'that great inconvenience would arise from any determination of it at that time.' A protest, however, was entered against that refusal, and

* It may easily be known, for Archbishop Sharp, who was present, informs us that there were thirteen. Life of Archbishop Sharp, vol. i. p. 370.

† Mr. Blunt's statement of the matter, in his letter inserted in the August Number of the Magazine, and quoted in mine of last month, is, that "the bishops of the southern province, as the upper house of convocation, in vain endeavoured to induce the lower house of convocation to unite with them in passing a *canon declarative of the principle*." It should rather be said, in publishing a *formal declaration of their opinion*.

that protest was signed, among others, by Gibson and Kennet, then members of the Lower House.*

And this, be it observed, was the nearest approach which had been made towards "a unanimous synodical determination of" the "doubt" in question "by the successors of the apostles in the province of Canterbury," such as Mr. Blunt (p. 65) endeavours to make out the canon of 1575 to be; for we have it on the authority of Trelawney, then Bishop of Winchester,† that "all ‡ the bishops of both provinces were unanimously of the same opinion which" Bingham "had defended." And we have no evidence that any of the bishops had altered their opinion between the time of the meeting at Lambeth and the discussion of the matter in convocation.

The question thus lying, in a manner, between the convocation of 1575 and that of 1712, one might fairly argue, in regard to the former, as Mr. Blunt argues in regard to the latter, and say—supposing, of course, all the time that this canon of 1575 did decide the question of the *validity* of lay baptism, as Mr. Blunt contends it did—"Here, then, [in 1575] was a unanimous synodical determination of a doubt, by the successors of the apostles in the province of Canterbury; and a command from them, in their synodical capacity, to the same successors of the apostles, in their character of individual bishops, to publish this exposition of the said doubt in their several dioceses; together with a claim of civil authority, given to them by the statute law of England, to enforce obedience to their decision."§ And yet, just when the articles of which this is one are published, according to the archbishop's mandate,|| this particular article, for no apparent reason, has disappeared, and, though it exists in all the three manuscript copies, is not to be found in a single printed copy!¶ Surely, one might say, there is something

* Report of the Case of *Martin v. Escott*, p. 95. Compare Appendix I.

† See Bingham's Dedication to the Bishop, of the second part of his "Scholastic History of Lay Baptism."

‡ "Albeit," says Mr. Blunt, (Note N. p. 198,) "we find from Burnet that the Bishop of Rochester, and from Lawrence, that the Bishop of Exeter, at any rate, must be excepted from this 'all.'" In his letter, accordingly, already quoted in mine of last month, Mr. Blunt states that, in 1712, the bishops, "all, or almost all, agreed as to the truth of the principle." But, be it observed, Burnet only says that the Bishop of Rochester was a dissentient, the only one, in reference to the declaration which had been agreed to in the Upper House: his judgment on the question seems to have been the same with that of his brethren. The same may be said of the Bishop of Exeter, who was one of the three mentioned in Archbishop Sharp's letter to Archbishop Tenison as having been present at the meeting of bishops at Lambeth, and agreeing with them in opinion, but not prepared to sign any public declaration on the subject.

§ The Italics are Mr. Blunt's (p. 65).

|| See Strype's Grindal, p. 196, and Collier, ii. 552, quoted by Mr. Blunt.

¶ Mr. Blunt pleads that "the fact of its not being in the 'printed book' is no proof that it was not 'circulated and published,' (p. 61.) I cannot help thinking that it is very strong proof, though Wheatley argues, that, "whether it was published or not, the bare 'publishing of it in writing' 'in every parish church of every diocese in the province of Canterbury,' by order of the bishops . . . was sufficient to restrain the sense of the rubric," &c. But I do not find whence it appears that these articles were thus published in writing, any more than in *print*. "But, besides this," Wheatley proceeds, "Mr. Collier tells us, that, notwithstanding, none but the

very remarkable about this. "Strype tells us," says Mr. Blunt, (pp. 61—64,) "that one of these MSS. which he had seen, and it happens to be that which he found in the State Paper Office, con-

archbishop and bishops are mentioned for their concurrence in these articles; yet in the archbishop's mandate for the publication they are said to be agreed, settled, and subscribed by both houses of convocation." I do not find this in the mandate as given by Strype, (Griental, p. 196.) In his account of the passing of these articles, he tells us that "the most reverend, being present, commanded and caused to be read certain articles conceived in writing; which, after they had been read over, the archbishop, and his brethren, the bishops, gave their assent and consent to, and subscribed their names with their own hands."—(p. 194.)

The evidence respecting this canon is thus summed up by Sir Herbert Jenner in his late judgment, (Report, pp. 253—255):—"If the mandate for its publication (for it is the mandate of the archbishop) was obeyed, the copies of it must have been very numerous; yet no copies of it have been found. It is on all hands agreed that it was not printed and published in that form with the rest of the canons; and that no trace of it should be found, except two or three copies preserved in the public repositories—that there should not be found in the books or registries of any of the dioceses any allusion to its publication in the parish churches of those dioceses is most extraordinary, considering the very great importance which must be supposed to have been attached to such a canon at the time. No allusion whatever is made to it, that I have been able to find, in any contemporary writer. It does not appear to have been mentioned at the Hampton Court Conferences in 1603. It is not mentioned by Hooker, who wrote in 1585 or 1586. This document seems, so far as I have been able to ascertain, either to have been suppressed immediately after it was passed, or, if it was published at all, was never considered to have any binding authority.

"That canon must, however, have been agreed upon by the convocation, because the archbishop's mandate for its publication is added to it; and it is not improbable that it might have received the queen's assent, but, for some reason or other, it never appears to have had effect or operation given to it; whether it was that it went too far as an act of the convocation, in purporting to repeal the rubric of Edward VI., which had been confirmed by act of parliament, and therefore it was not thought proper to publish it with the rest, though two or three copies might get abroad; whether it was supposed that the bishops had exceeded the authority given to them by the Book of Common Prayer, which is also confirmed by statute, to expound doubts and ambiguities, in their respective dioceses, upon application made to them by the clergy for that purpose, and that they had not only expounded, but, in point of fact, repealed the statute,—what, in short, was the ground upon which it was not published, the court is unable to conjecture. But certain it is that the only copies to be found of it are those two or three which I have mentioned, from one of which that which is printed in Collier was taken. Surely, the effect of this canon being to introduce an entirely new principle, to supersede a practice which had endured from the second or third century down to the time of the Reformation, and which had been continued through the reigns of Edward VI. and Queen Elizabeth, down to the time of 1575, it would have been most important to shew that it was observed and acted upon.

"And the non-appearance of this very important document is rendered still more extraordinary by the circumstance that, in the year 1584, a memorial or address was presented to Archbishop Whitgift, by the puritans, nine years after the passing of this canon, praying, amongst other things, 'that all baptizing by midwives and women may henceforth be inhibited and declared void.' . . . If this act of convocation had been acted upon, if it had come into operation, the practice of baptism by midwives and women must have been suppressed from that time. . . . But so far is it from having had that effect, that to this address, presented to him on the part of the puritans, the archbishop replied, 'That the baptism ministered by women, and therefore *à fortiori* by laymen, is lawful and good, howsoever they minister it, lawfully or unlawfully, (so that the institution of Christ, touching the words and elements, are duly used,) no learned man ever doubted, until now of late,' &c.—(Sup. cit.)

tained only *fourteen* articles. The fifteenth article had disappeared. How was this? This fifteenth article was as regularly passed by the convocation as any of the others. Why then was it not in this copy? Why had it disappeared from among the acts of this convocation? The reason is well known—viz., *because it was rejected by the crown*.* Hence it is evident that the date of this MS. is *subsequent* to the reference of these articles to the queen, and the presence of the twelfth article in such a document (from which the fifteenth article, as being disapproved by the crown, was excluded) is strong evidence in its favour that there was no such reason for *its* exclusion; that, in truth, *the crown did not reject it*." How, then, came it to be excluded? But, in fact, as has been already said, this article pronounces nothing whatever as to the validity or invalidity of lay baptism; it simply prohibits it. It says, "Fieri non debet;" it does not say, "Factum non valet."

Mr. Blunt, however, thus sums up his historical review. "Thus," he says, "has no subsequent synodical act invalidated, in any degree, the important canon of 1575; and while (if Bishop Taylor be correct) that canon was preceded by another measure of the same tendency, the rejection of an existing rubric which permitted midwives to baptize, (and that with an intention to restrain lay baptism generally, as Whitgift's own testimony proves,) the subsequent alterations of the rubric after the Conference at Hampton Court, and at the Restoration, was [were—*quære*] each another step taken by our church towards the decision of this question in the manner in which, I cannot help believing, it will ultimately, and ere long, be determined, *that lay baptism is void*." Upon which I would simply remark, summing up on the other side, that, from the canon of 1575 down to the last review at the Restoration, not a single step, as we have seen, has been taken by the church towards declaring lay baptism invalid. The movement has been rather in the opposite direction. The strength of Mr. Blunt's cause evidently lies in the canon of 1575, little as that canon really proves what it is quoted for; while, on the other side, the nearest approach that has ever been made by the church of England towards positively declaring lay baptism valid was in the proceedings of the latest date—viz., those of 1712.† The decision to

* [In the margin of one of the three MS. copies referred to by Strype "there was a note in the margin hinting the reason the fifteenth article was not printed—viz., 'Eo quod domina nostra Regina (ut dicitur) non assensit eidem.'"—Strype's *Grindal*, p. 195.]

† See Dr. Nicholl's reply in the late proceedings, (Report, p. 216.) "It is true that Bishop Trelawney [Spratt, qu.] and the Lower House objected to this declaration being put forth; and why? Because the Lower House deemed lay baptism invalid? Certainly not. Atterbury, who was then a member of the Lower House of Convocation, in his 'Epistolary Correspondence,' vol. iv. p. 446, says, addressing Bishop Trelawney—'Your lordship seems thoroughly sensible of the ill consequences that would attend our determination of the point relating to the validity or invalidity of lay baptism. Either way we should do great mischief, and therefore my utmost endeavours were bent last year towards preventing any decision. . . . Mr. Bingham is certainly in the wrong to suggest that there ever was any design in the Lower House of Convocation to declare the invalidity of lay baptism. All our aim (I am sure all my aim) was to declare nothing at all concerning it.'"

which Mr. Blunt hopes the church will ere long come to, simply an extension of that which the puritans pressed in the "article" of 1584,* in which they petition "that all baptizing by mydwyffs and women . . . may from henceforth be inhibited and declared *voyde*." Mr. Blunt would advocate and extend this to lay baptism generally.

Having finished his historical argument, Mr. Blunt goes on to combat the opinion, "that, although the church of England forbids these baptisms as *irregular*, she does not consider them to be *invalid*. Whether this be her doctrine," he says, "I shall now proceed to examine. It was, I own, the doctrine of Whitgift, Hooker, Bancroft, and others; in fact," as he very candidly says, "they may be said to go even so far with us as this; but I must protest," he says, "against the tenets of individual men—however high their station, however great their character—being taken for the *doctrine* of the church. *This* is to be determined only from her public acts; *those* may be directly at variance with her teaching." Then follows the argument from the canon of 1575, and other "Articles of Visitation," already treated of; after which Mr. Blunt proceeds—

"Certain it is that the divines of our church have come only by little and little to the standard of what, I think, we have seen to be the church's doctrine upon this subject. Before the age of Charles I., what are generally esteemed the high church divines were almost universally in favour of the validity of lay baptism; and after that age still many were so, though a most marked change took place at that period, and from that period gained ground."†

Mr. Blunt proceeds to "subjoin a few extracts which," he thinks, "mark the change of tone and feeling upon this subject." These are from Archbishop Ussher, Archbishop Bramhall, Hammond, Bishop Jeremy Taylor, Dean Comber, Leslie, Bishop Beveridge, Bishop Wilson, and Bishop Mant. They declare strongly the *unlawfulness* and *presumption* of any person ministering the sacraments save those who have been duly ordained, but the only ones that touch the question of *validity* are Bishop Jeremy Taylor and "Bishop Mant."

"Bishop Taylor heads the 7th rule of chap. i. sect. 11, of his 'Ductor Dubitantium' thus:—'Actions which are forbidden by the law of nature, either for defect of power or for the incapacity of the matter, are not only unlawful, but also *void*;' and under this rule occur the following remarks: . . . If a woman goes about to consecrate the holy sacrament, *χειρ ἀρίστος*, it is an ineffective hand; she sins in attempting it, and cannot do it afterwards; and it were wiser and truer if men would think the same of their giving baptism,'" &c. . .

This, however, applies only to baptism by women, not to lay baptism in general. It is, therefore, not to our purpose.

The passage from "Bishop Mant," on the other hand, *does* go fully to the point, expressing, clearly and strongly, the opinion that, "if it be asked whether baptism, when performed by an unordained person, be, in the sense of our church, 'valid' and 'effectual;' we may answer that, according to the best judgment we can form from her public acts and offices, it is not." The writer argues in particular from the canon

* See Mr. Blunt's Appendix, Note K. (p. 193.)

† Page 122.

of 1575, and thus concludes :—" Our church, therefore, by prohibiting all from intermeddling in baptism but a 'lawful' minister, plainly hints that, when baptism is administered by any others, it conveys no benefit to the child, but only brings upon those who pretend to administer it the guilt of usurping a sacred office ; and, consequently, that persons so pretendedly baptized (if they lived to be sensible of their state and condition) are to apply to their lawful minister or bishop for that holy sacrament, of which they only received a profanation before."

Great stress was laid upon this opinion in the late proceedings, coming, as it was supposed to do, from "Bishop Mant." "I find," said one of the learned counsel, "from Mant's Common Prayer, issued from Lambeth Palace itself, a doctrine laid down which was the very reverse of that propounded in *Kemp v. Wickes*—viz., that baptism, even in cases of necessity, by a lay or unordained person, was null and void ; and that 'it would be better to omit the rite altogether, and to leave the child to the uncovenanted mercies of God,' rather than the ceremony should be performed by those not duly qualified."—(Report, p. 17.)

The authority of "Bishop Mant" came up again in the fuller argument upon the case by the same counsel :—"My learned friend said that all the bishops were agreed in supporting the view taken by Sir John Nicholl. I said I had in my hand the authority of a bishop, who thought differently. Mant's Bible and Prayer-book were published under the authority of the late Archbishop of Canterbury, but he was not answerable for all the opinions contained in every note of this work."—(p. 120.) And again, the other learned counsel on the same side, in his argument, said he should "not attempt to follow his learned friends through the very long string of authorities which they had cited as to the private opinions of writers who engaged in this controversy." He "could, however, quote extracts in favour of" the opposite "view of the subject from a long succession of writers of as great authority in the church, at least from Calvin down to *Bishop Mant*."—(p. 166.)

The reader will perhaps be surprised to find that the only passage from "Bishop Mant" that applies is not Bishop Mant's at all, but merely Wheatley, inserted, *verbatim*, among the notes in Mant's Prayer-Book, which, as is well known, are compiled from different sources, the name of the writer being given at the end of each note. Mr. Blunt, indeed, tells us that, "in his Notes on the Common Prayer, Bishop Mant writes—*quoting, it would seem, with some alterations, from Wheatley*." I cannot find the slightest alteration in the passage as quoted by Bishop Mant, and copied from him by Mr. Blunt, with the exception of a "however" in the first sentence, introduced, though quite harmlessly, and without in the least affecting the meaning, by Mr. Blunt. Except, then, so far as Bishop Mant's concurrence in the

* This passage, it may be remarked, is not from Bishop Mant's Prayer-book at all, but from his "Discourses on the Church ;" but the extract stands in Mr. Blunt's book immediately before the extract from Bishop Mant's Prayer-book. This passage evidently does not touch the point of validity.

opinion expressed in this passage is implied, by his inserting it among the notes in his Prayer-book, it is Wheatley, and not Bishop Mant, whose authority we have here. *Valeat quantum valeat.* It may, however, be worth quoting a remark from the Judgment on the late case, that, so far as the question of the burial of dissenters is concerned, Wheatley lays down a principle which "would go a great deal too far, because it would apply to a great number of persons who, from misfortune in regard to their baptisms, had not been registered." (Wheatley says—"I do not apprehend that it lies upon us to take notice of any baptisms, except they are to be proved by the registers of the church.") "And," said the learned judge, "such an argument detracts, to a certain extent, from his (Wheatley's) authority." (Report, p. 279.)

Mr. Blunt says that his "list of witnesses might be greatly enlarged:" at present, I must say, Wheatley is the only real witness that he has cited; for, as I said before, Bishop Taylor only goes to the invalidity of baptism administered by *women*.

I have now, however, I think, sufficiently examined the proof which Mr. Blunt offers of a "growing tendency," since the time of Charles I., "among our soundest divines towards the denial of the validity of lay baptism;" as well as of "an evergrowing tendency in the church, since the period of the Reformation, towards the *absolute declaration of its invalidity*." (p. 135.) In this, I think I have shewn, he has failed.

I do not enter here upon the question how the clergy ought to act, where the church has not, by any formal act, determined the matter; though, indeed, it appears to me, that, being a question of doubt in the interpretation of rubrics, a clergyman ought to be guided in it by the judgment of his diocesan. With this, however, I have nothing to do, nor with the question of "heretical and schismatical baptisms." My only concern is with that of "lay" baptism, and how far the church has or has not proceeded towards not only *discouraging* it, but also declaring it *invalid*.

I have only now to add, that if in anything I have mistaken Mr. Blunt's arguments, I shall be very glad to be put right; if I have, it has not been for any lack of attention to the subject, as I hope I have given sufficient proof, and that I have not forfeited, in your opinion, the character of

A CREDIBLE INFORMANT.

READING DESKS.

SIR,—It is become now a very general custom to fit up new churches with two pulpits of equal size, one on each side of the communion-table, from one of which it is designed to *preach* the prayers, from the other the sermon. The obvious reasons for this are, the saving of room and expense, while the person officiating is better seen, and also, perhaps, rather better heard. And this method of arrangement is quite in harmony with that of the rest of those churches where such pulpits as I have described are to be seen. For as there no space is given for *kneeling*, it is obvious that those who come there have no

intention of *praying*, which the rubrics in the Book of Common Prayer direct to be done by the people in that posture. The prayers are to be read to the people who *sit* to hear them, as a kind of preamble, it is to be presumed, for the lecture which is to follow; no matter, then, how or where they are read, provided the people can see and hear the person who reads them.

But, after all, I would ask, where is the necessity for *two* pulpits? There is room on one ledge for both Bible and Prayer-book; why then go to the expense of a superfluous pulpit, which occupies the room of one or more *pews*? I cannot claim the merit of originality for this suggestion. A new building, designed for a church, in North Wales, now licensed for divine service, previous to receiving consecration, already exemplifies this principle. Here the superfluous pulpit does not appear; its place on the left side of the altar is filled by one square pew, one side of which fits exactly to the rails. In the opposite corner is the pulpit, over the side of which hang the surplice and gown together (there being no vestry), and on the ledge are the large Bible and Prayer-book.

I mention this as a remarkable instance of the silent manner in which corruption in doctrine is ever attended closely by corruption in practice. The first steals in, and is often unperceived by the many, till some glaring defect in practice starts up, and stands a striking monument of the corrupt doctrine, and, I may add, an excellent lesson to those who may be led away to think of forms, that they are but an useless incumbrance, or, at the most, an empty pageant.

I remain, Sir, yours, &c.,

VIATOR.

D'AUBIGNE'S HISTORY OF THE REFORMATION.

REV. SIR,—May I ask the favour of your inserting this letter in reply to one which appeared in the Magazine for this last September, signed “C. W. B.,” criticising rather severely some remarks I had made upon D'Aubigné's History of the Reformation, published in August last.

It would be impossible for me, within any moderate limit, to answer all the observations of your correspondent, and therefore I must content myself with noticing the most material.

Notwithstanding the denial of your correspondent, it appears to me that I am fully borne out in my conclusion that Mr. D'Aubigné considers the Germanic Reformation as a sudden, instantaneous providence of God; for so these words, which “C. W. B.” quotes with approbation, obviously imply:—“All was ready, God, who prepares his work during centuries, accomplishes it,” &c. Time is an essential element of humanity, but with *Him* of whom it is written—“For he spake, and it was done,” &c.—with God, be it reverently spoken, Time cannot be said to exist.

Of Mr. D'Aubigné I know nothing. My remarks applied solely to the English publication of his work. I was not aware that the original was in French, although I ought to have discovered it, from the epi-

grammatic structure of many passages. Neither did I know who the translator was. If he be Mr. Walther, or any one else, I cannot but believe that he endeavoured to execute his task honestly and faithfully; and I should imagine that he was fully competent to his undertaking, judging from the two volumes which I have read. As to my supposition that the translator was one of the last refinement of dissent, I desire to rest my defence on the extract which I gave from one of his notes, and which I beg leave again to insert:—"It is not alone the carnality of names which divides *the little flock*, (query, which?) but every commandment or requirement of men, that excludes *the very weakest whom God has received*." I may here ask your correspondent *by what mark* does he, or those who hold with the author of this note, know *who are those of whom* it can be said *that God has received them*?

I did not rank Mr. D'Aubigné among "the modern, liberal, rationalizing philosophers,"—"Non meus hic sermo." I spoke of principles and opinions, such as are promulgated in his book, having a tendency downwards from dissent to rationalism. I humbly, yet sincerely and painfully, deprecate the assertion of your correspondent, that he conveys the sentiments of a large "body of *the more intelligent* of his fellow churchmen, whether lay or clerical, with respect to this work," and shall doubt its correctness until it shall be better substantiated.

In the meantime, I am perfectly content to remain among *the less* intelligent class of churchmen, who walk "ad antiquas vias," seeing that I shall not be in very bad company, but among those whom I shall ever love, honour, and desire to follow, as yet I fear "haud passibus æquis." It is not my fault if my first extract, "The Reformation is the reappearance of Christianity," &c., does not exist in the original in the same form. Yet your correspondent allows that it is by no means an unfair abridgment of some remarks there made.

I fully agree in "the propriety of a Christian historian referring all the vicissitudes" and events of this world to the superintending and permissive providence of Almighty God, but I cannot but object to such clap-trap expressions as "God is in history," and "What is Jesus Christ but God's purpose in the world's history?" as savouring of flippancy and irreverence. Your correspondent complains that I have characterized the spirit of a long passage, of which I extracted the substance, referring to the gifts of the Holy Spirit communicated and transmitted by the apostolic and episcopal commission and descent, as offered in derision, *as partaking of devilish malice or scoffing*. These latter are not my words—and such as I should grievously repent to have made use of. How far the passage in question may have been written only in derision I do not wish to insist upon. To me, however, it certainly bears that aspect. But I believe, and it cannot be disputed, that the object of this work is to call in question and deny the ancient, true, scriptural, and catholic verity, that "THE CHURCH CATHOLIC, AS THE INSTRUMENT OF THE HOLY SPIRIT, AND THE REPRESENTATIVE OF OUR LORD IN HIS KINGLY, PRIESTLY, AND PROPHETICAL OFFICES, IS THE ONE (ORDAINED) CHANNEL OF BLESSING FROM GOD TO MAN, AND MEANS OF ACCESS FROM MAN TO GOD."

Your correspondent need not condemn me for passing over the greater part of vol. i. and the first hundred pages of vol. ii., as I fairly explained the reason of my having done so in my former letter. But, after all, he ought not to regret my sins of omission, seeing that those of commission have given him so much trouble to expose and refute. Moreover, he complains that "I forsook Mr. D'Aubigné, and confined myself to a tirade against Luther." I confess I was not sorry to forsake Mr. D'Aubigné, being heartily tired of him; and to venture to comment upon such a man as Luther, whose very errors should be treated with respect, although no one can be blind to them. I desire to reverence him personally, instead of making a tirade against him. But I am not concluded and bound by his decisions any more than by the Tridentine Decrees; as a sincere and faithful member, I hope, (however unworthy,) of our Anglo-catholic church, I am not obliged to receive the hasty and rash opinions of Luther as unalterable truths, nor to subscribe to Lutheranism, any more than to Calvinism, as the doctrine of the church catholic. For what is Lutheranism but the system of one fallible man, great and surpassing as may be his talent, learning, and piety? Therefore I do not see why I am precluded from commenting freely upon his doctrine and teaching. It is, unhappily, too true that when a man, be that man even Luther, becomes the founder of a new system of, or a new sect in religion, he is necessarily, however at first unconsciously, drawn on step by step further than he ever contemplated could be possible; for when he has once cast aside ancient catholic authority, where can he set a limit to his advancing onwards? he is, as it were, spell-bound, and irresistibly and recklessly hurried forward in his dark and unknown course, blind to, and heedless of, the dangers which beset him on every side.

Your correspondent suggests that I have mistaken the drift of the original, and warns me, lest, while I suppose I am at war with Luther, I may be found fighting against the word of God.

But let my extracts speak for me, for my remarks apply no further than to them; and his apprehensions, however charitable, will, I believe, be found to be groundless.

He complains that I have garbled an extract from page 114 unfairly. If it be so, it was unintentionally. I only quoted a part, as my letter was already too long. Yet I do not think that my inference was either mistaken or unfair—which was, that Lutheranism in Germany has universally fallen away from its first estate—a fact which, I believe, is indisputable, and which has, I consider, arisen from the neglect of the sacred forms of the ancient church catholic. The extract referred to the abolition and non-observance of all festivals but Sunday. The reason given that the people perverted them to an immoral purpose is no reason; for they might—and, alas, how many thousands do so, in this professing Christian and protestant country!—they might, I say, misspend Sunday in idleness, drunkenness, and profligacy; but would this wicked abuse of such an holy ordinance and observance be alleged as a valid reason for abolishing the keeping holy the Lord's-day?

I beg leave to remind your correspondent, that the common charge

of desecrating Sunday, by dancing and theatrical amusements, brought forward so conspicuously on all occasions against the Roman catholics on the Continent, is as fully and truly applicable to all foreign Protestants, and even, if I am not mistaken, to those of Geneva, the birthplace of the strictest Calvinian and Sabbatarian Presbyterianism.

And here your correspondent descends to a mode of attack which, even in the fiercest controversy, would be considered not very fair.

I did not censure the advice to abolish holydays, as tending "to blight, to mar, to deform, and to destroy."

What I did say was this—"How thankful should we of the Anglo-catholic church be that she was reformed not by one man's hands, though that man were Luther; and that the foreign reformers had so little concern in our reformation: for *where* they unhappily had, *it was only to blight, to mar, to deform, and to destroy.*"

It is obvious that I hereby allude to the uncalled for and injurious interference of some of the foreign reformers in the reign of Edward VI. with respect to the liturgy, the rites and ceremonies of our ancient, independent, Anglo-catholic church, which was no offshoot from Protestantism. As your correspondent complains of unfairness, let him consider whether he has not left himself open to the same charge, perhaps with more justice.

But he has prudently, like a skilful general, reserved all his forces for the finishing charge, and concludes all his successive attacks by saying—"Evidently 'M. W.'s' quarrel is not with him, (D'Aubigné,) but with the subjects of his history; like *many* (proh pudor!) other members of our reformed church, it is to be feared *that he hates the Reformation*, (non meus hic sermo,) and looks back with shame and disgust unto the rock whence we are hewn, and to the hole of the pit whence we are digged."

I wish your correspondent would explain whether he means that the Roman-catholic or Lutheran church is the rock from whence we have been hewn, and likewise the hole of the pit (or quarry) whence we are digged; for I must beg leave to demur and enter my feeble protest against this random mode of applying and interpreting God's holy word, the justness of which I do not understand, and more than doubt.

Again, your correspondent says—"Evidently all his sympathies are with that church *whose 'damnable heresies* are condemned so strongly in our articles and homilies, and so beautifully corrected in our liturgy"—that church, as her errors are thus mildly and somewhat unintelligibly described, 'whose fault is in excess of aid to the weak, and fearful realities for the ardent and feeling to embrace, and not in defects.'"

It is evident some error has taken place in the second clause of this sentence, either owing to some omission in the original, (of which I have not a copy to refer to,) or possibly to a mistake of the printer. I can now remedy it but imperfectly, by inserting the preposition "in" before fearful, and thus reading, "*and in fearful realities,*" &c.

My reference here to the church of Rome was connected with the unhappy, cold, and paralyzed state of Protestantism on the Continent, and to its rapid declension to Rationalism, Socinianism, and Infidelity.

Then I said—"Is it any wonder that so many warm and sensible hearts, chilled and paralyzed by a cold and cheerless abstract doctrine, without some sure ground, some real foundation whereon to build their faith, should seek for refuge, for comfort, and stay to their sinking hearts, in a church," &c. &c. A singular instance of such an occurrence in Ireland is within my own knowledge; and I am confident that your correspondent himself would not hesitate to prefer popery to Socinianism or Rationalism.

Notwithstanding *my papistical* sympathies, I do not hate the Reformation *per se*, for there existed manifold grievous corruptions and abuses in the Roman-catholic church at that time, especially in practice, scandalizing Christianity, but shamelessly connived at or encouraged by the unprincipled court of Rome.

But I deplore the lamentable consequences that resulted from the manner in which it was carried out abroad. Witness the present fallen state of Protestantism in Germany, France, and Switzerland.

I beg leave to say that neither in our beautiful and catholic liturgy, nor in our *equally* catholic articles, are the superstitious errors and corruptions of the church of Rome designated as "damnable heresies."

I have no sympathies for Romanism, either as a system embodied in the Tridentine Decrees, or as an authoritative course of teaching, as at present followed in the church of Rome; but I confess I have a strong and affectionate feeling for "the whole state of Christ's church," whether "militant here on earth," or "dwelling in the regions of light with Abraham, Isaac, and Jacob," and for every true and living branch thereof, however cankered and deformed. In his own appointed day, the Almighty Husbandman can and will purge the true vine, to the praise and glory of his holy name.

Notwithstanding your correspondent accuses me of being "thus prejudiced," and of making "unfair deductions from false grounds exposed by him," I do not consider that he has made good his charges against me. He talks of "wicked misconstructions" and "cruel accusations;" but I beg leave to ask, has he proved me guilty of any? Rather, is he not himself guilty of the same? If a man chooses to publish a foolish or mischievous book, and therein to disseminate false, erroneous, unscriptural, and uncatholic doctrine, is there any prohibition from exposing them?

And here I cannot help observing how exceedingly sensitive persons of your correspondent's school are to the slightest attack upon the *Objects* of, what Mr. Carlyle would call, *their Hero-worship*,—not the apostles and saints of the ancient church catholic, but the saints of the Reformation, the reformers of the sixteenth century; nay, also the new reformers of the next, the Cartwrights and Travers, the Owens, Baxters, Flavells, Marshalls, &c. &c.

If my attack on Mr. D'Aubigné's book, being such a failure, according to your correspondent, should cause an increased circulation of it, I deserve their united thanks; but I have little care or fear for the result. As to his observations about the doctrine of justification, they are entirely irrelevant, and require no reply on my part. It is too important a subject to be lightly entered upon by any one; and, for

my views upon it, I beg leave to refer your correspondent to the baptismal service, the catechism, and the eleventh and thirteenth articles, viewed in connexion with each other.

Pleading your pardon for the unexpected length of these remarks, I remain, Rev. Sir, yours faithfully, M. W.

LIGHTS UPON THE ALTAR.

SIR,—Your correspondent "B." having observed that he has never met with any one who will say he has seen the injunction of Edward VI., by which it is asserted two lights were permitted to be placed on the altar," I beg leave to acquaint him that he will find it in "Sparrow's Collections," pp. 2 and 3, in the following words :—

"Item, that such images as they (viz., deans, archdeacons, parsons, vicars, and other ecclesiastical persons) know in any of their cures to be, or to have been, abused with pilgrimage or offering of anything made thereunto, or shall be hereafter ceased unto, they and none other private persons shall, for the avoiding of that most detestable offence of idolatry, forthwith take down, or cause to be taken down, and destroy the same, and shall suffer from henceforth no torches or candles, tapers or images of wax, to be set afore any image or picture, *but only two lights upon the high altar, before the sacrament*, which, for the signification that Christ is the very true light of the world, they shall suffer to remain still; admonishing their parishioners that images serve for no other purpose but to be a remembrance whereby men may be admonished by the holy love and conversation of them that the said images do represent, which images, if they do abuse for any other intent, they commit idolatry in the same, to the great danger of their souls."

These injunctions were issued in 1547; and we find, further, in Archbishop Cranmer's Articles of Visitation, printed in the same work, the following :—

"Whether they (parsons, vicars, and curates) suffer any torches, candles, tapers, or any other lights, to be in your churches, *but only two lights upon the high altar.*"

How far these injunctions are now binding I do not pretend to decide. Wheatley, indeed, asserts that these injunctions were confirmed by the act of parliament 2 Edward VI., the same which authorized the First Book of Common Prayer, and which, so far as concerns the ornaments of the church, and of its ministers, was further confirmed and made binding by the Act of Uniformity. But upon a careful perusal of the said act of Edward, I must presume that Wheatley was mistaken, for I can discover no reference whatever to these injunctions, which seem to have been issued by Edward in his sole character of supreme head of the church, a title which every one knows was first confirmed by act of parliament in the reign of Henry VIII., but abolished in that of his daughter Mary, and not since renewed. It is well known that Queen Elizabeth issued many injunctions regarding the discipline of the church, in virtue of her title of supreme governor, which are also to be found in Sparrow, but which a learned correspondent of yours affirms to be no longer binding.

Your correspondent "Catechist" seems not to be aware that the term "high altar" meant the principal altar in every church or chapel, as well as that in cathedrals.

I have the honour to be, Sir, &c.,

W. WRIGHT.

THE STATE OF THE RUBRICS.

SIR,—One of your correspondents seems clearly to have raised the question as to the present force and validity of the canons of King James I., unless they are ratified by each succeeding sovereign. The ecclesiastical courts, however, are perpetually treating them as still in force. Whether, however, they are in force or not, (a matter, by the way, which ought not to be left in doubt,) they seem to me to be completely superseded in one point on which they are so frequently appealed to in your pages—namely, “the ornaments of the church, and the ministers thereof,” by the rubric prefixed to the Book of Common Prayer. That rubric not only supersedes all *previous* enactments, but being on the very matters most hotly controverted at the time between the church and her opponents, shews clearly the mind of the restorers of our liturgy. The directions therein concerning the robes of the clergy are sufficiently clear and distinct, except in one point—viz., *colour*, which seems to be left unnoticed. We know, however, from the robes of the bishops worn at the meeting of convocation and other solemnities, and also from those worn at the coronation, what were the *usual* colours in the second year of the reign of Edward VI.; and it is plain that the favourite puritan black was not the prevailing colour in our church, if it was not even studiously excluded. The “*sad*” colour, as the puritans affectedly called it, was unknown to the Jewish temple; but was the peculiar and distinguishing dress of the priesthood of “Jeroboam, the son of Nebat, who made Israel to sin,” the same sin of schism which the puritans began and fostered in this sect-divided land. The earliest intimation which we possess of the peculiar robe of the bishop at the communion in the early church, expressly declares it to have been “*white and shining* ;” and, certainly, there seems a great propriety in shewing the high sense we have of the dignity of the great King, in whose presence we appear at church, by appearing in the wedding garment of joy and gladness, rather than in the dress of mourners at a funeral. Ought not *black*, then, to be a *prohibited colour* in the robes of the clergy; and ought they not also to be prohibited, when officiating, from appearing in mourning? The church having *minutely* prescribed a certain dress, surely the *colour* is a matter not to be entirely overlooked; and I believe it will be found that the above-named rubric is inconsistent with black. A reference to this rubric also will, I think, shew another correspondent that the term *high altar* does not exclusively, as he supposes, refer to the cathedral altar, whatever meaning the words may have borne in *later times* in the controversies with the puritans. The *high altar* must, in the time of Edward VI., have meant the principal altar in each church, containing the *relics* or other memorial of the patron saint to whom it was dedicated; and thus, at the present day, the high altar of St. Peter’s, at Rome, *stands under the centre of the dome*, and is said to contain the relics of St. Peter and St. Paul. I cannot ascertain clearly what is meant by “the ornaments of the church,” as distinct from those of its “ministers” in this rubric; but doubt not it would be found to enjoin, besides other things, the *credentia*, or side table. The pastoral staff of the bishop is expressly named in it. We may further remark, that

there seems no mention of any officer similar to the one now called the parish-clerk; *the clerks* expressly named in the plural number in the prayer-book and rubrics are either *clerks in orders*, or such as the lay clerks in our cathedral or collegiate churches. And it may be well worth the trouble to inquire, whether, especially in large parishes, where the offices of sexton (*sacristan*) and clerk are oftentimes of very great and disproportioned emolument, these offices might not again be restored to the clergy, or assimilated to the practice of our cathedrals?

Again, if the canons of James I. are obsolete, or superseded by the rubrics, which have been re-enacted since the canons, then it does not appear that these latter contemplate any prayer as being said *before the sermon*; and, indeed, the fifty-fifth canon does not appear to contemplate at all the sermon as a *part* of the service, but only those *occasions* when, as at present in our universities, and according to the common practice of those times, it was entirely separated from the prayers. The almost universal *substitution* of a short collect for this *very long* form would seem to require some *authorized declaration* of what is really the law or prohibition of the practice altogether, now that the sermon occurs as a portion of the public service. Do we not also need the *place* of the sermon in the evening service to be settled by authority? At Westminster Abbey, it is always preached after the anthem, and before the prayer for the Queen, which is surely the more convenient place, and more in correspondence with its position in the morning service.

I feel persuaded that a return to what is clearly the intention of the rubrics in another respect, would have a great tendency to restore a proper feeling on many ecclesiastical principles and questions. I mean the practice, as still continued at the Chapel Royal and some other places, of *separating the litany and communion offices from the morning prayers*. In towns, and other large and populous places, the *three services* would afford opportunities of worship to greater numbers, would distribute our public devotions more equally through the day, would be more easily performed, and without fatigue to the aged, the infirm, and children; and as the sermon would almost always be at the noon-day service, we should have one service at least *consisting only of prayer*, which might tend to correct the error of those who place too much reliance on *hearing sermons*.

DE SANCTA TRINITATE.

ON THE CANON OF VINCENTIUS LIRINENSIS.

SIR,—I hoped that Mr. Percival, in his letter to Dr. Arnold, would have noticed a passage which occurs in a note. But though it seems to me his pamphlet answers completely all that it takes in hand, the passage in question is not one of those which Mr. P. was called upon personally to notice, and I should be therefore very glad if any of your correspondents could clear up the difficulty which it occasions me. It occurs page 458, Note C., page 90 :—

“ Thus the famous canon of Vincent. Lirinen. is like tradition itself, always either superfluous or insufficient. Taken literally, it is true and worthless, because what all have asserted always, and in all places, supposing, of course, that the means of judging were in their power, may be assumed to be some indisputable axiom, such

as never will be disputed any more than it has been disputed hitherto. But take it with any allowance, and then it is of no use in settling a question; for what most men have asserted most commonly, and in most places, has a certain *a priori* probability, it is true, but by no means such as may not be outweighed by probabilities on the other side," &c.

I am, Sir, yours faithfully,

A CATHOLIC PRIEST.

ON THE CLERGY PUBLISHING THEIR SERMONS.

SIR,—The reply contained in No. CXVII. of your Magazine for August to my query respecting the propriety (in a clergyman) of publishing a sermon for any other purpose than that of rendering it more permanently and generally useful, is acknowledged with thanks. I am compelled, at the same time, to add, that it evinces a total misapprehension of the scruple I designed to suggest. Your correspondent has quite mistaken my object for referring to the quotation from the "Law Magazine," which was, not to direct attention to a legal error, but to say by implication—*Ecce!* a clergyman so intent on appropriating the profits arising from the publication of his own sermons, that he has actually gone to law for protection, and, in addition, to remind your readers how common the practice had become. The quotation was made for nothing else. Your correspondent seems, further, never to have suspected that I could understand as well as he that there could be "no *reasonable* objection in a clergyman printing and selling his sermons, and applying the profit to increase his income." The objection I see to the system is not a *reasonable* objection—i.e., one that arose from mere private reasoning, and may be removed by the same means—it is one that authority alone can remove. I am, in other words, what your correspondent would call "a nice-thinking man on church matters." (Who can be too nice-thinking on matters of such immense importance?) Hence, your correspondent will doubtless see that it is impossible to give a satisfactory answer to my query upon the grounds he has taken.

May I, Sir, still detain you with a brief statement of what passed through my mind upon reading the quotation referred to. Doubtless, said I, the lawyer is correct; but is his client right? or, ought he not rather to have rejoiced at finding his sermons so much approved of by his congregation as to induce a part to undergo the risk of printing from a belief that the others would be glad to possess copies of them. It would be held detestably avaricious in the M.P. who should prosecute a newspaper editor for publishing his speeches; and I confess I cannot, at present, understand the sentiments of a clergyman who can bring himself to take legal measures for distressing a member of his congregation for hastening to communicate the benefit of his discourses to the uttermost parts of the earth. These were the reflections that occurred to me when I determined to write to the Editor of the British Magazine, my object being to obtain a theological defence, if one could be given, of the sentiments which I have said I am at present unable to understand. I am, Sir, yours, with great respect, and many thanks,

A LAY AUTHOR AND A BARRISTER.

DOCUMENTS.

ECCLESIASTICAL COMMISSION.

COPIES OF ORDERS OF HER MAJESTY IN COUNCIL, ISSUED IN 1840, APPROVING SCHEMES OF THE ECCLESIASTICAL COMMISSIONERS FOR ENGLAND, UNDER 6 AND 7 WILL. 4, c. 77.

[Ordered, by the House of Commons, to be printed, 23 Feb. 1841.]

Order in Council of the 29th January, 1840, approving a Scheme of the Ecclesiastical Commissioners for England, under 6 and 7 Will. 4, c. 77, for providing a Permanent Residence for the Bishops of Lincoln.

At the Court, at Buckingham Palace, the 29th day of January, 1840; present, the Queen's Most Excellent Majesty in Council.

WHEREAS by an act, passed in the session of parliament held in the sixth and seventh years of the reign of his late Majesty King William the Fourth, intitled, "An Act for carrying into effect the Reports of the Commissioners appointed to consider the State of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, so far as they relate to Episcopal Dioceses, Revenues, and Patronage," reciting, amongst other things, that his said late Majesty was pleased, on the 4th day of February, and on the 6th day of June, in the year 1835, to issue two several Commissions to certain persons therein respectively named, directing them to consider the state of the several dioceses in England and Wales, with reference to the amount of their revenues, and the more equal distribution of episcopal duties, and the prevention of the necessity of attaching, by commendam, to bishoprics benefices with cure of souls; and to consider also the state of the several cathedral and collegiate churches in England and Wales, with a view to the suggestion of such measures as might render them conducive to the efficiency of the Established Church, and to devise the best mode of providing for the cure of souls, with special reference to the residence of the clergy on their respective benefices; and reciting, that the said Commissioners had, in pursuance of such directions, made four several Reports to his said late Majesty, bearing date respectively the 17th day of March, 1835, and the 4th day of March, the 20th day of May, and the 24th day of June, 1836; and reciting, that the said Commissioners had, in their said Reports, amongst other things, recommended that Commissioners should be appointed by parliament for the purpose of preparing and laying before his Majesty in council such schemes as should appear to them to be best adapted for carrying into effect, amongst other things, the following recommendations; and that his Majesty in council should be empowered to make orders ratifying such schemes, and having the full force of law; and that fit residences should be provided for the Bishops of Lincoln, Llandaff, Rochester, Manchester, and Ripon; and that, for the purpose of providing the Bishop of any diocese with a more suitable and convenient residence than that which now belongs to his see, sanction should be given for purchases or exchanges of houses or lands, or for the sale of lands belonging to the respective sees:

It is enacted, amongst other things, that the Lord Archbishop of Canterbury for the time being, the Lord Archbishop of York, and the Lord Bishop of London for the time being, John Lord Bishop of Lincoln, James Henry Lord Bishop of Gloucester, the Lord High Chancellor of Great Britain, the Lord President of the Council, the Lord High Treasurer or the First Lord of the Treasury, and the Chancellor of the Exchequer for the time being respectively, and such one of his Majesty's principal Secretaries of State as should be for that purpose nominated by his Majesty under his royal sign manual, (such Lord Chancellor, Lord President, Lord High Treasurer or First Lord of the

Treasury, Chancellor of the Exchequer, and Secretary of State, being respectively members of the United Church of Great Britain and Ireland,) the Right Honourable Dudley Earl of Harrowby, the Right Honourable Henry Hobhouse, and the Right Honourable Sir Herbert Jenner, Knight, should, for the purposes of the said act, be one body politic and corporate, by the name of "The Ecclesiastical Commissioners for England," and by that name should have perpetual succession and a common seal.

And it is further enacted, that the said Commissioners should, from time to time, prepare and lay before his Majesty in council such schemes as should appear to the said Commissioners to be best adapted for carrying into effect the thereinbefore recited recommendations, and should in such schemes recommend and propose such measures as might, upon further inquiry, which the said Commissioners are thereby authorized to make, appear to them to be necessary for carrying such recommendations into full and perfect effect; provided always, that nothing therein contained should be construed to prevent the said Commissioners from proposing, in any such scheme, such modifications or variations, as to matters of detail and regulation, as should not be substantially repugnant to any or either of the said recommendations.

And it is further enacted, that when any scheme, prepared under the authority of the said act, should be approved by his Majesty in council, it should be lawful for his Majesty in council to issue an order or orders ratifying the same, and specifying the time or times when such scheme, or the several parts thereof, should take effect, and to direct in every such order that the same should be registered by the registrar of each of the dioceses, the bishops whereof might or should be in any respect affected thereby;

And it is further enacted, that every such order should, as soon as might be after the making or issuing thereof by his Majesty in council, be inserted and published in the London Gazette.

And it is further enacted, that so soon as any such order in council should be so registered and gazetted, it should, in all respects, and as to all things therein contained, have and be of the same force and effect as if all and every part thereof were included in the said act, any law, statute, canon, letters patent, grant, usage or custom to the contrary notwithstanding.

And whereas the said Commissioners, pursuant to the authority vested in them by the said act, have duly prepared and laid before her Majesty in council a scheme, bearing date the 22nd day of January, 1840, in the words and figures following; (that is to say,)

"To the Queen's Most Excellent Majesty in Council;

"We, the Ecclesiastical Commissioners for England, appointed and incorporated by an act passed in the session of parliament held in the sixth and seventh years of the reign of his late Majesty King William the Fourth, intitled, 'An act for carrying into effect the Reports of the Commissioners appointed to consider the state of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, so far as they relate to Episcopal Dioceses, Revenues, and Patronage,' have, in pursuance thereof, prepared, and now humbly lay before your Majesty in council, the following scheme, towards carrying into effect the recommendation in the said act contained, with respect to providing a fit residence for the bishops of Lincoln.

"Whereas a negotiation has been commenced and is still pending between Henry Machin, of Gateford Hill, in the county of Nottingham, Esq., and the Right Reverend John Bishop of Lincoln, for the sale by the said John Machin, and the purchase by the said bishop, of a certain estate, at Riseholme, in the county of Lincoln, and lying near to the city of Lincoln, with a house, offices, and outbuildings thereupon, and forming part of the said estate; which house, offices, and outbuildings will afford a fit and convenient residence for the said Bishop of Lincoln, and his successors, bishops of the said see; and we are

of opinion that the purchase of the said estate will be beneficial to the said see.

"Now, therefore, we humbly recommend and propose, that the said John Bishop of Lincoln, or his successors, bishops of Lincoln, may be authorized and empowered to purchase and take a conveyance of the said estate, at and for such price or sum as shall appear to us, upon due inquiry, to be just and reasonable; and that the purchase-money so to be fixed and to be paid for the same shall and may be provided in the several modes hereinafter stated.

"We humbly recommend and propose, that the proceeds arising from the sale of a part of the late residence of the bishops of Lincoln, situate at Buckden, in the county of Huntingdon, which, under the authority of an order of your Majesty in council, bearing date the 4th day of April, 1838, became payable to us, but the total amount of which proceeds, by reason of such sale not being fully completed, is not yet ascertained, shall, in the first instance, be applied by us in part of such purchase-money.

"And we further recommend and propose, in conformity with the provisions of the said act, that the said John Bishop of Lincoln, and his successors, bishops of Lincoln, may be authorized and empowered, with our consent, signified under our common seal, in each particular case, to sell and dispose of, at and for such prices and sums respectively as shall, upon due inquiry, appear to us to be just and reasonable, and duly to convey to the purchasers thereof respectively, all the right, title, and interest of him, the said bishop, and of his successors, bishops of Lincoln, in and to so much and such parts of the lands, tenements, and hereditaments now demised by leases for lives, and belonging to the said see, as, together with such proceeds as aforesaid, when the same shall be ascertained, will make up, as nearly as may be, a sum sufficient in the whole for completing the purchase of the said estate at Risholme, as aforesaid, and for putting the said house, offices, and outbuildings thereon in proper repair and condition as an episcopal residence, and for paying the costs, charges, and expenses of and attending the said purchase, and also of and attending all such sales as aforesaid; and that the proceeds of every such sale shall, from time to time, be paid by each purchaser respectively into the Bank of England to our credit, to an account intitled 'Account with the Ecclesiastical Commissioners for England,' to be by us applied as aforesaid, and that it shall not be incumbent on any such purchaser, taking a conveyance with our consent signified as aforesaid, to ascertain that the sale of the lands, tenements, and hereditaments to him conveyed is requisite for the purpose hereby contemplated, nor shall any such purchaser, after paying his purchase-money to our credit as aforesaid, be responsible for, or be bound to look to, the due application of such money.

"And we further recommend and propose, that, upon the completion of the purchase of the said estate at Risholme, the said house, offices, and outbuildings shall become and be the permanent episcopal house of residence of the said John Bishop of Lincoln, and his successors, bishops of Lincoln, and shall, together with the remainder of the said estate, be by them held and enjoyed in right of the see of Lincoln for ever.

"And we further recommend and propose, that nothing herein contained shall prevent us from recommending and proposing other measures relating to the said see of Lincoln, in conformity with the provisions of the said act.

"All which we humbly recommend and propose to your Majesty in council.

"In witness whereof we have hereunto set our common seal, this 22nd day of January, 1840."

And whereas the said scheme has been approved by her Majesty in council; now, therefore, her Majesty, by and with the advice of her said council, is pleased hereby to ratify the said scheme, and to order and direct that the same, and every part thereof, shall take effect immediately from and after the time when this order shall have been registered as hereinafter directed, and shall have been duly published in the London Gazette, pursuant to the said act;

and her Majesty, by and with the like advice, is pleased hereby to direct that this order be forthwith registered by the registrar of the diocese of Lincoln.

(Signed) WM. L. BATHURST.

Order in Council of the 3rd April, 1840, approving a Scheme of the Ecclesiastical Commissioners for England, under 6 and 7 Will. 4, c. 77, for providing a House of Residence for the Bishops of Gloucester and Bristol.

At the Court at Buckingham Palace, the 3rd day of April, 1840; present, the Queen's Most Excellent Majesty in Council.

WHEREAS by an act, passed in the session of parliament held in the sixth and seventh years of the reign of his late Majesty King William the Fourth, intituled, "An Act for carrying into effect the Reports of the Commissioners appointed to consider the State of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, so far as they relate to Episcopal Dioceses, Revenues, and Patronage," reciting, amongst other things, that his said late Majesty was pleased, on the 4th day of February and on the 6th day of June, in the year 1835, to issue two several Commissions to certain persons therein respectively named, directing them to consider the state of the several dioceses in England and Wales, with reference to the amount of their revenues, and the more equal distribution of episcopal duties, and the prevention of the necessity of attaching, by commendam, to bishoprics benefices with cure of souls; and to consider also the state of the several cathedral and collegiate churches in England and Wales with a view to the suggestion of such measures as might render them conducive to the efficiency of the Established Church, and to devise the best mode of providing for the cure of souls, with special reference to the residence of the clergy on their respective benefices; and reciting that the said Commissioners had, in pursuance of such directions, made four several reports to his said late Majesty, bearing date respectively the 17th day of March, 1835, and the 4th day of March, the 20th day of May, and the 24th day of June, 1836; and reciting that the said Commissioners had in their said reports, amongst other things, recommended that Commissioners should be appointed by parliament for the purpose of preparing and laying before his Majesty in council such schemes as should appear to them to be best adapted for carrying into effect, amongst other things, the following recommendations; and that his Majesty in council should be empowered to make orders ratifying such schemes, and having the full force of law; and that, for the purpose of providing the bishop of any diocese with a more suitable and convenient residence than that which now belongs to his see, sanction should be given for purchases or exchanges of houses or lands, or for the sale of lands belonging to the respective sees; and that so much of the sum of £6000, recovered by the late Bishop of Bristol for damages done to the episcopal residence at Bristol, and of its accumulations, as may remain after deducting proper expenses, together with the money arising from the sale of the site of such residence, if sold, be applied to the purchase or erection of a residence for the bishop of the see of Bristol and Gloucester:

It is enacted, amongst other things, that the Lord Archbishop of Canterbury for the time being, the Lord Archbishop of York, and the Lord Bishop of London for the time being, John Lord Bishop of Lincoln, James Henry Lord Bishop of Gloucester, the Lord High Chancellor of Great Britain, the Lord President of the Council, the Lord High Treasurer or the First Lord of the Treasury, and the Chancellor of the Exchequer for the time being respectively, and such one of his Majesty's Principal Secretaries of State as should be for that purpose nominated by his Majesty under his royal sign manual (such Lord Chancellor, Lord President, Lord High Treasurer or First Lord of the Treasury, Chancellor of the Exchequer, and Secretary of State being respec-

tively members of the United Church of Great Britain and Ireland,) the Right Honourable Dudley Earl of Harrowby, the Right Honourable Henry Hobhouse, and the Right Honourable Sir Herbert Jenner, Knight, should, for the purposes of the said act, be one body politic and corporate, by the name of "The Ecclesiastical Commissioners for England," and by that name should have perpetual succession and a common seal.

And it is further enacted, that the said Commissioners should from time to time prepare and lay before his Majesty in council such schemes as should appear to the said Commissioners to be best adapted for carrying into effect the thereinbefore recited recommendations, and should in such schemes recommend and propose such measures as might, upon further inquiry, which the said Commissioners are thereby authorized to make, appear to them to be necessary for carrying such recommendations into full and perfect effect; provided always, that nothing therein contained should be construed to prevent the said Commissioners from proposing in any such scheme such modifications or variations as to matters of detail and regulation as should not be substantially repugnant to any or either of the said recommendations.

And it is further enacted, that when any scheme prepared under the authority of the said act should be approved by his Majesty in council, it should be lawful for his Majesty in council to issue an order or orders ratifying the same, and specifying the time or times when such scheme, or the several parts thereof, should take effect, and to direct in every such order that the same should be registered by the registrar of each of the dioceses, the bishops whereof might or should be in any respect affected thereby.

And it is further enacted, that every such order should, as soon as might be after the making and issuing thereof by his Majesty in council, be inserted and published in the London Gazette:

And it is further enacted, that so soon as any such order in council should be so registered and gazetted, it should in all respects, and as to all things therein contained, have and be of the same force and effect as if all and every part thereof were included in the said act, any law, statute, canon, letters patent, grant, usage or custom to the contrary notwithstanding.

And whereas the said Commissioners, pursuant to the authority vested in them by the said act, have duly prepared and laid before her Majesty in council a scheme, bearing date the 26th day of March, 1840, in the words and figures following; (that is to say,)

"To the Queen's Most Excellent Majesty in Council;

"We, the Ecclesiastical Commissioners for England, appointed and incorporated by an act passed in the session of parliament held in the sixth and seventh years of the reign of his late Majesty King William the Fourth, intituled, 'An Act for carrying into effect the Reports of the Commissioners appointed to consider the State of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, so far as they relate to Episcopal Dioceses, Revenues, and Patronage,' have, in pursuance thereof, prepared, and now humbly lay before your Majesty in council, the following scheme, towards carrying into effect the recommendation in the said act contained, with respect to the residence of the bishops of Gloucester and Bristol.

"Whereas, a negotiation has been commenced, and is still pending for the purchase, by the Right Reverend James Henry Bishop of Gloucester and Bristol, of a certain estate at Stapleton, in the county of Gloucester, and lying near to the city of Bristol, with a house, offices, and out-buildings thereupon, and forming part of the said estate; which house, offices, and out-buildings will afford a fit and convenient residence for the said bishop and his successors, bishops of Gloucester and Bristol; and we are of opinion that the purchase of the said estate will be beneficial to the said see.

"Now, therefore, we humbly recommend and propose that the said James

Henry Bishop of Gloucester and Bristol, or his successors, bishops of Gloucester and Bristol, may be authorized and empowered to purchase and take a conveyance of the said estate, at and for such price or sum as shall appear to us, upon due inquiry, to be just and reasonable; and that the purchase-money so to be fixed and to be paid for the same, shall and may be provided in the several modes hereinafter stated.

"And we recommend and propose that so much of the monies recovered by Robert late Bishop of Bristol, for damages done to the episcopal residence at Bristol, as remained after deducting proper expenses, and also the monies which arose from the sale of the site of the said residence, under our authority and direction, by virtue of an order of his late Majesty in council, dated the 5th day of October 1836, all which monies are now standing to our credit at the Bank of England, to an account intituled 'Bristol Palace Account,' together with all accumulations thereof, shall, in the first instance, be applied by us in part of such purchase-money.

"And we further recommend and propose, in conformity with the provisions of the said act, that the said James Henry Bishop of Gloucester and Bristol, and his successors, bishops of Gloucester and Bristol, may be authorized and empowered, with our consent, signified under our common seal, in each particular case, to sell and dispose of, at and for such prices and sums respectively as shall, upon due inquiry, appear to us to be just and reasonable, and duly to convey to the purchasers thereof respectively, all the right, title, and interest of him the said bishop, and his successors, bishops of Gloucester and Bristol, in and to so much and such parts of the lands, tenements, and other hereditaments now belonging to the said see, as, together with such proceeds as aforesaid, will make up, as nearly as may be, a sum sufficient in the whole for completing the purchase of the said estate at Stapleton as aforesaid, and for putting the said house, offices, and outbuildings thereon in proper repair and condition as an episcopal residence, and for paying the costs, charges, and expenses of and attending the said purchase, and also of and attending all such sales as aforesaid; and that the proceeds of every such sale shall, from time to time, be paid by each purchaser respectively into the Bank of England to our credit, to an account intituled 'Account with the Ecclesiastical Commissioners for England,' to be by us applied as aforesaid; and that it shall not be incumbent on any such purchaser, taking a conveyance with our consent signified as aforesaid, to ascertain that the sale of the lands, tenements, and hereditaments to him conveyed is requisite for the purpose hereby contemplated, nor shall any such purchaser, after paying his purchase-money to our credit as aforesaid, be responsible for, or be bound to look to, the due application of such money.

"And we further recommend and propose, that, upon the completion of the purchase of the said estate at Stapleton, the said house, offices, and outbuildings shall become and be an episcopal house of residence of the said James Henry Bishop of Gloucester and Bristol, and his successors, bishops of Gloucester and Bristol, and shall, together with the remainder of the said estate, be by them held and enjoyed in right of the said see of Gloucester and Bristol for ever.

"And we further recommend and propose, that nothing herein contained shall prevent us from recommending and proposing any other measure relating to the said see of Gloucester and Bristol, in conformity with the provisions of the said act.

"All which we humbly recommend and propose to your Majesty in council.
"In witness whereof we have hereunto set our common seal, this 26th day of March, 1840."

And whereas the said scheme has been approved by her Majesty in council; now, therefore, her Majesty, by and with the advice of her said council, is pleased hereby to ratify the said scheme, and to order and direct that the same and every part thereof shall take effect immediately from and after the time

when this order shall have been registered as hereinafter directed, and shall have been duly published in the London Gazette, pursuant to the said act; and her Majesty, by and with the like advice, is pleased hereby to direct that this order be forthwith registered by the registrars of the two several registries of the diocese of Gloucester and Bristol, at Bristol and Gloucester.

(Signed) C. C. GREVILLE.

Order in Council of the 8th December, 1840, approving a Scheme of the Ecclesiastical Commissioners for England, under 3 & 4 Vict. c. 113, for placing certain Peculiars in the Diocese of Lincoln under the jurisdiction of the Bishop of Lincoln.

At the Court at Buckingham Palace, the 8th day of December, 1840; present, the Queen's Most Excellent Majesty in Council.

WHEREAS the Ecclesiastical Commissioners for England have, in pursuance of an act passed in the last session of parliament, intituled, "An Act to carry into effect, with certain modifications, the Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues," duly prepared and laid before Her Majesty in Council a scheme, bearing date the first day of December, 1840, in the words and figures following; (that is to say.)

"To the Queen's Most Excellent Majesty in Council;

"We, the Ecclesiastical Commissioners for England, in pursuance of two several acts—namely, an act passed in the seventh year of his late Majesty King William the Fourth, intituled, 'An Act for carrying into effect the Reports of the Commissioners appointed to consider the state of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, so far as they relate to Episcopal Dioceses, Revenues, and Patronage,' and an act passed in the last session of parliament, intituled, 'An Act to carry into effect, with certain modifications, the Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues,' have prepared, and now humbly lay before your Majesty in Council, the following scheme relating to the diocese of Lincoln:

"Whereas, under the provisions of the first above-recited act, we prepared, and on the first day of August, 1837, laid before your Majesty in council, a scheme whereby we recommended and proposed, with the consent of the most Reverend the Archbishops of Canterbury and York, and of the Right Reverend John Bishop of Lincoln, that, upon a certain event therein mentioned, which event has since occurred, the whole county of Nottingham, then forming the archdeaconry of Nottingham, and part of the province and diocese of York, should be detached and dis severed from the last-mentioned province and diocese, and be annexed and united to, and included in, and form part of, the province of Canterbury and the said diocese of Lincoln, which scheme was, on the twenty-first day of the same month of August, approved and ratified by an order of your Majesty in council, and the said order has since been duly registered and gazetted; and whereas, by reason that the deanery and exempt or peculiar jurisdiction of Southwell, and the several parishes or places therein comprised, and the several parishes of Kinolton, South Muskham, Apesthorpe, Bole, East Drayton with Askham, Laneham, Misterton, West Stockwith, and North Wheatley, within the said county of Nottingham, were not, or claimed not to be, at the time of making the said order, subject to the jurisdiction of the Archbishop of York or of the Archdeacon of Nottingham, doubts have arisen respecting the jurisdiction of the Archbishop of Canterbury, the Bishop of Lincoln, and the Archdeacon of Nottingham, over the said deanery and exempt or peculiar jurisdiction of Southwell, and the parishes and places therein comprised, and over the said other last-mentioned parishes:

"Now, therefore, for the removal of such doubts, we humbly recommend and propose, with the consent of the said two Archbishops and of the said

Bishop, in testimony whereof they have respectively signed and sealed this scheme, that the said deanery and exempt or peculiar jurisdiction of Southwell, and all parishes and places therein comprised, and the said parishes of Kinolton, South Muskham, Apesthorpe, Bole, East Drayton with Askham, Laneham, Misterton, West Stockwith, and North Wheatley, and all other parishes and places, (if any such there be), within the county of Nottingham, possessing, or claiming to possess, exempt or peculiar jurisdiction, or being, or claiming to be, exempt from the ordinary jurisdiction of the Archbishop of York, or the Archdeacon of Nottingham, shall be annexed to, included in, and form part of, the said province of Canterbury, diocese of Lincoln, and archdeaconry of Nottingham, respectively, and the said deanery and exempt or peculiar jurisdiction of Southwell shall be styled the deanery of Southwell, and the said parish of Kinolton shall be within the deanery of Bingham, and the said parish of South Muskham shall be within the deanery of Newark, and the said parishes of Apesthorpe, Bole, East Drayton with Askham, Laneham, Misterton, West Stockwith, and North Wheatley, shall be within the deanery of Retford, and the said other parishes and places (if any such there be) shall be included in the several deaneries in which they are respectively locally situate, and such of the said last-mentioned parishes and places (if any) as are locally situate between two or more deaneries, shall be included in that one of the said deaneries with which it shall have the greatest extent of common boundary; and that all churches and chapels, and the whole clergy and others, your Majesty's subjects within the same deanery and exempt or peculiar jurisdiction of Southwell, and within all the said other parishes and places, shall be under and subject to the jurisdiction of the Archbishop of Canterbury, of the Bishop of Lincoln, and the Archdeacon of Nottingham, for the time being respectively, to all intents and purposes, and shall be subject to no other ecclesiastical jurisdiction whatsoever.

"All which we humbly recommend and propose to your Majesty in council.

"In witness whereof we have hereunto set our common seal, this first day of December, 1840."

And whereas the said scheme has been approved by her Majesty in council; now, therefore, her Majesty, by and with the advice of her said council, is pleased hereby to ratify the said scheme, and to order and direct that the same, and every part thereof, shall take effect immediately from and after the time when this order shall have been duly published in the London Gazette, pursuant to the said act; and her Majesty, by and with the like advice, is pleased hereby to direct that this order be forthwith registered by the several registrars of the several dioceses of Canterbury, York, and Lincoln.

(Signed) C. C. GREVILLE.

Order in Council of the 8th December, 1840, approving a Scheme of the Ecclesiastical Commissioners for England, under 3 & 4 Vict. c. 113, for disposing of the Residence House attached to the Tenth Canonry in Canterbury Cathedral.

At the Court at Buckingham Palace, the 8th day of December, 1840, present, the Queen's Most Excellent Majesty in Council.

WHEREAS the Ecclesiastical Commissioners for England have, in pursuance of an act passed in the last session of parliament, intituled, "An Act to carry into effect, with certain modifications, the Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues," duly prepared and laid before her Majesty in council a scheme, bearing date the 17th day of November, 1840, in the words and figures following; (that is to say,)

"To the Queen's Most Excellent Majesty in Council;

"We, the Ecclesiastical Commissioners for England, in pursuance of an act passed in the last session of parliament, intituled, 'An Act to carry into

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effect, with certain modifications, the Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues,' have prepared, and now humbly lay before your Majesty in council, the following scheme, respecting the disposal of the residence house attached to the tenth canonry in the Cathedral and Metropolitical Church of Christ, in Canterbury, in the precincts of the said church :

" Whereas the Dean and Chapter of the Cathedral Church of Canterbury have submitted to us a plan, duly approved by the Visitor of the said church ; which plan is in the words and figures following ; (that is to say,)

" Whereas by an act passed in the last session of parliament, intituled, ' An Act to carry into effect, with certain modifications, the Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues,' it was enacted, that, so soon as conveniently might be, measures should be taken by the deans and chapters of the several cathedral and collegiate churches for the disposal of such residence houses then under their control, and houses attached to any dignity, office or prebend, in the precincts of the respective cathedral and collegiate churches as might no longer be required, in such way as they should deem fit, according to plans to be, from time to time, prepared by the respective chapters, and when approved by the Visitors, submitted to the Ecclesiastical Commissioners for England, and confirmed by the authority thereafter provided ; and whereas the residence house attached to the tenth prebend or canonry of the Cathedral and Metropolitical Church of Christ, Canterbury, in the precincts of the said church, is no longer required, the said prebend or canonry being vacant and suspended under the provisions of the said act :

" And whereas, by the statutes of the said church, the auditor, who, it is thereby provided, shall be also chapter clerk, is required to be constantly resident within the precincts of the said church, and there is no other house within the said precincts which is or can conveniently be appropriated to the residence of such officer, save the prebendal house above mentioned :

" We, the Dean and Chapter of the said church, have, in pursuance of the said act, proceeded to take measures for the disposal of the prebendal house aforesaid, and have agreed to appropriate the same, henceforth, as a residence for the officer who, for the time being, shall hold the united offices of auditor and chapter clerk ; and we humbly submit such appropriation, as the most convenient plan for the disposal of the said house, to the Lord Archbishop of Canterbury, Visitor of the said church, for the approval of his grace, and to the Ecclesiastical Commissioners for England, in order that the same may be confirmed, according to the provisions of the act above mentioned.

" In witness whereof we have hereunto set our common seal, the first day of September, in the year of our Lord 1840.

" Approved by us,
(Signed) W. CANTUAR, Visitor. (Common Seal.)

" Lambeth Palace, 8th September, 1840.

" We therefore humbly recommend and propose to your Majesty in council, that the said plan should be confirmed.

" All which we humbly recommend and propose to your Majesty in council.

" In witness whereof we have hereunto set our common seal, this 17th day of November, 1840."

And whereas the said scheme has been approved by her Majesty in council, now, therefore, her Majesty, by and with the advice of her said council, is pleased hereby to ratify the said scheme, and to order and direct, that the same, and every part thereof, shall take effect immediately from and after the time when this order shall have been duly published in the London Gazette, pursuant to the said act ; and her Majesty, by and with the like advice, is pleased hereby to direct, that this order be forthwith registered by the registrar of the diocese of Canterbury.

(Signed) C. C. GREVILLE.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

A SPECIAL general meeting of the members of the society having been summoned by public advertisement, (as directed by Rule VII. of the society,) to adopt measures with a view to securing to the society the sanction and patronage of the archbishops and bishops of the United Church of England and Ireland: this most important and interesting meeting was held in the Lower Room, Exeter Hall, on Saturday, August 21. Sir Thomas Baring, Bart., the president of the society, in the chair.

The meeting having been opened by prayer, and addressed by the chairman, who explained the objects of the meeting, the following resolutions were proposed and unanimously adopted:—

Moved by the Right Hon. Lord Ashley, M.P.; seconded by the Rev. W. Marsh, D.D., incumbent of St. Mary's, Leamington,

"That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any colonial bishop, or any bishop of the United Church of England and Ireland, in foreign parts, and the committee of the society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereon shall be final."

Moved by the Right Hon. Sir G. H. Rose, M.P.; seconded by the Rev. E. Bickersteth, rector of Watton,

"That the rule which is now Rule XII. of the society shall stand as follows:—

"The office of sole patron shall be reserved for his Grace the Primate of all England, if he shall accept it; but if his grace shall not accept the same, the committee shall nominate a patron or patrons, as well as the vice-patrons, president, vice-presidents, trustees, treasurer, secretaries, and other such officers as they shall deem beneficial to the interests of the institution; and shall also nominate such persons as may have rendered services to the society, either country or foreign directors, or honorary members, as the circumstances may require: such nomination of the committee to be subject to the approval of the first general meeting."

"That in Rule I. the words, a 'patron or,' be inserted between the words 'by' and 'patrons.'

"That the new rule be numbered III., and that the numbering of the rules following it be altered accordingly.

"That in the XIth law (formerly X.) the words, 'patron or,' be inserted after the word 'The.'"

Moved by Captain Trotter; seconded by the Rev. A. M'Caul, D.D.,

"That the most cordial thanks of this meeting be offered to the Lord Bishop of Ripon, for the zeal and kindness with which he has hitherto filled the office of patron, and for the readiness with which his lordship has consented now to accept the office of vice-patron."

Moved by the Hon. William Cowper, M.P.; seconded by the Hon. and Rev. Henry Montagu Villiers, rector of St. George's, Bloomsbury,

"That the Archbishop of York, the Bishop of London, and the other bishops, be applied to, to accept the office of vice-patrons of the society."

Acceptance of the Office of Patron by the Archbishop of Canterbury.

The following letter has been addressed by his Grace the Lord Archbishop of Canterbury to the president of the society, Sir Thomas Baring, Bart.:—

"I have received with more than ordinary satisfaction the copy which you have transmitted to me of a resolution passed at a general meeting of the subscribers to the London Society for the Promotion of Christianity amongst the Jews; and I accept with pleasure the office of patron of the society, reserved

by that resolution for the Archbishop of Canterbury, in the hope that, under the blessing of God and the direction of his good Spirit, my humble endeavours may be rendered conducive to the attainment of the important object which the society has in view.

W. CANTUAR.

"Aug. 23, 1841."

TITHES RECOVERY.

A BILL to amend an Act of the Fifth and Sixth Years of King William the Fourth, "*For the more easy Recovery of Tithes,*" and to take away the Jurisdiction from the Ecclesiastical Court in all Matters relating to Tithes of a certain Amount.

Prepared and brought in by Captain Pechell and Mr. James.—Ordered, by the House of Commons, to be printed, 5 March, 1841.

[Note.—The words printed in *Italics* are proposed to be inserted in the Committee.]

Preamble.

WHEREAS it is expedient to extend all the provisions of an act passed in the fifth and sixth years of his late Majesty King William the Fourth, intituled, "An Act for the more easy Recovery of Tithes," to all suits in the Ecclesiastical Courts hereafter to be commenced for the recovery of any tithes, oblations, or compositions of or under the yearly value of ten pounds, and of any great or small tithes, moduses, compositions, rates, or other ecclesiastical dues or demands whatsoever, of or under the value of fifty pounds, withheld by any Quaker.

Proceedings for the recovery of tithes under 10l., and for tithes, rates, and other ecclesiastical dues under the value of 50l., from Quakers, shall be had only under the powers of 5 & 6 W. 4, c. 74, before two justices.

Be it therefore enacted, by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, that from and after the passing of this act, all the enactments and provisions of the said recited act passed in the fifth and sixth years of his late Majesty King William the Fourth, respecting suits or other proceedings in any of her Majesty's courts in England, in respect of tithes, oblations, and compositions of or under the yearly value of *ten pounds*, and of any great or small tithes, moduses, compositions, rates, or other ecclesiastical dues or demands whatsoever, of or under the value of fifty pounds, withheld by any Quaker, shall extend and be applied to all ecclesiastical courts in England.

TITHE COMPOSITIONS—IRELAND.

A BILL to facilitate the Recovery of Arrears of Tithe Compositions in Ireland, vested in her Majesty, under the provisions of an Act of the First and Second Years of her present Majesty, for abolishing Compositions for Tithes in Ireland, and for substituting Rent-charges in lieu thereof.

Prepared and brought in by Mr. Attorney-General for Ireland and Lord Viscount Morpeth.—Ordered, by the House of Commons, to be printed, 8 Feb. 1841.

[Note.—The words printed in *Italics* are proposed to be inserted in the Committee.]

Preamble.

WHEREAS an act was passed in the session of parliament holden in the first and second years of the reign of her present Majesty, intituled, "An Act to

abolish Compositions for Tithes in Ireland, and to substitute Rent-charges in lieu thereof ;” and whereas an act was passed in the last session of parliament amending the said act ; and it was thereby among other things enacted, that in any petition to be presented under the said first-mentioned act by her Majesty’s Attorney-General for Ireland to the Court of Chancery or Exchequer in Ireland, or to the court of any assistant barrister or chairman, for the recovery of any arrears of tithe composition vested in her Majesty under and by the operation of the provisions of the said act, it should be lawful to include all or any two or more of the persons in default, who should be named and distinguished in the schedule annexed to any memorial for relief presented to the Lord-Lieutenant and Privy Council in Ireland under the said first-mentioned act, as having such estates or interests as in the said act described in the lands charged with any composition due and in arrear ; and that the court to which any such application might be made by petition might from time to time proceed thereon as against any one or more of the persons therein named as defaulters who should appear to have had due notice thereof, although such notice might not be proved to have been given to any other or others of the persons named therein :

And whereas it is expedient, for the more cheap and easy recovery of the arrears of tithe compositions vested in her Majesty as aforesaid, further to amend the said act :

Any number of defaulters may be included in one petition in respect of arrears due in the same diocese. Petition may be amended by adding parties.

I. Be it therefore enacted, by the Queen’s most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, that in any petition to be presented under the said act or acts by the said Attorney-General to any of the said courts for the recovery of any arrears of tithe composition vested in her Majesty as aforesaid, it shall be lawful to include all or any two or more of the persons in default, who shall be named and distinguished in the several schedules annexed to all or any two or more of the memorials presented to the said Lord-Lieutenant and Privy Council for relief, under the said act, in respect of compositions for tithes charged upon or accrued due in respect of lands situate in one and the same diocese, or in any two or more united dioceses, as having in such lands respectively the estates or interests in the said first-mentioned act described ; and that it shall be lawful from time to time to amend any petition which may be filed under the said acts and this act, or any of them, by adding parties thereto.

Proceedings may be had on petition, although notice may not have been served previous to the filing thereof: but no order shall be made for payment of money without fourteen days’ previous notice thereof.

II. And be it enacted, that the court to which application may be made by petition as aforesaid under the said recited acts and this act, or any of them, may from time to time proceed thereon as against all or any of the parties therein named as defaulters, although they or any of them may not have had notice of such petition previous to the filing of the same : provided always, that no such court shall make order directing the payment of any sum of money by any such party, (upon whom such previous notice shall not have been served,) unless fourteen days’ notice of the filing of the petition, or of some order appointing a time for the hearing thereof, shall have been first served upon such party.

Notices under 3 & 4 Vict. c. 13, and this act, to be served as directed by 1 & 2 Vict. c. 109, s. 42.

III. And be it enacted, that any notice to be given or served in pursuance of the said act of the last session of parliament, or of this act, may be given or

served in the manner provided by the said first-recited act in reference to the giving of notices thereunder.

Recited acts and this act to be construed together.

IV. And be it enacted, that this act and the two hereinbefore-mentioned acts shall be construed together as one act.

Act may be altered this session.

V. And be it enacted, that this act may be amended or repealed by any act to be passed during the present session of parliament.

INCUMBENTS LEASING.

A BILL intituled an Act for enabling Incumbents of Ecclesiastical Benefices to demise the Lands belonging to their Benefices on Farming Leases.

Presented by the Lord Bishop of London.—Ordered to be printed 30 Aug. 1841.

Incumbents of benefices empowered, with consent of bishop and patron, to lease lands belonging to their benefices for years, under certain restrictions.

WHEREAS it would be advantageous to ecclesiastical benefices if the incumbents thereof were empowered (with such consent and under such restrictions as are hereinafter expressed) to demise the lands of or belonging to the same for a term of years certain, for farming purposes: May it therefore please your Majesty that it may be enacted; and be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that it shall be lawful for the incumbent for the time being of any benefice from time to time after the passing of this act, by deed under his hand and seal, with the consent of the patron of such benefice, and of the bishop of the diocese wherein the same is locally situated, and where the lands proposed or intended to be leased are of copyhold or customary tenure with the consent also of the lord of the manor of which the same are holden, in any case where the lease proposed to be granted could not according to the custom of the manor be effectually made without the licence of the lord (such respective consents to be testified by the persons whose consents are hereby required respectively being parties to and signing and sealing such deeds before the execution thereof by such incumbent), to lease any part of the glebe lands or other lands of or belonging to such benefice, either with or without any farm-houses, cottages, barns, or other agricultural buildings or conveniences, parcel of or belonging to such benefice, to any person whomsoever, for any term of years not exceeding fourteen years, to take effect in possession, and not in reversion or by way of future interest, so that there be reserved on every such lease, payable to the incumbent for the time being of such benefice quarterly in every year, during the continuance of the term thereby granted, the best and most improved yearly rent that can be reasonably gotten for the same, without taking any fine, foregift, premium, or other consideration for granting such lease, and so that no such lessee be made punishable for waste by any clause or words to be contained in such lease, and so that the lessee do thereby covenant with the incumbent granting such lease, and his successors, for due payment of the rent thereby to be reserved, and of all taxes, charges, rates, assessments, and impositions whatsoever which shall be payable in respect of the premises thereby leased, and do further covenant with such incumbent and his successors, that he will not assign or underlet the hereditaments comprised in such lease, or any part thereof, for all or any part of the term thereby granted, without the consent of the bishop

of the diocese for the time being and the patron and incumbent for the time being of the said benefice, to be testified by their respectively being parties to and sealing and delivering the deed or instrument by which any assignment or underlease of the same premises, or any part thereof, may be affected; and that he will in all respects cultivate and manage the lands and hereditaments thereby leased according to the most improved system of husbandry in that part of the country where such lands and hereditaments are locally situated; and that he will keep, and at the end of the term leave, all the lands comprised in such lease, together with the buildings, gates, drains, and fences of every description, and other fixtures and things thereupon or belonging thereto, in good and substantial repair and condition; and that he will at all times during the continuance of the term keep the buildings comprised in such lease, or to be erected during the term upon the lands thereby demised, or on any part thereof, insured against damage by fire, in the joint names of the lessee, his executors or administrators, and of the incumbent of the benefice for the time being, in three-fourths at the least of the value thereof; and that he will lay out the money to be received by virtue of any such insurance, and all such other sums of money as shall be necessary, in substantially rebuilding, repairing, and reinstating (under the direction of a surveyor to be for that purpose appointed by the incumbent of such benefice for the time being and such lessee, by some writing under their respective hands,) such messuages or buildings as shall be destroyed or damaged by fire; and so that there be inserted in every such lease a power of re-entry, in case the rent thereby to be reserved shall be unpaid for the space of twenty-one days next after the same shall become due, or in case the lessee shall be convicted of felony, or shall become a bankrupt, or shall take the benefit of any act or acts of parliament now in force or hereafter to be passed for the relief of insolvent debtors, or shall compound his debts, or assign over his estate and effects for payment thereof, or in case any execution shall issue against him or his effects, whereupon the lands and hereditaments, fixtures and things, to be comprised in such lease, or any of them, shall be taken or attempted to be taken in execution, or in case such lessee shall not from time to time duly observe and perform all the covenants and agreements on his part in such lease to be contained, and so that the lessee in each such lease do execute a counterpart thereof: Provided always, that any stipulation, covenant, condition, or agreement in any such lease to be contained, on the part of the lessee, for the adoption and use of any particular mode or system of cultivation, or for the drainage or subdividing of all or any of the lands comprised in such lease, or for the erection of any new or additional barns or outhouses, or other farm buildings, which the condition or local situation of the lands to be comprised in such lease may require, or for putting in repair any houses, edifices, or buildings to be comprised in any such lease, or for making any substantial improvements on the premises, or for the reservation or payment of any additional rent or rents, or penalty on breach of any of the covenants or agreements contained in any such lease, shall not be deemed or construed to be a fine, foregift, premium, or consideration for the granting of such lease within the meaning of this act: Provided also, that nothing herein contained shall be construed to preclude the lessor in any such lease from covenanting that the lessee shall be entitled to have or take from off the demised premises brick, earth, stone, lime, or other materials for the erection or repair of any buildings, or for the construction or repair of drains, or for any other necessary improvements, and sufficient rough timber for any of the purposes aforesaid, and for the making or repair of gates and fences.

Parsonage house and offices and acres of glebe situate most conveniently for occupation not to be leased.

II. And be it enacted, that the authority given by this act shall not render valid any lease to be granted in the manner hereinbefore mentioned, unless the

parsonage house or other the house of residence of or belonging to the benefice, and all offices, outbuildings, yards, gardens, orchards, and plantations to such parsonage house or other house of residence adjoining and appurtenant and which may be necessary or convenient for actual occupation with such parsonage house or other house of residence, and also so much glebe land or other land of or belonging to the benefice, and situated the most conveniently for actual occupation by the incumbent, as, together with the site of such parsonage house or other house of residence, offices, and outbuildings, and with such yards, gardens, orchards, and plantations as aforesaid, shall amount to acres at least, shall be reserved out of or not be comprised in such lease, and not be comprised in any subsisting lease for the time being which shall have been previously granted under the authority of this act: Provided always, that in any case where the lands comprised in any lease granted under the authority of this act shall be situate five miles or upwards from the parsonage house or other the house of residence, or (in case there shall be no parsonage house or other house of residence) from the church or chapel of the benefice to which such lands shall belong, the provision herein contained for the reservation of a stipulated number of acres of the glebe land or other land of or belonging to the benefice shall not be applicable.

Before any lease is granted, surveyor to be appointed, who is to make maps, certificates, valuation, and reports respecting such intended lease.

III. And be it enacted, that whenever any lease is intended to be granted under the authority of this act a competent land surveyor shall be appointed by the bishop of the diocese and the patron and incumbent of the benefice, by some writing under their respective hands; and such surveyor shall make a map or plan under an actual survey of the lands proposed or intended to be leased, and of the other lands of or belonging to the benefice, or of such part or parts of the said other lands as will sufficiently shew to the bishop of the diocese and the patron of the benefice the relative positions or local situations and quantities of the lands proposed or intended to be leased, and of the lands (if any) intended to be reserved, and as will enable them to form an accurate judgment of the situation and convenience for actual occupation of the lands intended to be reserved, (unless such map or plan do contain a statement of the number of acres in each close or field included in such map or plan, and of the distance of each such close or field from the parsonage house or other the house of residence, or (in case there shall be no parsonage house or other house of residence) from the church or chapel of or belonging to the benefice, and such other statements, particulars, descriptions, matters, and things as by such surveyor may be thought advisable; and such surveyor shall certify that the lands intended to be leased, and such buildings and other hereditaments (if any) as are intended to be leased therewith, are proper to be leased to a tenant under the provisions of this act, and (in any case where the provision hereinbefore contained respecting the reservation of a stipulated number of acres may be applicable) that the lands which are intended to remain unlet are such part of the glebe land or other land of or belonging to the benefice as is situated the most conveniently for actual occupation by the incumbent thereof; and such surveyor shall also make a valuation on actual survey of the lands and hereditaments proposed or intended to be leased, and shall report what is the best yearly rent which ought to be reserved upon a lease of such lands and hereditaments under the circumstances under which such lease is proposed or intended to be granted, and shall state the course of husbandry or management of such lands and hereditaments which ought in the opinion of such surveyor to be adopted by the tenant thereof; and in any case where it is proposed that the lease shall contain special covenants on the part of the lessee for the drainage or subdividing of all or any of the lands to be comprised in the lease, or for the erection of any new or additional barns or outhouses or other farm buildings, or for putting in repair any houses, edifices, or buildings to be comprised in the lease, or

for making any substantial improvement in the premises, such surveyor shall certify that in his opinion the covenants for those purposes are proper covenants to be entered into by the lessee under the circumstances of the case, and he shall state the amount by which the yearly rent to be reserved by the proposed lease ought in his judgment to be diminished in respect or on account of the lessee entering into such covenants; and in any case where it is proposed that the lessee shall be entitled to have or take from off the demised premises brick, earth, stones, lime, or other materials, or rough timber, for any of the purposes hereinbefore mentioned, he shall also certify that in his opinion covenants on the part of the lessor for those purposes are proper to be entered into, and that he has taken the matter into his consideration in estimating the amount of rent to be reserved by the proposed lease; and such surveyor shall in all cases also report upon and state such other matters or things (if any) connected with such intended lease, or the lands and hereditaments proposed or intended to be therein comprised, as he shall by such bishop, patron, and incumbent, or any of them, be directed to report upon; and the map or plan, statements, certificate, valuation, and report of such surveyor shall be respectively signed by such surveyor, and verified by his declaration to be made before any justice of the peace, and shall, immediately upon the completion thereof, respectively be delivered to the bishop of the diocese.

Lessor's receipt for counterpart to be evidence of its execution; and execution by bishop and patron to be evidence that the lands are proper to be leased, &c.

IV. And be it enacted, that the receipt in writing of the incumbent by whom any lease shall be granted under the authority of this act, acknowledging that he has received the counterpart of such lease, and signed by such incumbent, and indorsed on the indenture of lease, shall be conclusive evidence that such counterpart has been duly executed; and the execution by the bishop and patron, whose consents are hereby made requisite, of any lease to be granted under the authority of this act, shall be conclusive evidence that the lease does not comprise any lands which ought not to be leased under the provisions of this act, and that a proper portion of the glebe land remains unleased, and that the rent reserved by such lease is the best and most improved rent that could be reasonably gotten for the lands and hereditaments comprised therein at the time of granting such lease, and that all the covenants contained in such lease are proper covenants.

No lease to be avoided on account of incumbent having been simoniacally presented.

V. And be it enacted, that no lease made under the authority of this act shall be impeached or avoided by reason of the incumbent by whom the same shall have been granted having been simoniacally presented to the benefice to which the lands and hereditaments comprised in such lease belong, or by his otherwise not having been fully and absolutely entitled to hold the same benefice at the time of granting such lease.

Proviso as to surrenders of leases.

VI. And be it enacted, that no surrender of any lease which shall have been made under the authority of this act shall be valid to any purpose whatsoever unless the bishop of the diocese and the patron and incumbent to the benefice to which the lands or hereditaments comprised in such lease shall belong shall respectively be made parties to and execute the deed or instrument by which such surrender shall be made; and every such surrender shall have operation from the time only when such deed or instrument as aforesaid shall have been executed by all the persons whose execution thereof is hereinbefore required.

In cases of peculiars belonging to bishops, such bishops to exercise, within their peculiars, the powers given by this act.

VII. And whereas there are within divers dioceses certain exempt juris-

dictions called peculiars, belonging to the archbishops and bishops of other dioceses, and it is expedient that all the powers, authorities, and duties by this act given to or imposed upon the bishop of the diocese should, as to such peculiars, be given to and imposed upon the archbishop or bishop to whom the same respectively belong; be it therefore enacted, that all the powers, authorities, and duties by this act given to or imposed upon the bishop of any diocese shall, with respect to the several peculiars locally situated within such diocese, be exercised and performed by the archbishop or bishop to whom such peculiars shall respectively belong, and not by the bishop within whose diocese such peculiar shall be locally situated, but that with all peculiars belonging to any other person than archbishops or bishops such powers, authorities, and duties shall be exercised and performed by the bishop of the diocese within which such peculiars shall be locally situated.

Provision where patron or lord of manor is under incapacity or beyond seas.

VIII. And be it enacted, that whenever the consent of the patron of any benefice or of the lord of any manor is hereby required, and the patron of such benefice or the lord of such manor (as the case may be) shall happen to be a minor, idiot, lunatic, or feme covert, or beyond seas, it shall be lawful for the guardian, committee, husband, or attorney (as the case may be) of such patron or lord (but in the case of a feme covert with her consent in writing) to execute the instrument by which such consent is to be testified, in testimony of the consent of such patron or lord, and such execution shall, for the purposes of this act, be deemed and taken to be an execution by the patron of the benefice or by the lord of the manor (as the case may be).

Provision where the patronage of any benefice is in the crown.

IX. And be it enacted, that in any case in which the consent of the patron of any benefice is hereby required, and the patronage of such benefice shall be in the crown, the consent of the crown shall be testified in the manner hereinafter mentioned; (that is to say,) if such benefice shall be above the yearly value of twenty pounds in the Queen's books, the instrument by which such consent shall be testified shall be executed by the lord high treasurer or first lord commissioner of the treasury for the time being; and if such benefice shall not exceed the yearly value of twenty pounds in the Queen's books, such instrument shall be executed by the lord high chancellor, or lord keeper or lords commissioners of the great seal, for the time being; and if such benefice shall be within the patronage of the crown in right of the duchy of Lancaster, such instrument shall be executed by the chancellor of the said duchy for the time being; and the execution of such instrument by such person or persons shall be deemed and taken, for the purposes of this act, to be an execution by the patron of the benefice.

Provision where the patronage is attached to the Duchy of Cornwall.

X. And be it enacted, that in any case in which the consent of the patron of any benefice is hereby required, and the right of patronage of such benefice shall be part of the possessions of the duchy of Cornwall, the consent of the patron of such benefice shall be testified in the manner hereinafter mentioned; (that is to say,) the instrument by which such consent is to be testified shall be executed by the Duke of Cornwall for the time being, if of full age; but if such benefice shall be within the patronage of the crown in right of the duchy of Cornwall, such instrument shall be executed by the same person or persons who is or are hereby authorized to testify the consent of the crown in respect of any benefice in the patronage of the crown; and the execution of such instrument by such person or persons shall be deemed and taken, for the purposes of this act, to be an execution by the patron of the benefice.

The corporate bodies may act by their common seal.

XI. And be it enacted, that in any case in which the consent of the patron

of any benefice or of the lord of any manor is hereby required, and the patronage of such benefice, or (as the case may be) the seignory of such manor, shall belong to any dean and chapter, or collegiate or other corporate body having a common seal, the consent of such dean and chapter, or collegiate or other corporate body, shall be testified by the sealing of the instrument by which such consent is to be testified with the common seal of such dean and chapter, collegiate, or other corporate body.

That the person who for the time being would be entitled to present shall be considered the patron.

XII. And be it enacted, that the person or persons (if not more than two), or the majority of the persons (if more than two), or the corporation, who or which would for the time being be entitled to the turn or right of presentation to any benefice if the same were then vacant, shall, for the purposes of this act, be considered to be the patron thereof.

Provision where any person shall sustain more than one of the characters of bishop, patron, and incumbent.

XIII. And be it enacted, that in all cases in which any person shall sustain any more than one of the aforesaid characters of bishop of the diocese, patron, lord of the manor, and incumbent, in respect of any benefice to which the provisions of this act extend, every such person shall or may at any time act in both or all of the characters which he shall so sustain as aforesaid, and execute and do all and every or any of such deeds and acts as are hereby authorized to be executed and done as effectually as different persons, each sustaining one of those characters, could execute and do the same.

Incumbent's part of all instruments, and all maps, &c., shall be deposited in the bishop's registry, except as to peculiars belonging to bishops. Deposited documents to be produced to incumbent or patron on application; and office copies given, which are to be admitted as evidence of such instruments in all courts. Charges which the registrar is entitled to make.

XIV. And be it enacted, that the part which shall belong to any incumbent of any lease or surrender to be granted under the authority of this act, together with the writing by which a surveyor shall have been appointed as aforesaid, and the map or plan, statements, certificate, valuation, and report hereinbefore directed to be made before the granting of such lease, shall, within six calendar months next after the date of such lease, be deposited in the office of the registrar of the diocese wherein such benefice shall be locally situated, to be perpetually kept and preserved therein, except where the benefice shall be under the peculiar jurisdiction of any archbishop or bishop, in which case the several documents before mentioned shall be deposited in the office of the registrar of the peculiar jurisdiction to which such benefice shall be subject; and such registrars respectively, or their respective deputies, shall, upon any such deposit being so made, sign and give unto the incumbent a certificate of such deposit; and such lease and other documents so to be deposited shall be produced, at all proper and usual hours, at such registry, to the incumbent of the benefice for the time being, or to the patron of such benefice for the time being, or to any person on their or either of their behalf, applying to inspect the same; and an office copy thereof, respectively certified under the hand of the registrar or his deputy, (and which office copy, so certified, the registrar or his deputy shall in all cases, upon application in that behalf, give to the incumbent for the time being of such benefice,) shall in any action against the lessee, and in all other cases, be admitted and allowed in all courts whatsoever as legal evidence of the contents of such lease, or of any such other document, and of the due execution of the counterpart of such lease by the lessee, and of the due execution of every such other document by the parties who on the face of such office copy shall appear to have executed the same; and every such registrar shall be entitled to the sum of five shillings, and no more, for

so depositing as aforesaid the documents hereinbefore directed to be deposited, and for certifying the deposit thereof, and the sum of one shilling, and no more, for each search and inspection, and the sum of sixpence, and no more, over and besides the stamp duty (if any), for each folio of seventy-two words of each office copy so certified as aforesaid.

Interpretation clause. Person. Lands. Benefice. Number. Gender.

XV. And be it enacted, that in the construction and for the purposes of this act the several following words shall have the meanings hereinafter assigned to them respectively (unless there shall be something in the subject or context repugnant to such construction); (that is to say.)

The word "person" shall be construed to include the Queen's Majesty, and any corporation, aggregate or sole, as well as an individual:

The word "lands" shall be construed to include lands of any tenure:

The word "benefice" shall be construed to comprehend every rectory with cure of souls, vicarage, perpetual curacy, donative, endowed public chapel, parochial chapelry, and district chapelry, the incumbent of which in right thereof shall be a corporation sole:

And every word importing the singular number shall extend and be applied to several persons or things as well as one person or thing; and every word importing the plural number shall extend and be applied to one person or thing as well as to several persons or things:

And every word importing the masculine gender only shall extend and be applied to a female as well as a male.

Act to extend only to England and Wales, &c.

XVI. And be it enacted, that this act shall extend only to that part of the United Kingdom called England and Wales, and to the Isle of Man, and to the Islands of Guernsey, Jersey, Alderney, and Sark.

Act may be amended or repealed this session.

XVII. And be it enacted, that this act may be amended or repealed by any act to be passed in this present session of parliament.

FOREIGNERS CONSECRATION TO OFFICE OF BISHOP ACT AMENDMENT.

A BILL intituled an Act to Amend an Act made in the Twenty-sixth Year of the Reign of his Majesty King George the Third, intituled an Act to Empower the Archbishop of Canterbury or the Archbishop of York for the time being to consecrate to the Office of a Bishop Persons being Subjects or Citizens of Countries out of His Majesty's Dominions.

Presented by the Lord Archbishop of Canterbury.—Ordered to be printed 30th August, 1841.

Archbishops of Canterbury and York may consecrate British subjects or foreigners to be bishops in foreign countries, without the royal licence for election, &c.

I. WHEREAS in and by an act passed in the twenty-sixth year of the reign of his late Majesty King George the Third, intituled "An Act to empower the Archbishop of Canterbury or the Archbishop of York for the time being to consecrate to the office of a bishop persons being subjects or citizens of countries out of his Majesty's dominions," after reciting that "there are divers persons, subjects or citizens of countries out of his Majesty's dominions, and inhabiting and residing within the said countries, who profess the public worship of Almighty God according to the principles of the church of England, and who, in order to provide a regular succession of ministers for the service of their church, are desirous of having certain of the subjects or citizens of those countries consecrated bishops according to the form of consecration of the church of England," it is amongst other things enacted, that from and after the

passing of the said act it should and might be lawful to and for the Archbishop of Canterbury or for the Archbishop of York for the time being, together with such other bishops as they should call to their assistance, to consecrate persons being subjects or citizens of countries out of his Majesty's dominions bishops for the purposes in the said act mentioned, without the king's licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the archbishop for the time being: And whereas it is expedient to enlarge the powers given by the said act; be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that it shall and may be lawful to and for the Archbishop of Canterbury or the Archbishop of York for the time being, together with such other bishops as they shall call to their assistance, to consecrate British subjects, or the subjects or citizens of any foreign kingdom or state, to be bishops in any foreign country for the purposes in the said act mentioned, whether such foreign subjects or citizens be or be not subjects or citizens of the country in which they are to act, and without the queen's licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring from such of them as may be subjects or citizens of any foreign kingdom or state to take the oaths of allegiance and supremacy, and the oath of due obedience to the archbishop for the time being.

Spiritual jurisdiction of such bishops.

II. And be it further enacted, That such bishop or bishops may exercise spiritual jurisdiction within such limits as may from time to time be assigned by her majesty over the ministers of British congregations of the united church of England and Ireland, and over such other protestant congregations in such countries as may be desirous of placing themselves under his or their authority.

Archbishops to obtain licence under the signet and sign manual for consecration, and to ascertain fitness of persons to be consecrated.

III. Provided always, that no persons shall be consecrated bishops in the manner herein provided until the Archbishop of Canterbury or the Archbishop of York for the time being shall have first applied for and have obtained her majesty's licence, by warrant under her royal signet and sign manual, authorizing and empowering him to perform such consecration, and expressing the name or names of the persons so to be consecrated, nor until the said archbishop has been fully ascertained of their sufficiency in good learning, of the soundness of their faith, and of the purity of their manners.

Such bishops, and persons consecrated or ordained by them, not to act within the British dominions.

IV. Provided always, and be it hereby declared, That no person or persons consecrated to the office of a bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any bishop so consecrated, nor any person or persons admitted to the order of deacon or priest by any bishop or bishops so consecrated, or by the successor or successors of any bishop or bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within her majesty's dominions.

Archbishop to give a certificate of consecration.

V. Provided always, and be it further enacted, That a certificate of such consecration shall be given under the hand and seal of the archbishop who consecrates, containing the name of the person so consecrated, with the addition as well of the country whereof he is a subject or citizen as of the church in which he is appointed bishop, and in case of his being the subject or citizen of any foreign kingdom or state the further description of his not having taken the said oaths, he being exempted from the obligation of so doing by virtue of this act.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

| | |
|---|-----------|
| Archbishop of Canterbury, Lambeth | Sept. 19. |
| Bishop of Norwich, Norwich Cathedral | Aug. 1. |
| Bishop of London, Fulham Church | Sept. 12. |
| Bishop of Bath and Wells, Wells Cathedral | Sept. 19. |
| Bishop of Exeter, Exeter Cathedral | Sept. 19. |
| Bishop of Lincoln, Lincoln Cathedral | Sept. 19. |

DEACONS.

| <i>Name.</i> | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> |
|------------------------------------|----------------|-----------------------|--------------------|--|
| Ayton, Wm. Alex..... | B.A. | Trinity Hall | Camb. | { Abp. of Canterbury, by l. d. from Abp. of York |
| Beauchamp, Wm. H*... | B.A. | Christ | Camb. | Peterborough |
| Bedford, Charles..... | B.A. | New | Oxford | Bath and Wells |
| Bell, Robert..... | M.A. | Worcester | Oxford | Peterborough |
| Bellgrave, Chas. Wm†. | B.A. | Lincoln | Camb. | Peterborough |
| Blackden, Charles..... | B.A. | Queens' | Camb. | Norwich |
| Booth, Matthew | B.A. | Corpus Christi | Camb. | Norwich |
| Brett, Philip§..... | B.A. | Emmanuel | Camb. | Peterborough |
| Burder, George..... | B.A. | Magdalen Hall | Oxford | Exeter |
| Chave, E. W. Tanner.. | B.A. | Worcester | Oxford | Exeter |
| Cooper, Charles N..... | B.A. | Corpus Christi | Camb. | Norwich |
| Cooper, John N..... | B.A. | Corpus Christi | Camb. | Norwich |
| Daubeney, Francis..... | B.A. | Jesus | Camb. | Norwich |
| Danby, Samuel..... | | St. David's, Lampeter | | { Lincoln, by lit. dim. from Abp. of York |
| Daniell, George F..... | B.A. | Magdalen | Camb. | { Bath and Wells, by l. d. from Bp. of Chichester |
| Day, Wm. Godfrey..... | B.A. | Trinity | Dublin | { Lincoln, by lit. dim. from Bp. of Lichfield |
| Douglas, Alexander\|\| ... | B.A. | St. Mary Mag. | Camb. | Peterborough |
| Ellerton, Geo. M. K.... | B.A. | Brasenose | Oxford | Abp. of Canterbury |
| Elliott, William¶..... | B.A. | Queens' | Camb. | Peterborough |
| Everest, Wm. Fred..... | | Magdalen Hall | Oxford | Exeter |
| Ford, Geo. J..... | B.A. | Exeter | Oxford | Bath and Wells |
| Freeman, Robert..... | B.A. | Christ's | Camb. | Lincoln |
| Gordon, Hastings..... | B.A. | Trinity | Camb. | { Abp. of Canterbury, by l. d. from Abp. of York |
| Hayden, Fred. Wm..... | B.A. | Trinity | Dublin | { Lincoln, by lit. dim. from Abp. of York |
| Hildner, Fred. Augustus (Literate) | | | | London |
| Hildyard, A. Grant*... | M.A. | Pembroke | Camb. | Peterborough |
| Holtbouse, Charles S... | B.A. | St. John's | Oxford | Lincoln |
| Hopkins, Frederick..... | B.A. | Corpus Christi | Camb. | Bath and Wells |
| Hughes, George Ord... | M.A. | Worcester | Oxford | Norwich |
| Johnson, Stenning..... | | Merton | Oxford | Exeter |
| Jones, Edward Rhys... | B.A. | Brasenose | Oxford | Lincoln |
| Jones, Thomas..... | B.A. | Jesus | Oxford | Norwich |
| Kitson, John F..... | B.A. | Exeter | Oxford | Exeter |

TITLE.

* Curacy of Tinwell, Rutland.

† St. Kilworth, Leicester.

|| Great Houghton.

† All Saints, Northampton.

§ Passenham, Northamptonshire.

¶ Euston and Pollishall, Northampton.

** St. Giles, Bloston, Leicester.

| <i>Name.</i> | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> |
|-----------------------------------|----------------|-----------------|--------------------|---|
| Knox, Robt. Augustus. | M.A. | Trinity | Dublin | Exeter |
| Liptropp, James..... | B.A. | Worcester | Oxford | Norwich |
| Longdon, Robt. Knight | B.C.L. | Trinity | Camb. | Exeter |
| Lowth, Alfred James... | B.A. | Exeter | Oxford | Lincoln |
| Maddock, Benjamin.... | B.A. | Corpus Christi | Camb. | Lincoln |
| Mason, Jacob..... | B.A. | University | Durham | { Lincoln, by let. dim. from Abp. of York |
| Morgan, George* | B.A. | Trinity | Dublin | Peterborough |
| Myddleton, Thomas.... | B.A. | Sidney | Camb. | Lincoln |
| Norris, John Eyle..... | B.A. | Jesus | Camb. | Lincoln |
| Pauli, Christian W. H. (Literate) | | | | London |
| Pickin, Wm. Francis... | M.A. | Magdalen | Oxford | { Lincoln, by let. dim. from Bishop of Oxford |
| Powell, George†..... | B.A. | Trinity | Camb. | Peterborough |
| Powys, Hon. A. Leght | M.A. | Trinity | Camb. | Peterborough |
| Price, Thomas Charles§ | B.A. | Merton | Oxford | Peterborough |
| Pryner, Geo. Rundle... | B.A. | Catharine Hall | Camb. | Exeter |
| Ray, George H..... | B.A. | St. John's | Camb. | { Lincoln, by let. dim. from Bishop of Lichfield |
| Reeve, James Farr..... | B.A. | Wadham | Oxford | Norwich |
| Rose, Joseph\|\|..... | B.A. | Trinity | Camb. | Peterborough |
| Smith, B..... | B.A. | St. Peter's | Camb. | Norwich |
| Thorp, Robert¶..... | M.A. | Emmanuel | Camb. | Peterborough |
| Toms, H. William | B.A. | Exeter | Oxford | Exeter |
| Tucker, John K..... | B.A. | St. Peter's | Camb. | Norwich |
| Turner, Michael..... | B.A. | Emmanuel | Camb. | Norwich |
| Tyles, Mortimer..... | B.A. | St. Edmund Hall | Oxford | Exeter |
| Walker, Charles Harry | M.A. | Worcester | Oxford | Exeter |
| Watson, Wm. F. W.... | B.A. | Emmanuel | Camb. | Norwich |
| Webb, Wm. Holloway. | M.A. | Magdalen Hall | Oxford | Norwich |
| Wetherall, Augustus W. | B.A. | Trinity | Oxford | Lincoln |
| Wood, Henry Sotheby.. | B.A. | Catharine Hall | Camb. | Lincoln |

PRIESTS.

| | | | | |
|-------------------------|--------|-----------------|--------|--------------------|
| Andrew, Samuel..... | M.A. | Lincoln | Oxford | Peterborough |
| Ainslie, Robert..... | B.A. | Emmanuel | Camb. | Abp. of Canterbury |
| Baber, Harry..... | B.A. | Trinity | Camb. | Norwich |
| Bedford, Henry | B.A. | St. Peter's | Camb. | Peterborough |
| Bennett, J. Hamilton.. | B.A. | Christ Church | Oxford | Peterborough |
| Bennett, J. W..... | B.A. | St. Edmund Hall | Oxford | Bath and Wells |
| Boodle, Adolphus..... | B.A. | Caius | Camb. | Abp. of Canterbury |
| Britton, Thos. Hopkins | B.A. | Exeter | Oxford | Exeter |
| Bruce, Horace L. K.... | M.A. | Christ Church | Oxford | Lincoln |
| Burton, Richd. Portman | B.A. | Pembroke | Oxford | Exeter |
| Bushby, W. Bird..... | B.C.L. | Queen's | Oxford | Exeter |
| Carthew, James..... | B.A. | Exeter | Oxford | Exeter |
| Chichester, R. Henry.. | B.A. | Exeter | Oxford | Exeter |
| Close, Henry Charles... | B.A. | Queens' | Camb. | Peterborough |
| Coldridge, Theodore... | M.A. | Exeter | Oxford | Exeter |
| Cooke, Francis..... | B.A. | Balliol | Oxford | Exeter |
| Coryton, Granville.... | B.A. | Oriel | Oxford | Exeter |
| Davie, George John.... | B.A. | Exeter | Oxford | Lincoln |
| Drake, Thomas..... | B.A. | St. John's | Camb. | Exeter |
| Eade, William..... | B.A. | Sydney Sussex | Camb. | Norwich |
| Eller, George..... | B.A. | Queens' | Camb. | Norwich |

TITLE.

* Exton, Rutland.

† Stonesby, Leicester.

‡ Old Dalby, Leicester.

† Cotesbatch, Leicester.

§ Sheepsbed, Leicester.

¶ Carlton cum Ilston, Leicester.

| <i>Name.</i> | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> |
|--------------------------|----------------|--------------------|--------------------|--------------------------|
| Fountaine, John..... | B.A. | Emmanuel | Camb. | Norwich |
| Foy, John..... | B.A. | Trinity Hall | Camb. | Norwich |
| Frey, Chris. Theophilus | | Church Missionary, | Islington | London |
| Furneaux, Wm. D..... | M.A. | Exeter | Oxford | Abp. of Canterbury |
| Gillmor, Clotworthy.... | M.A. | Trinity | Dublin | Bath and Wells |
| Glencross, James..... | B.A. | Balliol | Oxford | Exeter |
| Goldney, George..... | B.A. | King's | Camb. | Lincoln |
| Golmer, Chas. Andrew | | Church Missionary, | Islington | London |
| Griffith, Edward..... | B.A. | Trinity | Dublin | Bath and Wells |
| Gurdon, Edward..... | M.A. | Trinity | Camb. | Norwich |
| Hay, Hon. Somerville.. | | Trinity | Camb. | Norwich |
| Hill, Abraham..... | | St. John's | Camb. | Norwich |
| Hellyer, Thomas..... | B.A. | St. John's | Camb. | London |
| Hocken, Charles A..... | B.A. | Trinity | Camb. | Exeter |
| Irley, Thomas William | B.A. | St. John's | Camb. | Peterborough |
| Kershaw, T. Atherton.. | B.A. | Brasenose | Oxford | Peterborough |
| Kemp, Augustus..... | B.A. | Caius | Camb. | Norwich |
| Lamotte, M. Gallye.... | M.A. | Sidney Sussex | Camb. | Exeter |
| Langdale, George A.... | B.A. | St. John's | Camb. | Lincoln |
| Maddison, Charles J.... | S.C.L. | New Inn Hall | Oxford | Bath and Wells |
| Maraland, Wm. B..... | B.A. | Clare Hall | Camb. | Exeter |
| Mayhew, Thomas..... | B.A. | Queens' | Oxford | Norwich |
| Mence, Richard..... | B.A. | Trinity | Oxford | Lincoln |
| Mickleburgh, John | B.A. | Catharine Hall | Camb. | Exeter |
| Milward, Henry | B.A. | Wadham | Oxford | Bath and Wells |
| Moody, James Leith ... | B.A. | St. Mary Hall | Oxford | Lincoln |
| Packard, Daniel..... | B.A. | Caius | Camb. | Norwich |
| Parkinson, William..... | M.A. | St. John's | Camb. | Lincoln |
| Peter, Lewis Morgan... | B.A. | Exeter | Oxford | Exeter |
| Pickering, Jas. Henry. | B.A. | Christ Church | Oxford | Abp. of Canterbury |
| Preston, Thomas..... | B.A. | Exeter | Oxford | Norwich |
| Pughe, Kenneth M..... | B.A. | St. John's | Camb. | Lincoln |
| Rackham, J. Matthew.. | | St. Bee's, Camb. | | Norwich |
| Rackham, R. A..... | M.A. | Jesus | Camb. | Norwich |
| Reynolds, Fras. C. P... | B.A. | St. John's | Camb. | Norwich |
| Rhodes, Henry..... | | Church Missionary, | Islington | London |
| Southcombe, J. L. H.... | B.A. | All Soul's | Oxford | Exeter |
| Sweeting, Henry..... | B.A. | University | Oxford | Abp. of Canterbury |
| Tattersall, William | B.A. | Trinity | Oxford | Norwich |
| Vaughan, Chas. John... | M.A. | Trinity | Camb. | Peterborough |
| Wall, William | M.A. | Jesus | Camb. | Exeter |
| Wodsworth, J. George. | B.A. | Pembroke | Camb. | Peterborough |

ORDINATIONS APPOINTED.

THE Lord Bishop of Peterborough particularly requests that the clergy of his diocese, who may be called upon to give testimonials for Holy Orders, will insert therein the clause introduced in the Form prescribed by "Hodgson's Instructions," &c., fifth edition, that the subscribers have had opportunities of observing the conduct of the party on whose behalf they certify. The same rule is strictly applicable, where the testimonial requires his lordship's counter-signature, as much inconvenience has been felt by its omission.

The Lord Bishop of Ely will hold an ordination at Ely, on Advent Sunday, the 28th of November next. Candidates for Holy Orders are desired to transmit the requisite papers

(pre-paid) to his lordship's secretary, John Burder, Esq., 27, Parliament-street, Westminster, on or before the 1st of November next. Candidates for Deacons' Orders (except on college titles) are to give immediate notice to the Bishop at the Palace, Ely, of their intention to offer themselves, unless they have already had communication with his lordship.

The Lord Bishop of Winchester purposes to hold his next ordination on Sunday, the 12th of December. Candidates for Deacons' Orders are desired to make known to the Bishop, as soon as possible, their intention of offering themselves; and all candidates must send their papers to Farnham Castle, not later than the 1st of November.

The Lord Bishop of Durham will hold an ordination on Sunday, the 19th of Dec. next.

The Lord Bishop of Hereford will hold his next ordination at Hereford, on Sunday, December the 19th.

The Lord Bishop of Lichfield will hold an ordination at Eccleshall, Staffordshire, on Sunday, the 19th of December next. Candidates are desired to send the requisite papers to his lordship's secretary, Edward Wyatt, Esq., Lichfield, on or before Saturday, the 20th of November next, after which day no applications can be received.

The Lord Bishop of Oxford will hold a general ordination in the cathedral church of Oxford, on the Sunday next before Christmas Day.

The Bishop of Lincoln's next ordination will be held in Lincoln Cathedral, on Sunday the 19th December. Candidates must send their papers to his lordship, at Willingham House, near Market Rasen, before the 7th November, after which day none can be received.

The Archbishop of York, the Bishops of Ripon, Rochester, Gloucester, and Worcester, are expected to hold ordinations early in January, but the days have not yet been named.

PREFERMENTS AND CLERICAL APPOINTMENTS.

Arnold, Rev. T., D.D., to be Professor of Modern History in the University of Oxford.

Atkinson, Rev. Richard, to be Head Master of the Grammar School of Laughton, near Gainsborough.

Barnard, Rev. H. W., to be Assistant Rural Dean within the Deanery of Carey.

Barton, Rev. Mr., to the Incumbency of Trinity District Chapel, Portsea.

Blackburne, Rev. Gilbert Robbard, to the V. of Long Ashton, Somerset, dio. Bath and Wells; pats. Sir John Smyth, Bart. and Col. Gore Langton, M.P.

Bright, Rev. J. H., to the P. C. of Adbaston, Staffordshire, dio. Lichfield, pat. Dean of Lichfield.

Browne, Rev. H., to be Principal of the Chichester Diocesan Theological College.

Brown, Rev. T., to be Principal Surrogate of the Chancellor for the Archdeaconry of Chichester.

Calhoun, Rev. T. G., to the V. of Beeding, Sussex, dio. Chichester; pats. Magdalen College, Oxford.

Calthorp, Rev. H., Chaplain to the Bishop of Lichfield, to the Prebend of Longdon, near that city.

Chandler, Rev. J. V., of Witley, to be Rural Dean of the South-Western Division of Stoke Deanery.

Clark, Rev. J., to the P. C. of Hunslet, Yorkshire, dio. Ripon; pat. Rev. Dr. Hook, Vicar of Leeds.

Cooke, Rev. D., to be Minister of St. John the Evangelist, Goldenhill, Staffordshire, dio. Lichfield; pat. Smith Child, Esq.

Clayton, Rev. J., to the V. of Stratford-on-Avon, Warwickshire, dio. Worcester; pat. Countess of Plymouth.

Champnes, Rev. Edward Thos., B.A., to the V. of Upton, Bucks, dio. Lincoln; pat., Lord Chancellor, vacant by the cession of the Rev. T. W. Champnes.

Churton, Rev. Edw., M.A., of Christ Church, and R. of Crayke, Durham, to a Canony in York Cathedral.

Cooper, Rev. H. J., V. of Old Windsor, to be Incumbent of her Majesty's Chapel, in Windsor Park, on the resignation of the Rev. J. S. Gosset.

Corbett, Ven. and Rev. Dr., Archdeacon of York, to a Canony in York Minster; pat. Archbishop of York.

Ditcher, Rev. J., to the V. of South Brent, Somersetshire, dio. Bath and Wells; pat. Archdeacon of Wells.

Elison, Rev. Noel J., to a Canony in Wells Cathedral; pat. Bishop of Bath and Wells.

Etty, Rev. Simeon James, M.A., to the V. of Wanborough, Wiltshire, dio. Sarum; pat. D. and C. of Winchester; vacant by the cession of the Rev. W. Vaux.

Fielding, Rev. A., Chaplain to Her Majesty's Ship the "Illustrius."

Finley, Rev. John, M.A., V. of Studley, Warwickshire, to be one of the Chaplains to the Earl of Gainsborough.

Forrest, Rev. M., to the V. of Urswick, Lancashire, dio. Chester; pat. the Landowners.

Fowler, Rev. John K., C. of Ickleford-cum-Pirton, to the Donative of Little Wymondley, Herts, dio. Lincoln; pat. S. U. Heathcote.

George, Rev. C. Boughton St., to the C. of Chiswick, Middlesex, and also to the Chaplaincy of the Kensington Union.

Gurdon, Rev. E., to the C. of Reymerston, Norfolk.

Harvey, Rev. W. M., Incumbent of Little Mongeham, to be a Surrogate for the neighbourhood of Deal and Walmer, vacated by the resignation of the Rev. R. P. Backhouse.

Hardinge, Rev. H., to the R. of Theberton, Suffolk, dio. Norwich; pat. the Queen.

Hutchinson, Rev. T., to the P. C. of Kimbolton, near Middleton-on-the-Hill, Herefordshire, dio. Hereford; pat. Bishop of Hereford.

Hudson, Rev. Edward G., to be Dean of Armagh.

Hutton, Rev. H. F., B.A., to the R. of Spridlington, Lincolnshire, dio. Lincoln, vacant by the death of the Rev. F. Gildart, on his own petition as Patron under the will of the said Frederick Gildart.

Jefferey, Rev. F., to be Domestic Chaplain to the Right Hon. Visct. Molesworth.

Jones, Rev. J., to the V. of Nevern, Pembroke-shire, dio. St. David's; pat. Lord Chancellor.

Lee, Rev. W., to the V. of Stanton-upon-Arrow, Herefordshire, dio. Hereford; pat. Lord Chancellor.

London, Rev. W. Seyer, to the R. of Newton Bromswold, Northamptonshire, dio. Peterborough; pat. All Souls' College Oxford.

Longworth, Rev. Thos. James, M.A., to the V. of Bromfield, Salop, dio. Hereford; pat. Hon. Robert Clive.

Mant, Rev. Frederick Woods, to be a Domestic Chaplain to the Lord Bishop of Down and Connor.

Meulen, Rev. F. Van Der, to the United R. of Bow and Broad Nymet, Devon, dio. Exeter; pat. Sir T. B. Lethbridge, Bart.

Morgan, Rev. Olmuis E., B.A., of Trinity College, Cambridge, to be Domestic Chaplain to the Countess of Carhampton.

Mount, Rev. C. Milman, to be Rural Dean of the Deanery of Bath.

Morris, Rev. G., to the C. of Morvah.

Murray, Rev. G., to the R. of Freston, Suffolk, dio. Norwich; pat. Rev. J. T. Bond.

Norman, Rev. Ed., M.A., late C. of Kingscourt, to the Curacy of Abbeyfale, in the Diocese of Limerick.

Norman, Rev. J., to the V. of Slonesby, Leicestershire, dio. Peterborough; pat. Richd. Norman, Esq.

Osborne, Hon. and Rev. S. G., to the V. of Bryanston-cum-Weston, Dorset; pat. Lord Portman.

Owen, Rev. G. Welsh, to the R. of Calverleigh, Devon, dio. Exeter; pat. Lord Chancellor.

Paget, Rev. E. J., to the R. of Swithland, Leicestershire, dio. Peterborough; pat. the Queen.

Pitman, Rev. Thos., V. of Eastbourne, to be Prebendary of Wisborough, in the Cathedral of Chichester.

Pitman, Rev. T., to a Prebendal Stall in Chichester Cathedral.

Pole, Rev. R., to be Assistant Rural Dean within the Deanery of Ilchester.

Portman, Rev. F. B., to a Canonry in the Cathedral Church of Wells; pat. Bishop of Bath and Wells.

Price, Rev. J., to the R. of Pitchcott, Bucks, dio. Lincoln; pats. Representatives of T. Saunders, Esq.

Proctor, Rev. G., to be C. of Attleborough Norfolk.

Rendell, Rev. E., to the V. of Bampton, Devon, dio. Exeter; pat. T. L. C. Rendell, Esq.

Roberts, Rev. E., to be Chaplain to the Rt. Hon. Lord de Manley.

Robinson, Rev. J., to the R. of Alresford, Essex, dio. London; pats. Brasenose Col., Oxford.

Sabben, Rev. J., to the R. of St. Dennis with Naburn, York, dio. York; pat. Lord Chancellor.

Sandford, Rev. John, V. of Dunchurch, to a Canonry in Worcester Cathedral.

Satchwill, Rev. Sam., to the R. of Covenham, St. Mary, Lincolnshire, dio. Lincoln; pat. the Queen.

Seale, Rev. E. T., to the R. of Morleigh, Devon, dio. Exeter; pat. Sir J. Seale.

Short, Rev. Francis, of Ennis, to the R. of Corkbeg, dio. Cloyne.

Slack, Rev. T., to the R. of Little Leighs, Essex, dio. London; pat. Sir Simeon Stewart, Bart.

Smith, Rev. R., to the R. of Astwick with Arley V., Bedfordshire, dio. Ely; pat. Miss Dove.

Socket, Rev. F. P., M.A., to the Curacy of Oldswinford.

Somerville, Rev. P., Chaplain to H.M.S. the "Warspite."

Stock, Rev. J., to the V. of Finchingsfield, Essex, dio. London; pat. John Stock, Esq.

Stainforth, Rev. R., late C. to the V. of Pontefract, Yorkshire, dio. York; pat. Lord Chancellor.

Strong, Rev. E., to the R. of Chyst St. Mary, Devon, dio. Exeter; pat. Rev. T. Strong.

Sugden, Rev. Frank, to be C. of Beahall, Suffolk.

Tarbutt, Rev. A. C., M.A., Fell. of Wadham College, Oxford, to be C. of St. Mary's, Reading.

Thornton, Rev. J., to the Chaplaincy of the Northampton County General Infirmary.

Tooke, Rev. A., to the V. of Morden, Dorsetshire, dio. Sarum; pats. Mr. and Mrs. Drax.

Tooke, Rev. Chas., to the V. of Upton Snodsbury, Worcestershire, dio. Worcester.

Vaughan, Rev. C. J., M.A., Fellow of Trinity College, Cambridge, to the V. of St. Martin's, Leicester, dio. Lincoln; pat. Lord Chancellor.

Venables, Rev. J. G., to the C. of Upton Scudamore.

Wilcocks, Rev. Edwd. J., B.A., late of Lincoln College, Oxon, to be the Head Master of the Free Grammar School, Berkhamstead.

Wood, Rev. C. F. B., to the V. of Barnwood, Gloucestershire, dio. Gloucester and Bristol; pats. Dean and Chapter of Gloucester.

CLERGYMEN DECEASED.

Bunting, Rev. J., late C. of Yelden, Beds.

Burrowes, the Very Rev. Dr. Dean of Cork.

Carpenter, Rev. Jonathan Phillips, Justice of Peace for the county of Devon.

Cleathing, Rev. J., V. of Thorpe-Arnold, so. Bretcingby C., Leicestershire, dio. Peterborough; pat. Duke of Rutland.

Duddell, Rev. John, M.A., R. of St. Munchin's, Limerick.

Ffarrington, Rev. R., D.D., R. of St. George's in the East, London, dio. London; pat. Brasenose College, Oxford.

Forster, Rev. R., P.C. of Hunslet, Leeds, Yorkshire, dio. Ripon; pat. V. of Leeds.

Forayeth, Rev. Rich., R. of Kilnithmore, dio. Cashel.

Hayes, Rev. Philip, Guernsey.

Jackson, the Very Rev. J. E., Dean of Armagh.

Jones, Rev. W. L., R. of Llan-Deinolen and Llanegan, Carnarvon, dio. Bangor; pat. Lord Chancellor; and Chaplain to the Right Hon. the Earl of Uxbridge.

Long, Rev. John, P.C. of Winstar near Kendal, dio. Chester; pat. V. of Kendal.

Marshall, Rev. T. H., V. of Pontefract, Yorkshire, dio. York; pat. Duchy of Lancaster.

Nettleship, Rev. W., R. of Churchill, Worcestershire, dio. Worcester; pat. Lord Lyttleton;

and R. of Irby-upon-Humber, Lincolnshire, dio. Lincoln; pats. Lord Yarborough and W. Haigh, Esq.
 Otter, Rev. E. B., Chaplain of Bellary, at Hurryhur.
 Oliver, Rev. R. J., Chaplain of Her Majesty's Ship "Rodney."
 Piddock, Rev. John, at Ashby-de-la-Zouch.
 Pinder, Rev. W., at the Rectory of St. George's Barbadoes.
 Pitts, Rev. J., late C. of Street, Somerset.
 Preston, Rev. Geo., V. of Christ's Church, Newgate-street, and Usher and Under-Master of Westminster School.
 Robertson, Rev. Love, Vicar of Bridstow, Sellack, and King's Chapel, Herefordshire, dio. Hereford; pat. Bishop of Hereford; and a Prebendary of Hereford Cathedral.
 Skinner, Rev. John, of the Episcopal Church of Scotland, at Forfar.
 Sturgeon, Rev. W., Assistant Curate of St. George's, Leeds.
 Westerman, Rev. J., V. of Finchingsfield, Essex, dio. London; pat. John Stock, Esq..
 White, Rev. John, V. of Exminster, Devon, dio. Exeter; pats. Governors of Crediton Church Corp. Trust.
 Wilson, Rev. John, V. of Mitton, Yorkshire, dio. Ripon; pat. T. Aspinall, Esq.
 Wynne, Rev. J. Welchman, C. of Plaxtol, near Seven-Oaks, Kent.

CANADIAN.

LIST OF THE CLERGY OF THE ESTABLISHED CHURCH OF ENGLAND IN THE DIOCESE OF TORONTO.

Lord Bishop of Toronto.
 The Hon. and Right Rev. JOHN STRACHAN, D.D., LL.D.

Archdeacon of York—The same.
Archdeacon of Kingston—Venerable George O'Kill Stuart, LL.D.

Examining and Domestic Chaplain and Secretary to the Lord Bishop,
 The Rev. H. J. Grasett, B.A.

PAROCHIAL CLERGY.

HOME DISTRICT.

City of Toronto. { Hon. and Right Rev. John Strachan, D.D., LL.D., Rector.
 Rev. H. J. Grasett, B.A., Assistant Minister, and Officiating Chaplain to the Forces.
 Rev. Henry Scadding, M.A., Assistant in the Parish, and Chaplain to the Lord Bishop.
Etobicoke—Rev. Thomas Phillips, D.D., Rector.
Toronto Township—Rev. James Magrath, M.A., Rector.
Logansville—Rev. George Maynard, M.A.
Yonge Street—Rev. T. H. M. Bartlett, B.A.
Thornhill—Rev. Geo. Mortimer, M.A., Rector;
 Rev. Adam Townley, Assistant Minister.
Markham and Vaughan—Rev. V. P. Mayerhoffer, M.A., Rector.
Newmarket—Rev. Robert J. C. Taylor, M.A.
Brock—Rev. C. Oliver Wiggins, M.A.
Tecumseth and West Gwillimbury—Rev. F. L. Ouler, B.A.
Georgina—Rev. John Gibson.
Orillia—Rev. John McIntyre.
Penetanguishene—Rev. G. Hallen, B.A.
Scarboro'—Rev. W. H. Norris.

GORE DISTRICT.

Hamilton—Rev. J. G. Geddes.
Barton—Rev. John Flanagan.
Ancaster and Dundas—Rev. W. Mc Murray, Rector.
Guelph—Rev. Arthur Palmer, A.B., Rector.
Brantford—Rev. J. C. Usher.
Wellington Square—Rev. Thomas Greene, A.B.
Trafalgar—Rev. George Graham.
Paris—Rev. William Morse.
Galt—Rev. Michael Boomer, A.B.
Missionaries to the Six Nation Indians on the Grand River.
 Rev. Abraham Nelles, and Rev. Adam Elliot.

NIAGARA DISTRICT.

Niagara—Rev. Thomas Green, Rector, Officiating Chaplain to the Forces.
Grimby—Rev. George R. F. Groat, Rector.
Chippewa, Stamford, and Queenston—Rev. W. Leeming, Rector; Rev. F. W. Miller, Officiating Chaplain to the Forces.
Thorold—Rev. Thomas Brock Fuller, Rector.
Fort Erie—Rev. John Anderson, Rector.
St. Catharines—Rev. A. Fuller Atkinson, Rector.
Louth—Rev. G. M. Armstrong.
North of the Grand River and Dunnville—Rev. C. B. Gribble.
Settlements on the Grand River—Rev. B. C. Hill, M.A.

TALBOT DISTRICT.

Simcoe—Rev. Francis Evans, Rector; Rev. George Salmon.

LONDON DISTRICT.

London—Rev. Benjamin Cronyn, A.M., Rector, Officiating Chaplain to the Forces.
St. Thomas—Rev. Mark Burnham, B.A., Rector.
Adelaide—Rev. D. E. Blake, A.B., Rector.
Oxford—Rev. J. Bothwell, A.B.
Caradoc—Rev. Richard Flood, A.M., Rector.
Woodstock—Rev. William Bettridge, B.D., Rector.
Goderich—Rev. R. F. Campbell, M.A.
Devonshire Settlement—Rev. H. C. Cooper, B.A.
Travelling Missionary—Rev. George Petrie.

WESTERN DISTRICT.

Sandwich—Rev. T. Earle Welby.
Amherstburg—Rev. F. Mack, Rector, Officiating Chaplain to the Forces.
Colchester—Rev. F. Gore Elliot.
Chatham—Rev. W. H. Hobson.
Warwick—Rev. Arthur Mortimer.
Sarnia—Rev. Alexander Pyne, A.B.
Walpole Island—Rev. James Coleman.

NEWCASTLE DISTRICT.

Cobourg—Rev. A. N. Bethune, Rector, Chaplain to the Lord Bishop.
Port Hope—Rev. Jonathan Shortt.
Peterboro'—Rev. C. T. Wade, M.A., Rector.
Cavan—{ Rev. J. Thompson, Supernannuated.
 Rev. Samuel Armour, Rector.
Clarks and Darlington—Rev. T. Smith Kennedy.
Emily—Rev. G. C. Street.
Fenelon Falls—Rev. Thomas Fidler.

VICTORIA DISTRICT.

Belleville—Rev. John Grier, M. A. Rector.

PRINCE EDWARD DISTRICT.

Pictou—Rev. William Macaulay, Rector.
Carrying Place—Rev. R. Vashon Rogers.

MIDLAND DISTRICT.

Venerable George O'Kill Stuart, LL.D., Rector.
Kingston. { Rev. B. D. Cartwright, M.A., Assistant Minister, Officiating Chaplain to the Forces, and Chaplain to the Lord Bishop.
 Rev. W. M. Herchmer, M.A., Chaplain to the Penitentiary.
Bath—Rev. W. F. S. Harper, Rector.

Adolphustown—Rev. Job Deacon, Rector.
Mohawk and Napawa—Rev. Saltern Givins.
Amherst Island—Rev. W. Agar, Adamson, A.B.,
 Chaplain to the Hon. the Legislative Council.

JOHNSTOWN DISTRICT.

Brockville—Rev. Edward Denroche, A.B.
Lamb's Pond—Rev. W. Gunning, A.M.
Prescott—Rev. Robert Blakey, Rector.
Kemptville—Rev. Henry Patton, Rector.

BATHURST DISTRICT.

Perth—Rev. Michael Harris, A.M., Rector.
Bytown—Rev. S. S. Strong.
Richmond—Rev. John Flood.
Carleton Place—Rev. E. J. Boswell.
Franktown—Rev. J. Padfield.
March—Rev. John Johnston.
Pakenham and Fitzroy—Rev. Hannibal Mulkins.
Travelling Missionary—Rev. Ebenezer Morris.

EASTERN DISTRICT.

Cornwall—Rev. Alexander Williams, M.A., Rector.
Williamsburg—Rev. J. G. Beek Lindsay, Rector.
Osnabrock—Rev. Romaine Rolph.

Manatoulin Islands—Rev. C. C. Brough, A.B.
Saut de Ste. Marie—Rev. F. A. O'Mara, A.B.
 Total number of Clergy in the Diocese of
 Toronto 94
 Total number of Clergy in the Diocese of
 Quebec 60

Deduct the Rev. J. Thompson, supernu-
 merated, and Rev. S. S. Strong, officiating
 in both Dioceses 2

Total number of officiating Clergy in
 Canada 149

UNIVERSITY NEWS.

REMAINING TERM IN 1841.

| OXFORD. | | | |
|---------------|----------------|-----------------|--------------|
| <i>Term.</i> | <i>Begins.</i> | <i>Ends.</i> | |
| Michaelmas... | Oct. 11 | Dec. 17 | |
| CAMBRIDGE. | | | |
| <i>Term.</i> | <i>Begins.</i> | <i>Divides.</i> | <i>Ends.</i> |
| Michaelmas | Oct....10 | Nov....12 | Dec...16 |

OXFORD.

August 28.

At an election held on Tuesday last, at Queen's College, James Merrick was chosen and admitted a Fellow of that Society, on the Michael Foundation; and Henry B. Barry was elected to a Scholarship on the same foundation of that college.

September 4.

The following members of this university have been appointed Prebends of the Cathedral Church of Wells:—The Rev. Fitzhardinge Berkeley Portman, Fellow of All Souls' Coll.; the Rev. Noel Thomas Ellison, late Fellow of Balliol College.

September 25.

On Saturday last, Mr. Sidney George Selwyn was admitted an Actual Fellow of New College.

CAMBRIDGE.

September 11.

A. J. E. Cockburn, Esq., LL.B., Fellow of Trinity-hall, in this university, was appointed Queen's Counsel by the late Lord Chancellor, a few days previous to his lordship's resignation.

September 18.

The Right Hon. Henry Goulburn, Chancellor of the Exchequer, was re-elected the representative of this university in Parliament, on Wednesday morning last, without opposition.

A Grace having passed the Senate to the following effect—"That those to whom the Sunday afternoon turns at St. Mary's and the turns for Christmas day and Good Friday are assigned, shall, from the beginning of November, 1841 to the end of May, 1842, provide no other substitute than such as are appointed in conformity with that Grace: the following persons have been elected, each for the month to which his name is affixed:—

1841. October The Hulsean Lecturer.
 November .. The Rev. E. H. Browne, Em.
 December .. The Rev. H. Philpott, Cath.
 1842. January .. The Rev. E. Mortlock, Chrs'ts
 February .. The Ven. Archden. Hoare, Joh.
 March The Ld. Bp. of Winchester, Tr.
 April The Hulsean Lecturer.
 May The Rev. William Selwyn, Job.

September 25.

Hyacinth Kirwan, Esq., Scholar of King's College, in this university, was yesterday admitted Fellow of that society.

DAMP CHURCHES.—The Cambridge Camden Society has published some useful hints to churchwardens in country parishes, on their duties in properly maintaining the fabrics committed to their charge. In reference to damp churches, the author says:—"The great cause of almost all the ruin and unhealthiness that are found in our parish churches may be told in one word—damp. And, as matters commonly stand, how can it be otherwise? In the first place, there is a mass of putrid matter kept always rotting in the churchyard; this is mostly heaped up to some height against the walls; the mound so raised, every week becomes higher by sweepings from the church, pieces of old matting, and all the odds and ends that the clerk carries out on the Monday morning; and on this pile, damp and decaying of itself, the eaves of the roof are every now and then discharging fresh water, and the sun can shine but little upon it. Our forefathers made their foundations very strong; but it is not in stone

and cement to stand for ever against wet ; and, above all, wet earth. It follows, of course, that the outside walls crumble away by degrees, and in the inside long tracks of green alime shew themselves one after another. If they make any one's seat uncomfortable, and it is agreed to get rid of them, there are two ways used for this purpose. The one is to board over the piece of wall so diseased : and thus the wall, being now shut out from the drying of the air, cracks all the quicker. The other is to whitewash the place ; and when the mould comes again, to whitewash it again, and so on ; unless sometimes, by way of change, lamp black is used instead. But you may try these plans for ever without getting rid of the enemy you want to destroy. Your plan must be rather more troublesome, but it will be both sure and speedy. You must begin by clearing away all the earth from the walls of the church, about three or four feet broad. If, unhappily, any graves have been made close to the wall, they must be moved further back. This advice may seem at first hard-hearted ; but it is not so. To leave them where they are is cruelty to the living ; and

you will not, I think, suspect me of wantonly disturbing the remains of the dead. You will next have to make a gutter of drain tiles all round the building, and carry it off at a slope from the churchyard. I need not remind you that, unless your eave-drains and water-spouts are good, and so contrived that all their water may run into the drain tiles, your pains will have been altogether in vain. When you have done this, however green the inside walls may have been, in a fortnight or so you will most likely find that they have become dry ; but, if at the end of that time they should not be so, you may hasten the business by mixing equal quantities of water and sulphuric acid, or (which you will get still cheaper at any chemist's) corrosive sublimate and water, and mopping the wall lightly with the mixture. You will find the following plan also very useful in making the church drier. The door should be left open during the whole day, and that in all weathers ; that no mischief may arise from this, a lattice-door should be put up, which may be kept locked ; and this lattice-door should exactly fit the whole opening, to hinder birds from getting in."

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

- Abolom, Rev. C. S., Parsonage, Tilstone, Cheshire.
 Allen, Rev. H., v. of St. Mary-le-Wigford, Lincoln.
 Allies, Rev. T. W., Duke-street, Manchester-square.
 Athill, Rev. W., Middleham.
 Bennett, Rev. H., Rectory, Sparkford.
 Blathwayt, Rev. C., r. of Langridge.
 Burton, Rev. R. L., M.A., of Ford, near Shrewsbury.
 Caffin, Rev. G. B., v. of Brimpton, Berks.
 Edwards, Rev. Z. J., Chipstable, Somersetshire.
 Escott, Rev. W. S., Great Rissington.
 Giffard, Rev. J. T., Rectory, Long Ditton.
 Girardol, Rev. W. L., Godhill, Isle of Wight.
 Hamer, Rev. H., Pointington Rectory, Somerset.
 Hebert, Rev. C., Grove, Clapham.
 Henning, Rev. E. N., c. of Long Sutton, Somersetshire.
 Houlbon, Rev. T. A., r. of Peasemore, Berks, (stillborn.)
 Karslake, Rev. W. H., r. of Meshaw, Devonshire.
 Lampet, Rev. B. E., v. of Great Bardfield, Essex.
 Lee, Rev. C., of Reading.
 Lightfoot, Rev. J. P., Wootton Rectory, Northamptonshire.
 Mahon, Rev. G. W., Fort St. George, Madras.
 Maskell, Rev. W., Sydney-place, Bath.

- Morton, Rev. J. B. D., v. of Holbeach.
 Osborn, Rev. W. C., Bathford.
 Palmer, Rev. J., p. c. of Claines, Worcester-shire.
 Plumtre, Rev. H. W., r. of Eastwood, Nottinghamshire.
 Pulleine, Rev. B., Spennithorne, Yorkshire.
 Rudd, Rev. J. H. A., Futtburgh, East Indies.
 Sandys, Rev. W., M.A., v. of Beverley, Yorkshire.
 Shrapnel, Rev. H., East Walls, Chichester.
 Sneyd, Rev. J., Basford Hall, near Leek.
 Stafford, Rev. J. H., Liverpool.
 Stanley, Rev. G. S., More Chritchbell, Dorset.
 Swainson, Rev. W., Ecton Rectory, Northamptonshire.
 Thornton, Rev. S., v. of Wendover.
 Vachell, Rev. H., Littleton, Suffolk.
 Wallis, Rev. A. W., Bishop's College, Bengal.
 Walsh, Rev. H. G., Minister of St. John's, Clifton.
 Wilkinson, Rev. A., Downshire Parsonage.

OF DAUGHTERS—The Lady of

- Atwood, Rev. T. G. P., r. of Frorfield, Wilts.
 Bramston, Rev. J., M.A., v. of Witham, Essex.
 Brown, Rev. J., Pitville Lawn, Cheltenham.
 Bussell, Rev. W. J., M.A., Grammar School, Chard.
 Byng, Rev. J., v. of Langford, Bedfordshire.
 Byron, Rev. J., Crescent, Cheltenham.
 Digby, Rev. K. H., r. of Tittleshall, Norfolk.
 Gilby, Rev. F. D., v. of Eckington, Worcester-shire.
 Hall, Rev. W. J., Amen Court, St. Paul's, London.

Harvey, Rev. R., Rectory, Hornsey.
 Heberden, Rev. W., v. of Broadhambury, Devon.
 Hewlett, Rev. A., M. A., Incumbent of Astley, near Manchester.
 Jarrett, Rev. R., Batsford, Gloucestershire.
 Julius, Rev. H. R., Farnham.
 Lloyds, Rev. J., Montgomery.
 Majendie, Rev. H. L., Vicarage, Gt. Dunmow.
 Maude, Rev. J. P., Swainswick, near Bath.
 Mayson, Rev. M., Hilton.
 M'Caul, Rev. Dr., Principal of U. C. College.
 M'Kenzie, Rev. B., Minister of St. James's, Holloway.
 Molyneux, Rev. B. Quatt, Jarvis, Salop.
 Philpott, Rev. J., Rectory, Hinxhill, Kent.
 Radcliffe, Rev. W. C., Close, Salisbury.
 Raymond, Rev. S., r. of Swindon.
 Robinson, Ven. Archdeacon, 14, Easton-sq.
 Salisbury, Right Rev. the Lord Bishop of.
 Shrubbs, Rev. C., Vicar's-hill, Hants.
 Smith, Rev. E., Ashley Rectory.
 Smith, Rev. H. J., Parsonage, Bickenshaw.
 Tooke, Rev. C., v. of Upton, Snodbury, Worcestershire.
 Topping, Rev. G., p. c. of Hayton, Cumberland.
 Trenchard, Rev. J. A., Stanton House, Wilts.
 Tyacke, Rev. R., v. of Padstow, Cornwall.
 Tyler, Rev. G. D. A., of Writhlington.
 Webster, Rev. E. B., Swanton Novers, Norfolk.
 Wingfield, Rev. J., Geshill Rectory, Ireland.
 Woodward, Rev. J. H., p. c. of St. James's, Bristol.

MARRIAGES.

Abbotts, Rev. C., r. of Croagh, Limerick, to Anna, e. d. of H. F. Napper, Esq., of Laker's Lodge, Wisborough Green.
 Arthur, Rev. G. F., v. of Tamerton Foliot, near Plymouth, to Elizabeth Julia, e. d. of W. Walters, Esq., of the former place.
 Barrow, Rev. R. H., r. of Trinity, in the Island of St. Christopher, to Fanny Gordon Williams, d. of Henry Trew, Esq., Collector of Her Majesty's Customs at Jamaica.
 Bernard, Rev. T. D., v. of Great Baddow, Essex, to Caroline, d. of B. Linthorne, Esq., of High Hall, Dorset.
 Boissier, Rev. G. R., of Oakfield, Kent, to Maria, d. of the late R. Allnutt, Esq., of South Park, in the same county.
 Bramhall, Rev. J., to Clara Elizabeth, e. d. of C. D. Gilchrist, Esq., of Sunbury.
 Bromley, Rev. J. W., M. A., to Harriot Clare, y. d. of H. Skelding, Esq., of Bridgnorth.
 Brunner, Rev. G. E., M. A., to Anne Mary, second d. of the Rev. J. Arkwright, of Mark Hall, Essex.
 Burrows, Rev. T. R. F. F., to Amelia, fourth d. of J. Wintle, Esq., of Landowne Crescent, Bath.
 Cain, Rev. T., Chaplain of Baldwin, Isle of Man, to Miss Creer, Awhallen.
 Clarke, Rev. T., of East Bergholt, Suffolk, to Louisa, e. d. of Lieut.-Col. Lane, of Woodlands, Guernsey.
 Coltrington, Rev. R. C., of Haygrove Cottage,

near Bridgewater, to Emily, fourth d. of C. Hamilton, Esq., of Ilminster.
 Curteis, Rev. C. T., B. A., to Henrietta, second d. of the late H. Buckley, Esq., of Riverhill, Seven Oaks.
 Davies, Rev. D., Incumbent of Ysppyty Cefn-fyn, and Officiating Minister of Hafod Church, Cardiganshire, to Mary, e. d. of the late Mr. John Glover, of Bath.
 Davies, Rev. J. C., of Llanferris, Denbighshire, to Anne Catherine, d. of the late J. Johnson, Esq., Whitfield House, Kirkby, Lancashire.
 Gamsau, Rev. R., to Mary Anne, e. d. of the late John Chapman, Esq., of Craggs House, near Gainsborough, Yorkshire.
 Gibbon, Rev. E. B., p. c. of St. Mary's, Luncston, to Miss Mary Kingdom Frost, of the same place.
 Gould, Rev. J. N., to Katherine Emma, second d. of Lieut.-Col. Grant, of Hayes Park, Middlesex.
 Harrison, Rev. J., to Louisa Orby Sloper, d. of the late R. Orby Sloper, Esq., of West Woodhay, Berks.
 Harrison, Rev. R. J., to Elizabeth, second d. of the Rev. D. Mytton, r. of Llandysil, Montgomeryshire.
 Haughton, Rev. W., to Catherine, y. d. of the late W. Guun, r. of Sioley and Gorleston, Norfolk.
 Hillyard, Rev. J. W., M. A., of Trinity College, Cambridge, to Anne, e. d. of the late W. Field, Esq., of Henley-in-Arden.
 Hollis, Rev. B. S., of Gibson-square, Islington, to Jane, d. of G. Duplex, Esq., of Hamilton Place, New Road.
 Hornby, Rev. E. J. G., to Elizabeth, only d. of H. Roughsedge, Esq., of Foxghyll, Ambleside.
 Hughes, Rev. S. R., p. c. of Bodewryd, Anglesea, to Jane Anne, e. d. of the Rev. T. Mouldale, v. of Llanfair-Caer-Eineon, Montgomeryshire.
 Irving, Rev. J. W., to Mary Anne, e. d. of the late Mr. Allbutt, of Meriden, Warwick.
 Lawrell, Rev. J., of Hampreston, to Harriet, second d. of E. W. Blunt, Esq., of Kempshott Park, Hants.
 Lund, Rev. T., r. of Morton, Derbyshire, to Jane, y. d. of Mr. John Smith, of Cambridge.
 Maitland, Rev. P. T., of St. Peter's College, Cambridge, to Sarah, e. d. of T. H. Hasluck, Esq., of Birmingham.
 Norman, Rev. C. M. R., of Northwold Rectory, Brandon, Norfolk, to Caroline Amelia, e. d. of J. Angerstein, Esq., of the Woodlands, Blackheath.
 Penson, Rev. J. P., v. of Clanfield, to Catherine y. d. of the late R. Samler, Esq., of East Hill, Wandsworth, Surrey.
 Prior, Rev. G. S., Her Britannic Majesty's Resident Chaplain at Lisbon, to Mary, third d. of T. Josling, Esq., of the same place.
 Rhodes, Rev. H., Missionary to Western Africa, to Jane, e. d. of the late Rev. J. Hatfield, v. of Atwicke.
 Ridley, Rev. W. H., r. of Hambleton, Bucks, to Sophia, Albertina, second d. of the Lord Bishop of Winchester.

Sampson, Rev. T., r. of Eakring, Nottinghamshire, to Eliza Frances, d. of the late W. Huthwaite, Esq.

Scauldin, Rev. H., M.A., of St. John's College, Cambridge, one of the Classical Masters of Upper Canada, and Domestic Chaplain to the Lord Bishop of Toronto, to Harriet Eugenia, e. d. of J. S. Baldwin, Esq., of Toronto.

Shipton, Rev. Dr., v. of Otherg, to Mary, daughter and heiress of the late S. Simmons, Esq., of Newlands, in the county of Gloucester.

Shirley, Rev. A. G. S., v. of Stinsford, Dorset, to Georgiana Emily, second d. of the Rev. W. Cookson.

Strickland, Rev. J., A.M., to Emma, y. d. of E. E. Vidal, Esq., R.N.

Tinling, Rev. E. D., M.A., Student of Christ Church, Oxford, to Catherine Maria, d. of C. A. Elton, Esq.

Vernon, Rev. B. J., of Wheatley, Kent, to Harriette Anne Mason, only d. of the late H. Hirst, Esq.

Webb, Rev. R. H., M.A., of Essendon, Herts, to Anne, d. of the late Alexander Ford, Esq., of Bristol.

Williams, Rev. J., v. of Spelsbury, to Jane, relict of A. Paterson, Esq.

Wood, Rev. T., B.A., Chaplain on the Bengal Establishment, to Georgiana Elizabeth, y. d. of F. Harrison, Esq.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 32nd of each Month.

TESTIMONIALS of respect have been recently presented to the following clergymen:—

Rev. A. N. Bethune, Rector of St. Peter's Coburg, Upper Canada, by his parishioners, with an elegant massive silver salver, and a tea and coffee service, value 120*l*.

Rev. A. H. Bridges, on his retiring from the Curacy of the parish of Beddington, Surrey, a silver tea and coffee service.

Rev. J. Burt, late Minister of Harbour Grace, Newfoundland.

Rev. R. C. Eltrington, D.D., an address accompanied by a piece of plate value of 200*l*., by the clergy and others of Ferns, on his leaving the diocese.

Rev. J. Godfrey, Curate of Stoke, near Newcastle-under-Lyne.

Rev. C. L. Guyon, late Curate of Luppitt, Devon.

Rev. G. W. Langmead, Garrison Chaplain, Plymouth, on his resignation of the Curacy of the parishes of Townstall, and St. Saviour, Dartmouth, a valuable piece of plate.

Rev. F. Lee, late Curate of Thame, Towersey, and Sydenham, Oxfordshire, a silver tea service.

Rev. Edw. Marshall, Curate of Ruskington, Lincolnshire, by the Lady of Richard Bradley, Esq., of North Hills near Sleaford, with a handsome pulpit cushion and reading-desk cloth.

Rev. Robert Martindale, Minister of the Episcopal Chapel of Heaton Norris, Stockport, a purse containing nearly 40*l*.

Rev. H. B. Mason, by the congregation of Trinity Chapel, Bordesley, Warwickshire, books value 50*l*.

Rev. John Meridith, M.A., on his retiring from the Curacy of Bradford, a silver salver, and a purse containing 100 sovereigns.

Rev. S. H. Parker, Assistant Minister of Stratford-on-Avon, by the inhabitants, as a mark of their grateful acknowledgment of his kindness in performing Divine Service at the Episcopal Chapel during the repairs of the parish church, a purse, containing 30 guineas.

Rev. G. P. Simpson, Curate of East Brent, Somerset, by his late parishioners at Chidcock, near Bridport, a sugar basin, cream ewer and spoons.

Rev. T. Whitfield, M.A., Rector of Puddleston, by his late parishioners of Bockleton and Leysters, with a bible handsomely bound in Morocco.

BERKSHIRE.

The committee appointed at the meeting of the inhabitants of Windsor, held a few weeks ago, have determined to present to the Rev. J. A. Selwyn, of St. John's College, Oxford, the recently-elected Bishop of New Zealand, a magnificent service of communion plate for his cathedral in that colony.

CAMBRIDGESHIRE.

A church-rate of 1*s*. 6*d*. in the pound was carried at a vestry meeting of St. Mary the Great, Cambridge, on the 19th ult., by a majority of twenty-three to sixteen.

DEVONSHIRE.

At a meeting convened at Northtawton, on Thursday the 26th ult., by the churchwardens, in obedience to a monition from the Archidiaconal Court at Barnstable, a church-rate for defraying the necessary repairs and expenses of the current year was proposed and carried. The example of this large and influential parish will, without doubt, have its effect in other places, where either a mistaken opinion of the law relating to church-rates has prevailed, or doubts have been entertained of

the power of the Ecclesiastical Court to enforce them.

The Earl of Devon laid the foundation-stone of a new church at Salcombe recently, in the presence of Lord and Lady Courtnay; Sir J. Yarde Buller, M.P., and Lady Buller; Lord and Lady H. Kerr; Lady Margaram Courtenay; Lady Hope, and a large assembly of the clergy and gentry.

DURHAM.

The new church at Collierly was consecrated by the Lord Bishop of Durham recently, in the presence of a numerous body of his clergy and the principal inhabitants of the district. The plate for the communion was presented by Sir T. Clavering, Bart., of Greencroft; the font by the Archdeacon of Durham; the books by T. E. Charlton, Esq., of Broadwood Hall; the bell by the Stanhope and Tyne Railway Company; and the ground for the church and churchyard was given by Miss Clayton, of London. The chaste and elegant church, recently erected at Tynemouth, called Holy Saviour's, has also been consecrated by the Bishop of Durham, attended by a number of the neighbouring clergy.

The Bishop of Durham and Viscount Dunganion have respectively given the sum of 50*l.* towards the restoration of the Abbey Church at Hexham, Durham.

ESSEX.

WITHAM NEW CHURCH AND SCHOOLS.—The friends of the church in Witham and its vicinity have been gratified by witnessing one of the most interesting ceremonies that can be performed in a Christian country, the laying of the first stone of an edifice to be dedicated to the worship of the living God. At a parish meeting, on the 2nd January, 1840, a committee was appointed to inquire and report how far the erection of a new chapel was expedient and practicable. On taking a census of the population, it was found to amount to 3052, of whom 2109 resided in the town, exclusive of 190, who were inmates of the union-house. On measurement of the parish church at Chipping-hill, it was ascertained that it would hold rather more than 1000 persons; and it was further ascertained that there were as many as 600 members of the Church of England without church accommodation. A strong disposition towards the erection of another church was expressed, and the Bishop of London having offered some assistance towards endowment, the parish resolved to erect a chapel of ease, half of the sittings in which should be free. It was subsequently resolved, that a national school-room should be added, and W. H. Pattison, Esq., gave a piece of ground for the site, by the side of a new road leading out of the High-street, and commencing near the Post-office. In a short time a sufficient

sum of money was subscribed to guarantee the successful completion of the good work, the principal originator of which was the Rev. H. Du Cane, of the Grove. Among the subscribers was Captain Du Cane, R.N., of Braxted Lodge, who contributed 500*l.* towards the endowment of the chapel; and the family of which that gentleman bears the honoured name, has subscribed, in the whole, upwards of 1000*l.* to the undertaking. The Bishop of London gave 50*l.* and some endowment; W. H. Pattison, Esq., the site and 300*l.*; W. W. Luard, Esq., 52*l.* 10*s.*; Jacob H. Pattison, Esq., 150*l.*; J. C. Walford, Esq., 52*l.* 10*s.*; Messrs. Mills and Co., 50*l.*; Mrs. Sims, 100*l.*; Mrs. Oliver, Woodford, 100*l.*; the Rev. John Bramston, 50*l.*; the Rev. John Newman, 25*l.*; E. W. Banks, Esq., 31*l.* 10*s.*; T. Tomkin, Esq., 25*l.*; J. Cutts, Esq., 31*l.* 10*s.*; Jonathan Bullock, Esq., 25*l.*; the Rev. R. Eden Leigh, 31*l.* 10*s.*; S. Oliver, 25*l.*; the Rev. W. Oliver, 25*l.* The ceremony was performed by Lord Rayleigh, in the presence of the Bishop of London, and was attended by about forty clergymen, and a large assemblage of persons. The service was read by the vicar, the Rev. John Bramston.

The highly interesting and gratifying ceremony of consecrating the parish church of Rayne was performed by the Lord Bishop of London, attended by a numerous body of the parochial clergy. The old church having been very much out of repair for a considerable time, a survey of it was made, and at a meeting of the parishioners, held in vestry, on the 5th July, 1838, it was determined to rebuild the sacred edifice. It is intended to accommodate about 260 persons, a great proportion of the seats being free.

GLOUCESTERSHIRE.

The greater portion of the bishop's palace at Stapleton has been taken down, by order of the Commissioners of Woods and Forests, and is to be rebuilt upon an improved plan. A chapel will be attached to the new edifice.—*Gloucestershire Chron.*

The dissenters at Cheltenham lately opposed a church-rate of a halfpenny in the pound; and Mr. Boodle moved, "that there should be no rate at all." This was carried on a show of hands; a poll took place, and at its close, the agitators were signally defeated. The numbers were—for the rate, 1328; against it, 897; majority for the rate, 359.

The Right Rev. the Lord Bishop of Gloucester and Bristol held his triennial visitation for the deanery of Bristol, on the 6th September, at the cathedral, on which occasion nearly the whole of the clergy were present; a large number of the churchwardens of the parishes within the district were also in attendance. The service was read by the Rev. Horatio Neilson, one of the minor canons; and the

sermon was delivered by the Rev. John Hensman, the subject of his discourse being taken from St. Paul's second epistle to the Corinthians, ch. iv. v. 7. The bishop then proceeded to deliver a most appropriate and eloquent charge, the reading of which occupied his lordship nearly an hour and three quarters. The Right Rev. Prelate has intimated to the clergy his compliance with their desire to have it published.

GLOUCESTER MUSICAL FESTIVAL.—The music meeting has been an exceedingly brilliant one, and, we believe, equalled previous expectations. We are, of course, unable at this early period to state precise details as to the general receipts, but we are inclined to believe that the loss, which always falls upon the stewards, will be smaller than usual. We are sorry to add, that the result of the festival, so far as it affects the admirable charity in whose aid it is given, presents a more unfavourable picture. The amount received at the doors of the cathedral is 533*l.* 7*s.* 9*d.*, or about 170*l.* less than the receipts of 1831, and about 127*l.* less than those of 1835. We understand, however, that the Lord Bishop of the diocese has contributed the noble donation of 50*l.* in aid of the charity, and that Lord Ellenborough has sent 15*l.* for the same laudable purpose, through the hands of the Bishop. This reduces the deficiency considerably. — *Gloucestershire Chronicle*.

HAMPSHIRE.

The new church at Crookham, in the parish of Crondall, has been consecrated by the Right Rev. the Bishop of Winchester. After the ceremony had been performed, prayers were read in an impressive manner by the Rev. — Lefroy. The bishop then delivered a very excellent discourse from the 118th Psalm, 22nd verse. The church is a beautiful structure, built in the gothic style of architecture, and capable of holding 500 persons.

FORDINGBRIDGE.—At a vestry meeting, held on the 17th instant, a church-rate of sixpence in the pound was proposed. It was moved, as an amendment, that no rate be granted for the present year, but some time elapsed before any one was found to second the motion. The numbers for the rate were 40; against it, 9. A poll of the parish was demanded, and taken on the following Monday, when the numbers were — for the rate, 239; against it, 17; majority for the rate, 222. Many respectable dissenters, deeming the opposition vexatious, would not record their votes, and some voted for the rate. — *Times*.

KENT.

The Rev. J. Winter, who has been for twenty years the indefatigable chaplain to the county prison at Maidstone, has received from his Grace the Lord Archbishop

of Canterbury, as a mark of his Grace's favour, the degree of Master of Arts.

EDUCATION AND CRIME.—At a meeting of the "Greenwich Society for the Acquisition and Diffusion of Useful Knowledge," Dr. Murdoch referred to some statistical details, to prove that the best educated counties of England were the most moral. Westmorland took the lead in this respect. In that county there was but one criminal to every 2201 persons; in Essex, there was a criminal to every 425 persons; and in Warwickshire, one to every 384 persons. And what was the reason? In Westmorland there were double the means of education to those existing in the other two counties. It was calculated that the chances of a person without education becoming a criminal were 2200 to 1; those of an individual with an average education, 10,000 to 1; and those of men having received a superior education, 50,000 to 1.

LANCASHIRE.

The committee for building and endowing ten churches in five years, in the boroughs of Manchester and Salford, have hitherto met with most encouraging success. The funds subscribed for this object since February last, a period of little more than five months, and that a period also of perhaps unparalleled depression of business in those districts, amount to upwards of 25,000*l.*, a very striking instance that where there is a will, with the Divine blessing, there is a way. It is evident it is the wish of the committee to make the best use of the means placed at their disposal, and we understand that no doubt exists that no fewer than four churches will be in very advanced progress by the close of the year. The foundation stone of the first of these Christian edifices, called St. Bartholomew's, was laid on Monday week, in Regent-road, Salford, by Mr. W. Egerton.

Sir Thomas J. Trafford, Bart., has liberally offered a plot of ground for the erection of a new church in the parish of Eccles, on the banks of the canal between Barton and Patricroft, accompanied by a donation of 100*l.*, and the Manchester and Eccles Church Building Society have made a grant of 1000*l.* towards the same object. — *Liverpool Times*.

St. George's Church, Everton, Liverpool, is an object of considerable interest for its taste, and as having been nearly the first iron church erected in Great Britain. The whole of the frame-work of the windows, doors, groins, roofs, pulpit, ornamental enrichments, are of cast-iron. The length is 119 feet, the breadth is 47. It is ornamented by a splendid cast-iron window of stained glass. It is not, perhaps, generally known that a great proportion of the larger manufactories erected in England within the last ten years are all iron except the walls. And within two years past, several cottages and country villas have

been put up near London, which are exclusively cast-iron—walls, doors, steps, roof, chimneys, sash, &c. In England, where wood is dear and iron cheap, the first cost of such buildings is less than those of timber. In durability and beauty, they are, of course, unequalled. When once finished, such buildings require no repairs; and the most finely-carved ornaments cost little more than plain castings.

LEICESTERSHIRE.

KEGWORTH.—A church-rate was proposed in this parish some weeks ago, and after an ineffectual, as well as illegal, motion, that of adjournment, which the chairman refused to put, was carried unanimously. Some difficulty then sprang up with respect to the arrears of last year; these have since been amicably settled, and the rate is now in the course of collection, with goodwill on all sides.—*Leicester Journal*.

LINCOLNSHIRE.

The vicarage of Saxilby, near Lincoln, having been resigned by the Rev. Thomas Hodsworth, the parishioners have memorialized the bishop, who is the patron, to confer it upon the Rev. Edward Garfit, the officiating curate. The income is 167*l*. Lord Monson is the impropiator of the great tithes.

MIDDLESEX.

The following are the charges and expenses paid by the Commissioners for Building Additional Churches, from the 25th of March, 1840, to the 25th of March, 1841:—

| | | | |
|--------------------------------|-------|----|----|
| Salaries | £2563 | 16 | 0 |
| Rent | 160 | 0 | 0 |
| Taxes | 56 | 9 | 11 |
| Law charges | 466 | 15 | 6 |
| Surveyor's travelling expenses | 136 | 14 | 6 |
| Incidentals | 218 | 19 | 5 |
| Total | 3632 | 12 | 4 |

The provisions of the Tithe Commutation Bill being now perfectly understood, incumbents are availing themselves of the 67th clause, by which they are entitled to their tithe rent-charge by two equal half-yearly instalments, an arrangement no doubt acceptable to all parties. The facility of enforcing payment by the summary process of a judge's writ, (which imposes all the expense of executing the same upon defaulters,) is a material advantage; and as incumbents cannot claim any tithe rent-charge if in arrears beyond a certain period, they are obliged in self-defence to be on the alert.

On the 27th of August, the Bishop of London consecrated a new church at Dalston, with the usual ceremonies, delivering a very impressive discourse upon the occasion to a crowded congregation. The church was erected at an expense of 5700*l*., upon ground presented by Mr. W. Rhodes; it is calculated to contain

about 1000 persons. Another of similar capacity is nearly completed at Clapton.

The Irish representative bishops who sit in parliament for the present session are—Lord John de la Poer Beresford, Archbishop of Armagh; Hon. Dr. L. Tonnson, Bishop of Killaloe and Clonfert; Dr. George de la Poer Beresford, Bishop of Kilmore; and Lord Robert P. Tottenham, Bishop of Clogher.

The dissenters continually assert that the support which dissenters afford to "the cause of missions" is a certain evidence of the state of dissent at home, which we believe to be the case. Listen, then, to *The Patriot*, which tells, after mentioning the falling off in the income of the Wesleyan Missionary Society, that "The Directors of the London Missionary Society have just issued an appeal containing the following most alarming announcement:—The average monthly outlay of the society is about 7000*l*., while its average monthly receipts from the various auxiliaries during the first nine months of the financial year does not exceed 4000*l*. Hence arises a deficiency within that period of little less than 20,000*l*.; and to meet this the directors will not only be under the necessity, during the present year, of selling out the whole of the society's funded property, but of providing from 8000*l*. to 10,000*l*. additional, unless early remittances from the auxiliaries avert that evil."

Pensions of 150*l*. per annum each have been assigned to Dr. Anster and the Rev. Mr. Cary, the translators, respectively, of Goëthe and Dante.

LIBERAL DONATION.—The sum of 3000*l*. has been received by the Society for the Propagation of the Gospel in Foreign Parts, being the amount of a legacy, duty free, bequeathed to the society by the Rev. James Cutler, late of the city of New Sarum, deceased.

Some new schools have recently been opened in the parish of St. Anne's, Limehouse, which have been erected at a very considerable expense, and are calculated to accommodate from eight hundred to a thousand children. They consist of two large rooms with galleries, each eighty feet by forty feet, with suitable apartments for the master and the mistress. An interesting meeting took place on the occasion of the opening, at which W. Cotton, Esq., presided. The business of the meeting was commenced with a hymn by the children of the school; and appropriate prayers were read by the Rev. R. Rawlins, the minister of the parish. The meeting was attended by Lord Ashley, M.P.; R. Ing-ham, Esq., M.P.; H. Pownall, Esq.; H. W. Tancred, Esq., M.P.; E. F. Young, Esq.; — Matthison, Esq.; and several of the clergy of the neighbourhood, who appeared in their robes, and other well-known friends of education. After some speeches, made by Lord Ashley, Mr. Pow-

nall, and others, another short hymn was sung by the children, and the meeting concluded with prayer. The large room was thronged with spectators, who manifested a lively interest in the proceedings.

Preparations are now going on for the restoration of another niche on the north side of Westminster Abbey, the expenses of which are defrayed by grant from parliament.

By a recent decision of the Court of Queen's Bench, clergymen of all denominations are allowed to preach in the open air, when they please, provided they do not interrupt the public thoroughfare.—*Leeds Mercury*.

We have the satisfaction to record a contribution from his Grace the Duke of Northumberland of 500*l.* to the funds of the Incorporated Society for the Enlargement, Building, and Repairing of Churches and Chapels, and this in addition to a former one of the same amount from his Grace; also a donation of 300*l.* from Mr. Forster; one from the Hon. Mr. Vernon Harcourt, of 100*l.*; another of the same amount from an anonymous donor, whose signature is "C.C.," and one from the Provost of King's College, Cambridge, of 75*l.*, in addition to two former donations from the same rev. gentleman.

ROTHERHITHE.—The Court of Common Council of the city of London have voted the sum of 200*l.* towards the endowment of the three new churches which have been erected in this parish.

OXFORD.

At the annual meeting of the Oxford Architectural Society, held some time since, a paper communicated by Benjamin Ferrey, Esq., was read, on St. Catherine's Chapel, at Abbotsbury, and on the principles of the construction of a particular class of vaulted stone roofs, in which the outer roof and the inner roof or ceiling are united into a solid mass possessing great strength, and exhibiting much scientific skill and ingenuity; this was illustrated by drawings of the chapel at Abbotsbury, the abbot's kitchen at Glastonbury, and the porch of St. Peter's Church, Oxford, of which a model was also exhibited by Mr. Derick, shewing that the vault, though constructed of many pieces, would hold firmly together without cement.

SURREY.

Her Royal Highness the Duchess of Gloucester having presented to the parish of Windlesham a very handsome service of communion plate, the following address was made to her royal highness:—

"May it please your Royal Highness—

"We, the clergy, churchwardens, and other inhabitants of the parish of Windlesham, beg leave to offer to your royal highness the expression of our most sincere and cordial thanks for the very munificent

service of communion plate, which you have been graciously pleased to present to this parish.

"We cannot forget the various occasions on which, since your residence amongst us, you have testified your kind and Christian concern for the spiritual welfare of this parish.

"Your royal highness manifested your regard for the rising generation by the building of a national school-room, which regard you continue to shew by subscribing largely towards its support.

"When the spiritual destitution of Bagshot was laid before your royal highness, and it was proposed to build a chapel of ease there, you immediately subscribed a considerable sum towards its erection.

"Three years ago, when it was suggested to enlarge the parish church, your royal highness came forward with your wonted liberality; and, on the funds proving insufficient, you very readily assisted us with a second donation.

"Feeling the debt of gratitude we owe to your royal highness for these varied and repeated attentions to our spiritual interests, we most thankfully avail ourselves of this our only mode of evincing the deep sense we entertain of them.

"We cannot refrain from offering our earnest prayer that your royal highness may be blessed with many years of health, and that this parish may continue to enjoy, from time to time, the blessings arising from your residence at Bagshot Park.

"Windlesham."

Her royal highness was pleased to make the following answer:—

"I return the clergy, churchwardens, and the inhabitants of the parish of Windlesham, my best thanks for the very flattering address they have presented to me.

"I feel that the thanks and gratitude they have expressed towards me, and the manner in which they have enumerated the various occasions on which I have been enabled, by the goodness of God, to assist them, are not due to me alone, however gratifying I must ever consider these feelings and personal notice of my endeavour to promote their comfort, but to that kind providence who has placed me in a situation that empowers me to consult the interest and the welfare of the parish, which it will ever be my first object to promote, as long as it pleases the Almighty to grant me life, and the residence of Bagshot Park."

SUFFOLK.

At a bazaar held at Woodbridge, in aid of the funds for the erection of a new church in that town, the receipts at the several stalls and at the gates amounted to 108*l.* 11*s.* 7*d.*

The Marchioness of Bristol has presented a valuable service of communion

plate for the new church, now nearly completed, at Bury St. Edmunds.

WARWICKSHIRE.

On Saturday, the 31st of July, the parish church of Dunchurch, which has been undergoing extensive restoration, was reopened for divine service. The diocesan, the Lord Bishop of Worcester, accompanied by the Ven. the Archdeacon of Coventry, proceeded to the church, attended by the churchwardens and a numerous body of the clergy. Prayers were read by the Rev. J. Sandford, vicar of the parish, and a discourse was delivered by his lordship from Heb. x. 25; after which a collection was made during the offertory. The Ven. the Archdeacon preached in the evening from 1 Cor. iii. 16. A hundred and two pounds were collected in the plates. The church is fitted up, both in the nave and chancel, with open seats of solid oak; by which means an increase of above one hundred sittings has been obtained in the body of the church. The seats in the chancel face north and south. Towards these improvements and the erection of a vestry the Lord John Scott has contributed about 600*l*. Amongst the other contributions, which, on the part of the parishioners universally, have been most liberal, are a donation of 100*l*. from the Rev. John Sandford, and one of 30*l*. from the Rev. T. T. Parker, rural dean, towards the restoration of the west window.

The Lord Bishop of the Diocese has become the patron of the Magdalen Asylum, Birmingham. The chapel attached to this benevolent institution, which has been recently repaired and furnished with additional galleries, will be opened for divine service on Sunday next.—*Worcestershire Guardian*.

The Lord Bishop of Worcester has addressed a letter to the clergy of the several churches and chapels in Birmingham, Aston, and the adjoining districts, requesting them to preach sermons in their several places of worship, and to promote collections among their respective congregations, and in their districts, in aid of the Church Building Society of Birmingham. His lordship has also addressed a circular in support of the same object to the principal merchants, landowners, and others of the town and neighbourhood.

WILTSHIRE.

SALISBURY DIOCESAN BOARD OF EDUCATION.—A meeting of the standing committee of this board was held in Salisbury on Tuesday last, for the transaction of various miscellaneous business. The treasurer was authorized to pay the grants formerly voted by the board in aid of building school-rooms at Mere, Melksham, Westwood, and Wrexall—the buildings at these places have been completed. Elizabeth Dyke was admitted a pupil at the training school, having been appointed to an exhibition by

the Amesbury Decanal Board. The Training School for Mistresses, in the Close, opened on Saturday, after the vacation, with four additional pupils, making sixteen now in course of training.

The firm opposition which our excellent prelate maintained to the last against the clauses in the Ecclesiastical Commission Bill which invaded the integrity of the cathedral establishments, will be in the recollection of our readers. We were, therefore, prepared to hear that his lordship would not be slow to avail himself of the opportunities offered by a recent act of parliament for appointing *honorary* prebendaries in his diocese, when he could do so without subjecting those appointed to certain ecclesiastical dues previously exacted. The appointments which we have lately had the gratification to announce are honourable alike to his lordship and to those upon whom the dignities have been conferred. And we are now able to substantiate, on good authority, the report current for some time past, that our excellent diocesan purposes to give a still more noble proof of his sincerity, by making a donation of 500*l*. towards a fund for endowing the honorary prebends recently filled up in our cathedral church, and remunerating those appointed for the expenses necessarily incurred in attending their preaching turns at the cathedral, &c. His lordship has signified his intention to this effect, and we understand that the dean and chapter have expressed a willingness to appropriate a portion of their church estates for the same end. These spirited proceedings cannot fail to have the effect of perpetuating these appointments, and of thus preserving, in all their original integrity, the several members of the cathedral establishments, and the blow recently aimed at those establishments will hence fall harmless in this diocese.—*Salisbury, Wilts, Dorset, County Chron.*

WORCESTERSHIRE.

The Lord Bishop of Worcester has fixed Wednesday in every week, from ten to one o'clock, for the future, instead of Thursday, as heretofore, as the day on which his lordship will transact business at the palace, Worcester. The clergy who are to be instituted, licensed, &c., are requested to forward their papers on or before the preceding Monday, to Charles Evans, Esq., College Yard, Worcester, his lordship's secretary.

Several instances, within a short period, concur to shew that an impious spirit of sacrilege is on the increase, and is not confined to places of worship of any particular creed. Amongst others, the church of Treadington, Worcestershire, has been clandestinely entered and robbed of purple velvet and superfine cloth coverings to the pulpit cushion and communion table, with various appendages. Three cushions were

cut open, and the down and feathers being taken away, were left mutilated upon the altar. A handsome reward has been offered for the discovery of the villanous party, but, as the mischief was not observed till late in the week, it is to be feared the interval was too warily employed to leave any traces sufficient to lead to detection and conviction. Fortunately, a valuable service of communion plate escaped, though deposited within the church.

YORKSHIRE.

CONSECRATION OF THE LEEDS PARISH CHURCH.—(*From a Correspondent.*)—This long-expected solemnity, anticipated with such deep interest, not only in Leeds and throughout England, but, we may almost say, throughout Christendom, took place on Thursday, the 2nd of September last; and never, perhaps, since those early days in which the consecration of churches was solemnized in a full synod of bishops, was any similar event of more "devout magnificence." As, however, the presence of the Lord Archbishop of York, the metropolitan; the Lord Bishop of Ripon, the diocesan; two venerable fathers of distant churches, the Bishops of Ross and Argyll, and New Jersey; hundreds of dignitaries and other clergy from every diocese in England; thousands of every age, rank, and calling among the laity—all assembled together for the purpose of dedicating, with a solemn and imposing ritual, a noble temple, rich in architectural skill and ornament, to the service of Almighty God, was a scene of splendour and solemnity far above the power of language to express, we shall almost confine ourselves to those particulars in which the consecration of the parish church of Leeds may have differed from similar solemnities elsewhere.

About eleven o'clock on the day before-mentioned, his Grace the Lord Archbishop of the province, and the Bishop of the diocese, accompanied by the Bishop of Ross and Argyll and the Bishop of New Jersey, were received at the north door of the church by the vicar and clergy of the parish and the churchwardens, and by them conducted to the vestry. Their lordships, having put on their episcopal robes, left the vestry by the north-east door, and followed by the commissary and registrar of the diocese, all the clergy present robed in their surplices, the churchwardens and patrons of the living, re-entered the church by the south-west door, where a petition was presented to the bishop by Henry Hall, Esq., senior patron, praying his lordship to consecrate the church. The same having been read, and the lord bishop of the diocese having declared his readiness to consecrate the church according to the petition, the procession moved up the nave of the church, the bishop and the clergy alternately repeating the twenty-fourth Psalm.

The clergy, to the number of about three hundred, then took their places on either side of the altar, and the consecration service was commenced by the bishop of the diocese. Morning prayer, in the course of which the several prayers appropriate to the occasion being offered by the bishop, was chanted by the Rev. John Jebb, Prebendary of Limerick, assisted by the admirable choir of the parish church, the greater portion of which consists of gentlemen who gave their services gratuitously, in a manner which could not fail to aid the devotion of every sincere worshipper. The lessons were read by the Rev. Doctor Hook, the vicar of the parish. The communion service was commenced by the Archbishop of York, in which the other bishops took a part. The consecration sermon was preached by the Right Rev. Dr. Doane, the Bishop of New Jersey, from St. Paul's Epistle to the Ephesians, chap. i. ver. 22, 23: "Head over all things to the church, which is His body, the fullness of Him that filleth all in all."

As all the sermons preached on this occasion are about to be published, it is unnecessary to dwell upon the excellence of this discourse. Never before had an American bishop officiated in such a service in the English church, and never perhaps till then had any bishop traversed three thousand miles for a similar purpose.

After the sermon, the holy communion, without which, according to the ancient canons, no church can be considered consecrated, was administered by the bishop of the diocese, assisted by the other bishops and parochial clergy, to above a thousand communicants. The alms collected at the offertory amounted to 620*l.* 14*s.* 3*d.*

The consecration service being thus ended, a great number of the clergy and strangers who had attended the ceremony proceeded to the Music Hall, where a luncheon had been provided for their necessary refreshment. The Rev. Dr. Hook, who presided, presented an address to the Archbishop of York, from the vicar and clergy of Leeds, expressive of their feelings of "affectionate satisfaction at being permitted to welcome his Grace once more in Leeds, and at receiving a fresh proof of that regard for the welfare of the church, which the parish so happily experienced while under the kind and paternal influence of his Grace's diocesan rule." To this address the venerable prelate, who had been deeply affected during its presentation, replied, at some length, in a strain every way worthy a Christian bishop. The Archdeacon of Craven also presented a somewhat similar address from the clergy of the surrounding parishes, who had been present at the consecration. It is unnecessary to observe that, during the repast, several loyal and appropriate toasts were given and responded to.

At seven o'clock, evening prayer com-

menced, being chanted by the clergy and choir, as in the morning. The sermon was preached by the Rev. W. Dodsworth, M.A. incumbent of Christ Church, Regent's park, London, from Ezekiel, iv. 5, 6. The collection amounted to 86*l.* 1*s.* 1*d.*

On Friday morning, the day succeeding the consecration, after the usual choral service, including the chanting of the litany, a sermon was preached by the Rev. Dr. Hook, from 1 Chron. xxix. 1. The collection amounted to 159*l.* 15*s.* 10*d.* In the evening, a sermon was preached by the Rev. W. Gresley, Prebendary of Lichfield, from the prophet Isaiah, lvi. 7, after which a collection was made, amounting to 57*l.* 16*s.* 11*d.*

On the following Sunday, appropriate sermons were also preached; in the morning, by the Archdeacon Musgrave, D.D., Archdeacon of Craven, from Psalm xxvii. 4; in the afternoon, by the Rev. John Jebb, A.M., Prebendary of Limerick, from Psalm cxxiii. 7, 8, 9; and in the evening, by the Venerable Robert Isaac Wilberforce, A.M., Archdeacon of the East Riding, from Acts, i. 6. The congregations at these services were overflowing, hundreds being unable to obtain ingress to the church, which was crowded in every part; and the collections at the several services, including a few donations, increased the amount previously raised to the munificent sum of 1265*l.* 14*s.* 9*d.*

The estimated cost of the sacred edifice is about 30,000*l.*, raised chiefly among the parishioners of Leeds, by gratuitous contributions.

It is gratifying to know, that apart from the superiority of the new over the old parish church, in point of architectural magnificence, there is also a considerable increase of accommodation, especially for the poor, the church now accommodating 2450, being nearly 1000 more than the former church would hold.

Nor should another circumstance connected with this event be passed over unnoticed. In order that the poorer churchmen of the town might rejoice, on the day of consecration, with their richer brethren, a considerable sum of money was raised by the clergy of the parish church for the purchase of meat, to be given away in portions of two, four, six, and eight pounds, according to the circumstances of the respective families. Seven oxen were purchased, and about five thousand pounds of meat given away to upwards of fifteen hundred families.

The following is the address which was presented by the vicar and clergy of Leeds to the Archbishop of York on his Grace's attendance at the consecration of the parish church:—

"MAY IT PLEASE YOUR GRACE,—We, the clergy of Leeds, beg leave most respectfully to express our feelings of affectionate satisfaction at being permitted to

welcome your Grace once more in Leeds, and at receiving a fresh proof of that regard for the welfare of the church which this parish so happily experienced while under the kind and paternal influence of your Grace's diocesan rule.

"The pleasure which the recollection of that influence must always bring to us is not a little enhanced by reflecting on the opportunity afforded, on the present occasion, to many persons, from various and distant parts of Christendom, of witnessing the veneration and esteem which are here entertained for your Grace, and which have been conciliated by the exhibition, during nearly half a century, of benignant personal virtues, and by the firm and wise exercise of an apostolic authority.

"And, though now removed from your Grace's more immediate superintendence, yet we rejoice to feel that we still maintain a connexion with your Grace as our metropolitan; and that, in this capacity, your Grace is officially cognizant of the benefits conferred upon us by the administration of our present revered diocesan.

"But while we thus enjoy the privilege of claiming an interest in two bishops of the Church of England, we have the further privilege of seeing our metropolitan and our diocesan accompanied by prelates of distant churches, who thus, by their voluntary presence, attest that cordial sympathy and that communion which now happily subsists between those branches of the one catholic church existing in Scotland and North America and that which is planted in this land.

"We hail with thankfulness the revival of that pure zeal of ancient times which has actuated the bishop of a distant church to make a journey of three thousand miles, in order to bear witness to the unity of the faith in that land whence the church in his own country derives her parentage. We are hereby reminded of the expeditions of ancient fathers, (by none of whom perhaps a greater distance was traversed,) undertaken in order to afford a like testimony at the councils of the church universal. And though thankful that on the present occasion our meeting is in peace and harmony, unalloyed by internal controversies or by external perils, yet we feel assured that the same energetic zeal will not be wanting to defend and maintain the church whenever it may please Divine Providence to test, by searching trials, the integrity and faithfulness of his ministers.

"We therefore thank your Grace for the sanction afforded by your Grace's presence to the welcome which we most cordially give to these venerated fathers; and in concluding, with all affectionate wishes for the continuance of your Grace's happiness and health, we would humbly express a hope, which we are assured is inseparable from those wishes, no less in your Grace's estimation than in our own; namely, that

the circumstances attendant upon this solemn dedication of a sanctuary to God's service, may, by his blessing, be an earnest of the profusive edification of Christ's church universal in truth, unity, and concord."

His Grace the Lord Archbishop, who had been much affected during the reading of the address, replied in the following terms:—

"MY REVEREND BRETHREN THE CLERGY OF LREDS,—I have received with great pleasure this very flattering assurance of your regard and attachment.

"Nothing indeed, can be more truly gratifying to me than to find that though the closer ties by which I had so long the happiness of being connected with you, as your diocesan, are now dissolved, you still retain so kind a remembrance of that connexion.

"It is also a source of no ordinary gratification to me to know that I have been succeeded in the superintendence of this large and important portion of my former diocese by a prelate alike distinguished for his sound learning, his Christian zeal, and the benignity of his disposition; endowments that have already acquired for him the love and respect of his clergy, and which will not fail to secure for him likewise their lasting esteem and veneration.

"Believe me, my reverend brethren, I deem it a great honour to have been invited to be present at this day's very interesting solemnity, and a high privilege to have partaken, to whatever extent, in the performance of the divine offices appointed for the occasion.

"For this honour and for this privilege I am indebted to the kind friendship of the individual to whom, by the blessing of the Almighty, the charge of the spiritual welfare of this great parish has been committed—a charge for which, as well by his superior talents as by his fervent piety, he is so eminently qualified.

"To his active and unwearied exertions must mainly be attributed the successful accomplishment of that noble work, that splendid temple now dedicated to the glory of God, and subserving the salvation of souls; which, I trust, will for ages stand a lasting monument of the pious zeal of those by whose princely liberality it has so happily been raised.

"There is still another topic, my reverend brethren, to which I have not yet adverted, but which I must not suffer to pass unnoticed—the presence, I mean, on this occasion, of two prelates of the catholic church of Christ, representing portions of it which bear a near and dear relationship to our own branch of it, and I cannot refrain from saying how much I value the zeal, energy, and (if I may be allowed to use the expression) filial feeling towards

the English church which have induced an American bishop to come so great a distance to take a part in the important duties of this day.

"We cannot but feel deeply gratified at an occurrence which testifies our union in one and the same spirit, walking together as brethren in the faith of Christ.

"May it please the Almighty to bless and confirm that union, and render it instrumental to the maintenance of his truth and the advancement of his glory."

SCOTLAND.

A new episcopal chapel at Portsoy, just completed, was consecrated by the Right Rev. the Bishop of Aberdeen. The form of service used was that "for the consecration of churches and chapels, according to the usage of the Church of England, and as adopted by the Episcopal Church in Scotland."

COLONIAL AND FOREIGN.

NEW CHURCH AT RIVIERE DU LOUP.—The ceremony of laying the foundation stone of Christ's Church, at Rivière du Loup, in the district of Quebec, took place on August the 7th, before a large assembly of people, consisting of the inhabitants and some visitors from Quebec, and a portion of the detachment of the 56th regiment, stationed there. A few selections from the prayers for the evening service, with the proper psalms and collects for the occasion, and a suitable portion of Scripture with an appropriate address, were delivered by the Rev. W. B. Robinson, the pastor of the congregation. This will be the first Protestant Episcopal place of worship between Quebec and Gaspé, a distance of several hundred miles.—*Quebec Mercury*.

Bishop Coleridge has taken his final leave of his diocese, which for more than sixteen years he has presided over with remarkable ability and untiring zeal for the promotion of the holy cause of Christianity. His lordship sailed from Barbadoes in the *Fanny*, for Bristol, accompanied by the Rev. Mr. Barker and the Rev. Mr. Sealy. Archdeacon Parry has been left Vicar-General in the interim.—*Jamaica Paper*.

The Rev Mr. Bethune has retired from the editorship of "*The Church*," published at Toronto, Upper Canada, having conducted that journal for four years with ability and zeal worthy of all commendation.—*Niagara Chronicle*.

EPISCOPAL CHURCH IN JERUSALEM.—The *Malta Times* says—"Some fortnight ago, the Rev. Mr. Nicolayson and Mr. Johns (an architect) were at Malta, on their way to Jerusalem, with the object of erecting an episcopal church at the holy city. Our correspondent mentions that Mr. Nicolayson had arrived at Constantinople, with instructions from Lord Palmerston to obtain, through the British

Ambassador, a firman for the erection of this church, who, it is said, is making every effort to procure the necessary sanction of the Porte."

QUEBEC.—The last annual general meeting of the Diocesan Committee of the Society for Promoting Christian Knowledge was more numerously attended than upon any preceding occasion. The Lord Bishop of Montreal being called to the chair, the meeting was opened by his lordship with prayer in the usual manner, after which his lordship addressed the meeting at some length in explanation of the designs of the society, and dwelt particularly upon the great exertions and beneficent labours of the parent society in England, of which the Quebec Diocesan Committee is a branch, and its munificent expenditure for the benefit of the church and the promotion of Christian knowledge in the colonies and foreign possessions of Great Britain. His lordship then called upon the secretary, W. McTavish, Esq., to read the report of the managing committee, which embraced a period of two years, (the regular general meeting, from unavoidable circumstances, not having been held last year,) and gave an extended and very encouraging view of the proceedings and actual condition of the affairs of the local association under the two principal heads of its labours, the management of the national schools, and the sale and distribution of bibles, testaments, prayer-books, and other religious books and tracts.

UPPER CANADA COMMITTEE FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.—From the third annual report of this society, just published, it appears that much good has been effected by the episcopal missionary clergy in the river districts of Upper Canada. The extracts from the journals of the Rev. F. Osler, Mr. Bartlett, and the Rev. B. C. Hill, carry with them ample evidence of the efforts of the society.

CHRISTIANITY IN CHINA.—The Institute of Missions, in Berlin, has received tidings of the celebrated German missionary, Gutzlaff, dated from Peking, the 20th of November last. At that period he was aided in his apostolic labours by seventeen Chinese, (to whom six others were shortly to be added,) who, having learned Christianity from him, and embraced its tenets,

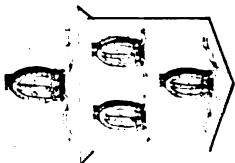
were serving their noviciate as missionaries. Two of his pupils, of Japan origin, were teaching Christianity to their countrymen and to the Chinese at Macao; and his two nieces, resident also in the latter place, had converted upwards of 140 Chinese women, all belonging to the higher classes. Here Gutzlaff has addressed to the Missionaries' Institute thirty-eight volumes in the Chinese tongue, containing works relating to the Christian worship printed at Peking, Canton, and other cities of China; and the royal library of Berlin has received from him manuscript copies of nine very rare Chinese works, giving the description of a great number of monuments anciently existing in the Celestial empire, of which few or no traces now remain.

JAMAICA.—The following clergymen have been licensed as island curates, and appointed to different parishes throughout the island: Rev. Thos. Eyre Poole, M.A.; Rev. Walter Scott Coward; Rev. Osbert Denton Toosey, B.A.; Rev. John Cooke, B.A.; Rev. S. H. Stewart, LL.D.; Rev. Jos. Williams; Rev. John Nash, B.A.; Rev. Thos. Garrett, B.A.; Rev. E. Hawkins, M.A. A large and commodious building, in the town of Montego Bay, has been fitted up and licensed, as a temporary place of worship, until the completion of the new chapel of ease now in course of erection at that place. The Island Curate's Chapel, at Stewart's Town, in the parish of Trelawny, being in a state of dilapidation, a large and commodious building has been licensed as a temporary place of worship. Workmen are actively engaged in the preparation of materials for the new chapel, to be erected by the parish, aided by grants from the House of Assembly, and the Society for the Propagation of the Gospel. The Commissioners of Public Accounts have, on the recommendation of his Excellency the Governor, voted a stipend of 390*l.* sterling, per annum, for the maintenance of a chaplain, to be employed exclusively in the new district prison at Kingston.

The "Leipaic Gazette" states that the Prince of Lucca has recently been converted to Protestantism, a circumstance which has created great sensation at Rome, and throughout Italy.

NOTICES TO CORRESPONDENTS.

RECEIVED: E. J. H.—J. H. M.—An Original Subscriber—Presbyter Suburbanus—Mr. Winning—Mr. Boyle—*ἡ λαχιστος*—X.—D.—S. K.—Also from a Correspondent whose signature is illegible, and whose letter it would be very troublesome to read.

[illegible]

trans or' the Bishop.

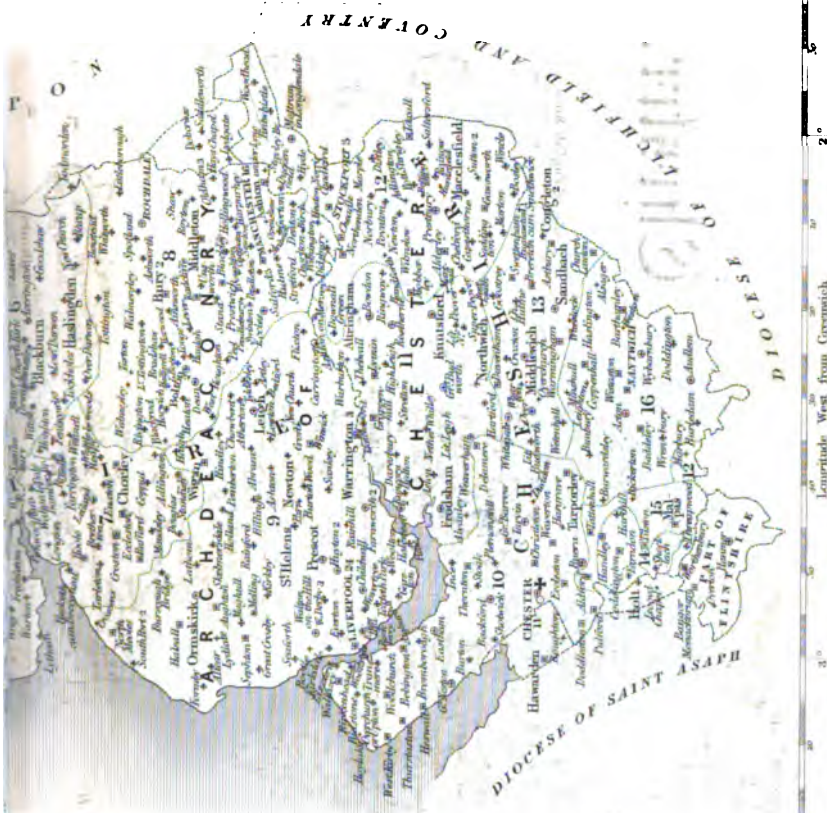
IRIS II

S E A

REFERENCE.

- 1 Deanery of Cumbland
- 2 Furness & Cartmel
- 3 Kendal
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Boundaries of Counties
 Diocesan
 Bishop's Residence
 Cathedral Church
 Monasteries
 Hospitals
 Chapels of Ease or Donations
 Figures affixed to towns denote the number of Churches



Longitude West from Greenwich

THE
BRITISH MAGAZINE.

NOV. 1, 1841.

ORIGINAL PAPERS.

ON THE PRESENT DISSENSIONS IN THE SCOTTISH KIRK.

NO. I.

It has been remarked, that while, during the earlier part of the seventeenth century, and when the unfortunate first Charles wielded the sovereignty of Great Britain, those dissensions and feuds of religious party spirit in Scotland which were afterwards the means of overthrowing the altar and the throne even in England, were in rapid and fearful progress, so little interest did the inhabitants of the latter country take in the affairs of their northern neighbours, that at the very moment when the most intense interest prevailed among them with regard to the origin and progress of the slightest political movement on the continent of Europe, intelligence from the district situated beyond the river Tweed was neither sought for by them, nor, if casually obtained, considered worthy of any attention. So, again, it is in the age in which we live. Scotland is on the brink of an ecclesiastical revolution, and England knows it not. Scotland, we repeat, is, in all human probability, about to undergo, as far as her religious principles are concerned a revolution which, if not so violent as that of the year 1688, is nevertheless one likely to carry with it results equally important, and, to say the least, equally enduring in their nature; and whether it shew itself in the shape of an entire ruin of the kirk as a national teacher of the people committed by the state to her charge, or of a vast secession from her ranks by the ejection of a majority of her ministers from their benefices, and an acknowledgment, on the part of the legislature, of the minority as the legal Establishment, in either case we think there is no danger that the cause of the true branch of Christ's Catholic Church in Scotland and of pure religion will suffer, but, on the contrary, that as God, in various ways, can educe good out of evils of the very worst description, so out of a state of matters which has at present the appearance of being a scandal to all religion whatever, he will ultimately draw consequences for which every sound churchman, who values, beyond all things, "the faith once delivered to the saints," will have abundant reason to praise and bless His holy name.

VOL. XX.—Nov. 1841.

The two parties who at present divide the Scottish *kirk*—a word synonymous with *church*—bear, in their general features, character, and conduct, a very close resemblance, nay, are almost identical with, the Resolutioners and Remonstrants—the accepters and the implacable enemies of the Indulgence—those who, while preferring Presbytery to Episcopacy, were by no means irreconcilably hostile to the latter, and the tenacious adherents of every jot and tittle of the impious and persecuting dogmas of the Solemn League and Covenant—of that dark era of confusion, strife, and every evil work, which was embraced within the reigns of Charles the First and his two sons. With the one of these two parties originated the late act of 1834—an act which has involved the General Assembly in a constant collision, ever since, with the civil courts of Scotland, and with the supreme courts of judicature of the British empire, while on the other has been devolved the task of vainly attempting to restrain their brethren within the bounds of due ecclesiastical authority, of common reason, and of the *ipsissima verba* of the various statutes by which the kirk was originally, on the downfall of Scottish Episcopacy at the Revolution, taken into alliance with the state. In place of Resolutioners and Remonstrants—in place of accepters and denouncers of the “black Indulgence”—the Scottish ministers, now ranged under the opposing banners of intrusion and non-intrusion, are seen arrayed in two conflicting phalanges which respectively claim the names of Moderates and Highfliers.

To English ears, the terms *veto*, *intrusion*, and *non-intrusion*, as they are connected with the existing controversy which rages in the kirk, and which threatens to lay, at no distant date, the walls of that great stronghold of heresy and schism level with the ground, are almost necessarily such as carry with them sounds of a very vague, if not an entirely unintelligible nature. The Church of England knows of no such terms as applied, or even applicable, to the state of things within herself; and therefore it is that we have ever found it to be a matter of the greatest difficulty, in the course of our conversations with those of her members who have not sojourned for a lengthened period in Scotland, to make them comprehend, even in the most general manner, the causes of the existing dispute between the majority and the minority—the Highfliers and the Moderates—among the ministers of the northern establishment. The best way in which we can explain the terms themselves will be, by giving a brief account of the constitution of the Scottish kirk, and of those laws, both civil and ecclesiastical, which have, at various times, since the year 1688, regulated the practice of that kirk with respect to patronage, presentations, and the induction of presentees into benefices.

Unlike the Church of England, the kirk acknowledges no such names as rector, vicar, parson, perpetual curate, or curate. The sole appellation which she gives to her functionaries, as holders of parish livings, is that of *minister*; a person who in certain cases, or as occasion requires, may have a colleague, or, perhaps, an *assistant* or *helper*, in the discharge of his spiritual duties. In no instance whatever is the holding of a plurality of benefices permitted. To each minis-

ter of a country parish, a manse, or parsonage-house, and a glebe, consisting of at least four acres of arable land, and as much grass land as is sufficient for the sustenance of two cows and a horse, is allowed. The manse and glebe are found at the expense of the heritors, or proprietors of land within the parish; and where the manse is judged by the presbytery of the district either to require repairs, or as necessary to be rebuilt, these heritors are compelled by law to perform whatever is required. Over the judgment of the presbytery on this point no power but that of the Court of Session can exercise any control. The livings of the Scottish ministers vary from 150*l.* to 500*l.* per annum; there being few which exceed the latter, and an act of parliament having, towards the commencement of the present century, (June 15th, 1810,) guaranteed that none shall be under the former sum.

The lowest ecclesiastical court, if it may be so named, in the kirk, is the Kirk-session, a body composed of the parish minister, or ministers, and of elders, (as they are termed,) chosen from among the parishioners. The number of elders of a parish is left to the discretion of the minister, according to the amount of the population of his parish. In no case, however, can they be fewer than two; and with the view of giving them the appearance of being the elders spoken of in Holy Scripture, they are solemnly ordained to their office before the congregation. With the same view, their duties are not confined to the management of the temporal affairs of the parish, such as the application, for the benefit of the poor, of the collections made weekly at the church door; but they are allowed so far to exercise spiritual functions as to visit the sick and to pray officially with them. The elders receive no payment for their services. Even in towns, it is seldom that they consist of any, whose position in life is beyond that of a respectable shopkeeper; and in the country, such individuals as shoemakers, weavers, joiners, and others of the same class of society, are those of whom the Kirk-session is chiefly composed. A very few of the higher and better educated ranks, with the object of getting into the General Assembly, and of influencing politically its deliberations, may be found boasting themselves elders of the kirk; but, generally speaking, the office is rather shunned than courted by well-educated Scotsmen, and is left by them to be occupied by that humbler grade of their fellow-countrymen whose vanity and self-consequence are likely to be gratified by the possession of it.

Among the privileges attached to a Kirk-session, we may mention that of superintending the morals of the parish, and of administering discipline, according to the laws of the kirk, against delinquent parishioners. All cases of habitual drunkenness, fornication, and adultery, come primarily before it. It inflicts ecclesiastical censures, and, previous to doing so, has the power to institute processes, to cite parties and witnesses before it, and to examine evidence on oath. During the various periods antecedent to the Revolution, in which Presbytery exercised in Scotland the powers of an Establishment, the Kirk-sessions were remarkable for the inquisitorial nature of their doings, the members of them arrogating to themselves a right to pry into the private affairs of every individual or family within their

bounds; but since then, various causes have combined to reduce their power over the minds of those subject to their control to little better than a mere name. The time has been, when the noblest in the land trembled at the frown of a Scottish minister and his session, and when a Lord Chancellor of Scotland has found himself compelled, in order to appease their wrath, to do penance by sitting the "cutty-stool," or stool of repentance, before the whole inhabitants of a parish assembled to witness his shame. *Now*, it is doubtful whether all the concentrated thunders, not of a Kirk-session, but of the General Assembly of the kirk itself, would carry with them sufficient terror to the mind of a cow-boy to induce him to perform the same act.

The Kirk-session differs from all the other courts of the kirk in not being an open one; that is, in its proceedings not being transacted before the public eye. It is, however, a court of record; these proceedings being regularly noted down, and preserved, for the benefit of those interested in them, or for the information and inspection of the superior courts as Courts of Review.

Next in superiority to the Kirk-session is the Presbytery; of which the component members are the ministers of a certain number of parishes adjacent to one another, who sit in it *ex officio*, and of an elder from each Kirk-session of the district by which the Presbytery is constituted. These representative elders are chosen once in six months. In addition to its being a court of review, which may affirm, reverse, or alter the sentences of the Kirk-sessions within its bounds, or give them such advice and instructions with respect to their proceedings as they may see necessary, the Presbytery possesses an original jurisdiction of its own, in matters both ecclesiastical and civil. In general, it may be said to exercise the same powers which are attached to the office of a bishop in the Church of England. To it belongs the superintendence of the personal and professional conduct of each individual minister of the district; and it is vested, not only by the enactments of the kirk, but by the laws of the land, with authority, after the framing and serving of an indictment,—to which the technical term *libel* is given,—and the examination of evidence, oral and otherwise, to admonish, to censure, and even to deprive him. Among other things, the induction of presentees to benefices is committed exclusively to the presbytery; with regard to which part of the duty officially devolving upon it, it is sufficient, without at present referring to any previous acts of parliament, to point to that of the 10th of Queen Anne, c. 10, as the latest declaration of the mind of the legislature on the subject. This act expressly states, that "the Presbytery of the respective bounds shall, and is HEREBY OBLIGED to receive and admit such *qualified* person or persons, minister or ministers, as shall be presented by the respective patrons." As the whole of the existing disputes in the kirk are bound up in the question, whether it be one of the conditions on which that kirk is allied to the state, that a Presbytery is *bound* to induct to a benefice whatever *qualified* person a patron may choose to present, we think it right, in passing, briefly to refer here to this plain enactment as the grounds of the conduct of the now famous Presbytery

of Strathbogie, in performing the statutory duty for which the General Assembly thought proper to depose them. Having done so, we go on to state, that the law, while it compels a Presbytery to "receive and admit" into the benefice "such *qualified* person or persons" as the patron may present, leaves it to the Presbytery itself to test the qualifications—literary, theological, and moral—of the presentee, and if it, in the discharge of this duty, come to the solemn conclusion that he is *unqualified*, to reject him. It may be remarked, that as an additional security against the introduction of any unqualified person into a Scottish kirk benefice, the patron can present to it only some individual who has been previously licensed, by some one or other presbytery in Scotland, for the ministry, and who is actually, at the time, capable of preaching, though not of administering either of the two sacraments. For the clearer understanding, on the part of our English readers, of the peculiar constitution of the kirk, it is necessary to add, that, in it, *licensing* is nearly, though not altogether, equivalent to *ordination* in the Church of England, while a Presbyterian *ordination* answers similarly to an united *institution and induction*. By not attending to, or rather by not being aware of, the very different meaning which attaches to the word *ordination* in the religious establishment of Scotland, from that which applies to it in their own Church, we have reason to know that more than one English bishop, and not a few of the English clergy, have been led to suppose the Scottish Civil Courts, in their recent interpretation and enforcement of the laws of which they are the sworn administrators, to have interfered unduly with matters over which they have no legitimate control.

At the hazard of unnecessarily repeating our sentiments on this—as it has of late become—interesting part of a Scottish Presbytery's duty, as a body corporate belonging to a religious society which is built upon the laws of the land, and which possesses certain privileges, immunities, and pecuniary endowments, in return for the performance of certain specified functions, we affirm that the civil courts of Scotland exercise no further control over the ordination and induction of a minister into a Scottish benefice, than do the civil courts of England over the institution and induction of a clergyman into an English one. In the one case, if a Presbytery refuse, without reason assigned, and without so much as trying whether he is fit for it, to induct a person legally presented to a living, the civil courts may, under a penalty, order that Presbytery to do so; in the other, as far as we understand the law on the subject, a writ of *quare impedit* may issue against a bishop who acts a similar part, by refusing to institute to a benefice any legal presentee, against whose literary, theological, or moral character no charge can be even brought—much less established.

From what we have just said, it will be at once evident, that, in the case of a person legally presented to a benefice in the Scottish kirk, the trial of qualifications on which he was originally *licensed* as a preacher does not, by any means, supersede a second trial of his qualifications when he appears at the bar of the Presbytery, with the patron's presentation in his hand, demanding to be *ordained*, that is, instituted and inducted into the living. On the former occasion, he

was declared qualified to occupy, as convenience might suit, the pulpit of any minister in the kingdom; and on the strength of his licence for this purpose, he might be appointed assistant or helper to any aged or infirm brother. On the latter, he must undergo the same ordeal that he did at first; and should he not come up to the standard required of him by the Presbytery, that court has the power of setting him aside, and of compelling the patron to issue a new presentation. While, however, the Presbytery are empowered, *after trying him*, and if it can conscientiously do so, to set him aside, nothing can be plainer than that by the 10th of Queen Anne, c. 10, it is bound to *take him on trial*, and to *receive and admit him if found qualified*.

We have already mentioned that a Scottish Presbytery possesses a limited civil jurisdiction in matters relating to the temporal affairs of parishes; such as the building or repairing of mansees. It exercises a like control over the edifices appointed for public worship; and reckons, as no inconsiderable portion of those duties which are prescribed to it by the law of the land, the trial and induction of parish schoolmasters, and the examination of the progress and proficiency of their pupils at stated times throughout the year.

Midway, as it were, between the Presbytery and the General Assembly stands the Synod; an ecclesiastical court consisting of all the ministers and elders, of which a certain number of contiguous presbyteries are composed. The Synod is a court of review over the Presbytery, in the same manner as the Presbytery is a court of review over the Kirk-session; and in some respects it may be said to be analogous, as regards the Church of England, to a Synod of the Bishops and Clergy of an archiepiscopal province. Independent of its powers as a court of review, the Synod, like the Presbytery, exercises an original jurisdiction of its own; and may both give authoritative directions to the presbyteries of which it is formed, and frame propositions to the General Assembly, in reference to any matter whatever. From the sentence of the Synod no reference, complaint, or appeal lies, but to the General Assembly; and where neither reference, complaint, nor appeal is made, whether from the Presbytery to the Synod, or from the Synod to the General Assembly, the decision of each of these two inferior courts is held to be as completely final as if it had been given by the Supreme Ecclesiastical Court itself.

The Supreme Court of the Kirk is its General Assembly; a body which, from the days of Andrew Melville downwards, wherever it has met, whether legally or otherwise, for the transaction of business, has been generally noted for the turbulence of its proceedings, and for its contempt of all civil authority which did not unhesitatingly and implicitly sanction its own notions of religious truth. It is composed of delegates from every presbytery, university, and royal burgh, throughout Scotland. In order to constitute it, a fixed number of ministers, and one, two, or three elders, are sent from each presbytery; a member, either minister or elder, from each university; and an elder from each royal burgh. No General Assembly can meet but by the authority of the crown; whose representative takes his seat in it, though without sharing in its deliberations, under the name of the

Lord High Commissioner. It meets annually, in the month of May, and continues its sittings for the brief period of ten days. It has a president or moderator; by whom it is formally constituted and dissolved in the name of the Lord Jesus Christ, while the Commissioner, with equal solemnity, and with more practical effect, declares it an Assembly in the name of the sovereign. After its dissolution by the Commissioner, all its proceedings—should it ever dream, in defiance of the royal authority, to venture upon any—are, in the eye of the law, null and void. In this respect, whatever may have been the frequent boast of the kirk to the contrary, the General Assembly of Scotland is as completely under State control as is the Convocation of the English Church. As the Church of England acknowledges, in her Articles, that unto the King's Majesty "the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain;" so the kirk, in her Confession of Faith, declares that it is the duty of the civil magistrate "to take order that peace and unity be preserved in the church, and to see that everything be done therein *according to the mind of Christ*."

The General Assembly possesses both a judicial and a legislative power. In its former capacity, as a court of review, and as the court of last resort, it has a right to determine finally every question brought from the inferior courts, by reference, complaint, or appeal. It, moreover, exercises a general superintendence over the inferior courts, the ministers of the kirk, and the morals of the members of the kirk at large; and where it restrains itself within the limits which the civil law has assigned it, its proceedings, decisions, and sentences, can be set aside by no external authority. In its legislative capacity, it may—under the same restriction, that it step not beyond the bounds which the various acts of parliament, on which as an establishment it is founded, have assigned it—enact new laws with respect to the internal regulation of the kirk's affairs; the only check to such enactment being, that every proposition for a new law must first be considered in the form of an overture, either originating in the Assembly itself, or suggested to the Assembly by the inferior judicatures, while, even in the event of its being approved of by the Assembly to which the proposition is made, it cannot assume the form of an ecclesiastical statute, till such time as it has been transmitted to the several presbyteries of the kirk, and has received the sanction of at least a majority of them. The act of assembly by which this arrangement for the enactment of new laws for the internal management of the kirk was made, was framed in 1697, and is usually known, among the ministers and elders of the Scottish Religious Establishment, under the name of the *Barrier Act*.*

* Sir Henry Moncrieff Wellwood, Bart., on the Constitution of the Established Church of Scotland. Second edition. 1833.

THE SYNOD OF ANGROGNA.

IN the earlier pages* of the paper on the Poems of the Poor of Lyons, allusion was made to the case of the two Barbes, Daniel of Valenza and John of Molines, who were charged with some way betraying the Bohemian sectaries into the hands of their persecutors, but with no explanation of the circumstances thus alluded to. The courtesy of a gentleman† engaged in these studies pointed out the quarter in which the desired particulars of information might be found; videlicet, the *Histoire Ecclesiastique des Eglises Reformées*, etc., par Pierre Gilles, Pasteur de l'Eglise Reformée de La Tour. Geneva, 1644.

Had this work, upon being consulted, exhibited merely an explanation of the case, succinctly stated by the historians of the Vaudois, its importance would have been very limited; but the fact is, that it contains the fullest contradiction and refutation of the charges by them made against the two Barbes, and throws such a strong but lurid light upon the character of Vaudois' historiography as must give it a more serious importance.

From that sinister character the writer of the narrative referred to seems honourably exempt. Like his fellow-labourers he was unlearned, uncritical, and ill able to discern the truly relevant from vague and ideal analogies of history. Of these defects the following short passage‡ is a glaring instance:—"We read in Platina that a certain Arnulph, Archbishop of Lyons, was massacred by the Roman clergy, because he rebuked their corruptions. Roquetaillade was burned at Avignon for the same cause." Many readers will, at the first blush of the question, discredit the story of the Archbishop of Lyons. If they will proceed to examine the *Gallia Christiana* of Messieurs de Sainte Marthe, they will find that no Arnulphus ever filled the see of Lyons. Next, if they will do what Pierre Gilles never did, look at Platina, they will read that, in the times of Pope Honorius II., one Arnulphus,§ an excellent preacher of the Christian religion, was killed at Rome by the contrivance (insidiis) of the clergy for preaching against their wealth and luxury; but nothing will be found there concerning his country, and no mention either of|| Lyons or of any archbishop. In the words which follow we recognise that indiscriminating spirit of fraternization, into whose net all fish comes. The alchymist and pretended prophet, Johannes de Rupe Scissà, is claimed as a brother saint. But no just or charitable man will impute to this pastor anything worse than ignorance and limited capacity. He wears the appearance of singleness and honesty in all that he says, and seems to write his history with the legitimate object of stating what he believes to have really happened, and without any wish to insinuate facts that

* Brit. Mag. XVIII. p. 610. Perrin, H. V. p. 67. Morland, p. 185, cit. ibid.

† The Rev. Dr. Gilly.

‡ Cap. i. p. 3.

§ Platina in Vita Honorii II. Lambert of Ostia, the second Honorius, was pope from 1124 to 1130.

|| Perhaps those persons, by whom Gilles was misled, were desirous of converting this preacher into a Pauper de Lugduno.

never existed by means of an artificial colouring. The colour given to Vaudois history seems to have had in view two closely cognate objects. First, to represent the Vaudois sect as considerably more ancient than it was; and, secondly, to represent that ancient sect as nearly or absolutely identical with the Calvinistic Protestantism since established.

Monsieur Gilles has done very little, and nothing disingenuously, with either of these views. He distinctly declares that the Vaudois took their name from Peter Waldo. He quotes the words of Antoine Lazari, that "there had *always* been heresy in the valley of Angrogne," for a fair and rational purpose—viz., to shew that the Vaudois sect had not commenced, as some pretended, within 100 or 200 years; or, in other words, that it was more ancient than A.D. 1544 or 1444. Than which nothing can be more guarded and modest in itself, or more sound in the way of interpretation. Monsieur Gilles hints an opinion that the Vallies had, previously to Waldo, entertained sentiments not dissimilar to Waldo's; but let us see how. "The Lyonnese found the natives of the Vallies and neighbourhood not remote from their sentiments and knowledge in religion, which they manifested by the promptitude with which those natives joined the said Lyonnese in the profession of the same religion."* He does not pretend to have ever read or heard the fact, but merely infers it from a moral argument of his own.†

Thus faithfully and unaffectedly has he handled the question of antiquity. But as regards the other point asserted, or at least insinuated—viz., the continued existence of a Reformation Protestantism among the Waldenses from their beginning downwards, he gives so clear and unqualified a refutation of it, that such an idea would scarcely have been reproduced in our days had his history been known and consulted. The passage which establishes these important conclusions is the very same to which we have been referred, and in which he contradicts the calumnies of Perrin against Daniel of Valenza and John of Molines. The whole of that passage is well worthy of extraction. It runs as follows, and is taken from chapter vi. pages 30—36 :—

"When the Pastors of the Vallies, called Barbes, had known that God had set on foot the work of reforming the churches in Germany and Switzerland, they sent to reconnoitre that work of God. Barbe Martin, of the Valley of Luserne, returned from that mission in the year 1526, bringing with him many printed books of the religion. So much appears from the depositions of Bartholomew Fea, a person living near Pignerol, who, being made prisoner for the religion, confessed to the commissaries who examined him, that the said Barbe Martin, on his return from Germany at the time aforesaid, passed by their house, and shewed them the said books, and told them wonders of the Reformation which was going on in Germany.

"Other Barbes made the like journey, and on their return reported that they had had conferences with Zuinglius, Œcolampadius, Bucer,

* Gilles, p. 8.

† Which reasoning equally proves the Lyonnese to have had these sentiments before Waldo, and every sect in every place to be older than itself.

and other principal teachers, of whom God made use for the reformation of the church; and that great praise had been bestowed upon their churches in the Vallies, and specially upon their conductors, for their zeal, piety, and great care to maintain the pure prophetic and apostolic religion, as they had done without interruption for so many hundred years, and amid so many dangers and difficulties; for which they praised God and were much comforted. They also charitably exhorted those Barbes to remedy some defects, which they found by their conferences to be still existing among them, and which consisted in three heads. 1. In the decision of certain points of doctrine or ecclesiastical order, in which they differed from each other. 2. In establishing the outward ecclesiastical order and the ecclesiastical assemblies more openly, than it had been done for some time. 3. In not permitting those, who would be accounted members of their churches, ever to go to masses, or adhere in any way to the Papal superstitions, or to recognise the priests of the Roman church as Pastors, or employ their ministrations in any way soever."

This was proposed and discussed in the Vallies, between the Vaudois Pastors of them and the neighbouring places. But there was some diversity of sentiment on certain points. After having again travelled into Germany on this account, some principal Pastors of those countries came into the Vallies, to aid in settling the whole matter suitably. And a General Assembly of the Pastors and Principals of the Vaudois churches, as well of the Vallies as of the neighbouring countries, was convoked at Angrogne, on the 12th of September, 1532. At which all the above matters were proposed and sufficiently arranged, with time and freedom allowed to each person of proposing and answering what he thought fit. Finally, it was resolved, in conformity with the three above-mentioned propositions, to cast off all the dissimulations which had gradually crept in among them, and no longer to partake in any way, or under any pretext whatever, in the superstitious ceremonies of the Church of Rome. And touching the points whereon some diversity of sentiment had existed, they came to the following conclusion:—

"1. That all those who are and have been saved were elected by God before the foundation of the world. And that none can be saved, but those who are elected to salvation.

"2. That whoever will establish the free will of man denies entirely the predestination and grace of God.

"3. That no work can be good if God has not commanded it, nor evil if God has not forbidden it; and that man may do according to occasion the indifferent actions which God has not forbidden, but has* left thus.

"4. That a Christian may lawfully swear by God's name, on necessary occasions, without violating what is written in the fifth chapter of St. Matthew, But I say to you, Swear not, &c.: Providing always, that he take not God's name in vain.

"5. That auricular confession is not commanded by God.

"6. That on Sunday one should desist from earthly labours, to have leisure for the spiritual service of God.

"7. That it is not lawful for a Christian to revenge himself upon his enemy.

"8. That a Christian may lawfully exercise the office of magistrate over the other Christians.

"9. That a Christian has no determinate time for fasting.

* Et les laisser ainsi.

" 10. *That marriage is not forbidden to any one, of whatever condition he may be. Also that whoever hath not the gift of continence is obliged to marry, and therefore that whoever forbids marriage teaches diabolical doctrine.*

" 11. *That the ministers of the word of God cannot be changed from one place to another, unless it be for the necessity or good of the church. And that the minister may possess something of his own to feed his family, without prejudice to the Apostolical community.**

" 12. *That Jesus Christ has ordained to his Church but two sacraments, namely, Baptism and the Holy Eucharist."*

These are in substance the chief articles that were then discussed and decided by the Word of God, by which all the said conclusions were amply proved, as appears by the acts and manuscript thereof which were drawn up. And the reader must not wonder at not seeing in them the decision and proofs of so many other important and fundamental points of piety and Christian religion. For there was no need of discussion or proof, except upon those whereon some diversity of opinion had been observed. At which diversity we need not marvel, seeing that such infirmities were found even in the time of the apostles among some of those who preached the gospel; so that the apostles were forced to meet at Jerusalem to reconcile them. (Acts, xv.) And we read in the Apostolic Epistles that, even in the time of the apostles, differences on various points had crept into some of the churches they had founded, which the apostles had considered and endeavoured to quiet, both personally, and by letter. Add to which, there were several among the Vaudois who had been either monks or priests in the Papacy, and who afterwards joining themselves to the reformed churches brought into them, and sought to procure reception for, certain relics of their former opinions. To which this memorable assembly provided a remedy by the above decision, and by other necessary rules which it laid down for the exterior conduct of the church, besides those which had been previously established, and the other resolutions above mentioned.

It is true that some of the Barbes did not consent to all the conclusions of this assembly, thinking that these new rules were not entirely necessary, and that their establishment would dishonour the memory of those who had thus far so happily conducted these churches. And, moreover, that, by discovering themselves more than usual, they were likely to irritate their adversaries, who might take that occasion to persecute the church.

These reasons were examined, but not considered of such weight as to abandon or change the resolutions taken. At which decision, two of the principal dissentients, Daniel of Valence, and John of Molines, who came from without the Vallies, were offended. Being unable to prevent the execution of those resolutions, they departed without taking leave of the General Assembly, and went into Bohemia, there to make complaints of the pretended innovations, which had been (they said) introduced into their churches at the instigation of some ministers come from Germany, who had been too readily admitted and listened to in their assembly; with other like representations; as abundantly appears from the letters brought back by the said two Barbes, Daniel of

* La Communion Apostolique.

Valence, and John of Molines, and written on June 27th, 1533, by the Pastors preaching the gospel in the kingdom of Bohemia and Marquisate of Moravia. The said letters, after offering courteous and fraternal salutations, contained in substance what follows :—

“ That their two brethren, Daniel and John, came to them, saying, that they were sent by the *citramontane** brethren to visit them, and salute them on their behalf, and ask their advice on some points that they would represent to them. That they had pleaded the insecurity of the roads as an excuse for bringing no letters, but that they had satisfied them of their quality, as well by a certain mark which they had presented to them, as by their being able to name the Barbes Pastors of Bohemia, who had formerly been to the Vallies. That, upon this, they had fraternally and gladly embraced them, being greatly comforted by their arrival, and having been saluted by them in the name of the churches of the Alps, and informed by them of the existence and management of the same. Which information rejoiced and comforted them the more, that it was held for certain in Bohemia that they had been entirely dispersed. But that, on the other hand, they had been much grieved, to hear from them that among those churches of the Alps some division had arisen, by occasion of certain Swiss teachers, who had been received among them, and by their persuasions had introduced certain innovations, which had also given cause for the Papists to persecute them. That they had jointly presented to them certain articles, asking their advice thereon, and praying them to write thereon to the churches of the Vallies. That they having heard all these things, and considering the inconveniences to which they might give rise, had been much moved and induced to transmit their sentiments, praying them [the churches] to take the whole in good and friendly part, as proceeding from true charity and brotherly love. They were, then, much surprised that in these churches, which had so long subsisted of themselves, admission had so readily been granted to foreign and unknown teachers, and to their suggestions. That they ought first to have considered among themselves whether there were any defects among them, and themselves to have provided for such, examining and weighing all by the sole rule of God’s word, without being moved by the glosses of men. And that after, if they saw good to innovate in aught, they should have done it among themselves, first putting it into practice, and then considering by the results whether the change was good or bad, so as to continue it or to rectify it as might seem expedient; inasmuch as time and care give weight to affairs. That, moreover, they beseeched them for the love of Christ to give good thought to everything, doing even now what they ought to have done before, assembling themselves together, and examining all by the word of God, and taking good care not to be deceived by those who corrupt it, and wrest it to their own liking as if it were fables. And that they had given the remainder of their advice orally to their two brethren aforesaid, Daniel and John, to be by them communicated on their behalf.”

* par les frères de deçà.

The rest of the letter contained mere exhortations to constancy, patience, and trust in God, finishing with great assurances of brotherly good will, and professions and offers of all that was in their power for the consolation of their brethren, whom they saluted affectionately.

Such in substance was the letter of the Evangelic Pastors of Bohemia and Moravia, which only speaks with honour of the two Barbes Pastors, Daniel and John, and makes no complaint of them. When they were returned from their journey, and had signified that they had letters from the Pastors of Bohemia and Moravia to present to the general assembly of the Pastors and other leaders of the churches of the Alps, it was convoked for the 15th of August, 1533, at the Val Saint Martin. There was heard, read, and examined, all that the two said Barbes had brought back from the Vaudois Pastors of Bohemia; and it was recognised that the said Bohemians, from not having been well informed of all, were exhorting them to do that, which they had already done almost point by point. For the truth was, that they had long considered those matters among themselves, before the arrival of the Teachers and Pastors of Switzerland; that they had not received them nor heard them in their assemblies, without having first well known and tried them; and had not listened to any glosses of men, but such as were agreeable to God's word. Neither was it true that this Reformation had been a cause of disunion, except with respect to a few persons. So that the assembly having straightways considered the whole, the conclusion adopted the year before at Angrogne was confirmed; and answer was made to the Pastors of Bohemia according to the truth of the fact. Then the two aforesaid, Daniel of Valence and John of Molines, instead of acquiescing in conclusions so well examined and approved, withdrew from pique, to live in retirement, not without their discontent and indignation producing effects prejudicial to the churches, not of Bohemia, but of the Vallies and their neighbourhood, especially in that they* removed what they could of the manuscripts and ancient memoirs of the Vaudois, which might have been useful to us and to posterity. However, the other Pastors and congregations, being well united and resolved, prepared themselves to execute the resolutions formed. But the persecution and wars which followed did not permit them to be executed completely, for a long course of time, as will hereinafter be seen, *etc.*—

This is the history of the important Synod of Angrogna, of its great innovations upon Waldism, and of the dispute to which they gave rise. The twelve† points of controversy, which there received a Calvinistic decision, shew us what tenets and discipline had continued to exist in the Waldensian Valleys, even down to 1532. They fully justify all that we have previously advanced, and prove that the Waldensian schism had never before divested itself of the characteristics of ancient and mediæval religion. And they point out the year, month, and day, on which they did so. If “the Bishop of Meaux (as Dr. Allix com-

* *esgarerent.*

† The sixth of them is very remarkable. Perhaps it relates to a relaxation of practice rather than to a doctrine.

plains) stiffly maintained that the Waldenses never espoused the opinions of the Protestants* till after the year 1532," his Lordship maintained no more than their own authentic history narrates. It is obvious what class of writers would naturally desire to stifle Monsieur Gilles' history and the records of Angrogna. I believe it will be found that Dr. Allix says never a word of either, as indeed one can hardly imagine how he could, while hazarding this unjust sarcasm on Bossuet. Mr. Adam Blair, whose boast it is to have gone through the "labour of reading and taking jottings from nearly 800 folio columns in the old Latin tomes," does not appear to have made any use of Gilles in his History of the Waldenses. At any rate, he has not jotted down a word of the above important passage. He probably was quite unacquainted with it; and a hope (less sanguine) may be cherished that the learned Dr. Allix was equally so.

These innovations were opposed by the Barbes of Valenza and Molines, and their partisans; for some they had, though the number does not appear. Monsieur Perrin told† their story thus:—"These two were sent to Bohemia to serve the Vaudois churches assembled in that kingdom. But they betrayed the churches, and did them much harm. For they discovered to the enemies of the said Vaudois all that they knew concerning their congregations; whence arose a great persecution. Which occasioned the churches of Bohemia to write to the Vaudois churches of the Alps, in future to send out on such business only persons of long-trying faith, probity, and zeal." As many falsehoods as words. They were not sent by the Alpine churches, but went without their permission, and in direct opposition to them and their proceedings. They committed no offence against the Bohemian churches, and gave them no displeasure. No persecution arose out of their acts. And the Bohemians wrote no such letter, but one in their favour. Pierre Gilles published his book twenty-five years after that of Perrin; and the remarks which he makes upon the Bohemian letter are intended by him for a direct contradiction of that author's calumnies. Perrin was not unacquainted with the synod of 1532, but makes particular allusion to it. The reader shall hear what he says, and *all* that he says, upon that great and cardinal point of Vaudois history:—"Which persecution (referring to something previous) continued even to the year 1532, at which time they resolved so to regulate their churches, that the service which was formerly performed in secret should be known to everybody, and that their Barbes or Pastors should preach the gospel openly."

If any man can persuade himself that no more than this was known at Geneva concerning the synod and the dissentient Barbes, when Perrin wrote, that author's conduct may be referred to an utter and benighted ignorance of the subject he had undertaken. But the case stood differently, after Pierre Gilles had corrected Perrin and fully disclosed the whole affair. Morland, in p. 185, repeats the calumnies

* Meaning those of Geneva and France.

† Hist. Vaud. 1. c. ix. p. 67.

of Perrin almost verbatim; although he had been at Geneva, where his confederates, the Legers, were settled, and where Gilles had published. But he never* quotes that historian. Monsieur Jean Leger himself, in 1669, republished,† in similar words, the false statement of Perrin concerning the Barbes, Daniel and John. And he had the seared conscience to add to it the following sentence:—"This confirms what I have elsewhere more amply proved, that the Vallies were like the Seminary and Academy, where they formed, and whence were taken, a great number of pastors, *who were sent* to all parts, even to the most distant countries, to cultivate the churches which they (the Vallies) had planted by the means of their Barbes." In his Second Part, at the 27th page, where the order of events requires an account of the Synod of Angrogna, none is given. Yet Monsieur Leger was not only well aware of "le bon Monsieur Gilles," but more than once cites his History. In one instance he relates, upon his authority, how Monsieur J. M. Trambaut was proceeding to eat the nose of a Vandois minister, in pursuance of a vow he had made to that effect, when he suddenly had his own nose bitten off by a wolf. Nothing can be more certain than that he repeated the statements of Perrin, in the knowledge that they were fabulous as to the mission of the Barbes, and calumnious as to their actions; and that he gave that general colour to his history which he did, with a knowledge of the real state of Waldism down to the Synod of Angrogna‡ in 1532.

Such is the true and documentary account of Daniel of Valenza, and John of Molines. It is of small moment, so far as they are concerned. But it contains the one supremely great and important passage of a disfigured and falsified history. The defamation originally cast upon them, and deliberately perpetuated against them, has served the purpose of concealing the real order and march of events. While the candid and unsophisticated statement of the Pastor Gilles not only does an act of justice to the memory of these obscure persons, but places, once for all, in a broad light of evidence, the real case of that pretended *Evangelical Reformation* which has been said to have irradiated the dark ages.

[ANTIGUITY.—The paper on the Disposal of Higher Church Preferment is unavoidably postponed.]

* He names him once, as Pietro Gillio, in a list of the names of Barbes; but the writer of this has not observed any other allusion to him.

† Part 1, p. 203.

‡ See pp. 205, 207. Part 2, p. 343.

§ In his Part 1, p. 91, he prints a Confession of Faith made by the Pastors assembled at Angrogna, 12th December, (Gilles says September,) 1532; but he nowhere gives the history of it, or any of the matter from which important inferences arise.

SACRED POETRY.

EVENING HYMN.

Now the sun doth wearied seek
 His western rest;
 Night advancing, girds around
 Her sable vest.
 Ere the fires of day expire,
 Chant we forth in solemn quire,—
 God of gods, and Light of light,
 Guard us through the coming night.

Lingers in the darkening sky,
 A parting ray;
 Like the last fond, dying smile,
 Ere death's decay.
 Through the calm that rests around
 Floats along the sacred sound,—
 "God of gods, and Light of light,
 Guard us through the coming night."

Steals along the deepening gloom
 O'er earth and sky;
 Night winds from their misty cells
 Drear murmur by.
 Ills unseen may lurk around,
 E'en within our narrow bound:
 "God of gods, and Light of light,
 Guard us through the lonely night."

From assaults of evil men,
 (While we sleep,)
 Safe beneath thy mighty hand
 Thy servants keep.
 Idle thoughts and murmurings vain,—
 Death and hell's fierce wrath, restrain:
 "God of gods, and Light of light,
 Guard us through the coming night."

P. H.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

ON PREACHING TO BENEFIT CLUBS.

SIR,—You have obligingly inserted in your Magazine for October a few hasty lines designed to furnish a defence of the practice of admitting Friendly Clubs to the benefit of divine service on their anniversary meetings, as also to the countenance and support of their clergy. One

little *misprint*, however, upsets the whole of my argument, and may even make your correspondent justly doubt the propriety of all my views and religious feelings—a result which I should regret for the sake of the cause itself.

You have made me say that all this annual festival, bell ringing, and popular sermon, occur on *Whitsunday*, one of the high festivals of our church, consecrated by the communion of our Lord's Supper to solemn and serious, though joyful reflections. I said *Whit Monday*; and I need not point out the vast difference between the two days. Oblige me by offering this explanation of what must have appeared so egregious an error to right feeling, at a time, particularly, when, if we would make successful head against the rashness of enthusiasm, we must take especial care to hold fast by the sober and decent ordinances of our church.*

I remain, Sir, your obedient servant,

C.

ON PREACHING TO BENEFIT CLUBS.

SIR,—I am much obliged to you for your kind insertion of my letter, and particularly so to your correspondents "C." and "XIX." for the trouble they have taken in answering it. Their reasons for advocating the preaching to Benefit Clubs are, as far as they go, very satisfactory to me, especially those given by "XIX." But as they touch only upon the subject of the old-fashioned Friendly Society or Benefit Club, (your correspondent "XIX." especially saying, "Of Odd Fellows I say nothing, not knowing the objects of the numerous lodges which bear that grotesque title,")—they will not be offended at my saying that they do not altogether remove the difficulties which presented themselves to me. For though I headed the subject on which I desired advice "*On Preaching to Benefit Clubs*," it was with an eye especially to the Club of "Odd Fellows," "Foresters," "Freemasons," &c.

* The Editor is sincerely sorry that so vexatious a misprint should have occurred. It will be seen, however, that even under the false impression created by it, the "Curate of a Market Town" did not form so harsh a judgment as "C." had anticipated. It may be hoped, too, that most readers of the Magazine, whose opinion is worth thinking of, will have found something in the whole style and tenour of the letter very incompatible with the belief that the writer actually did, and encouraged all his parishioners to do, all the things therein mentioned on *Whit Sunday*; and that those who know how commonly *Whit Monday* is selected as the festival of Benefit Clubs would suspect the mistake rather than suppose that so remarkable and ostentatious a departure from common decency could have been avowed and recorded with so much coolness by the writer and the Editor. But while he repeats his regret for so untoward an error, the Editor feels it necessary to add a word or two in excuse of the printer. When "C." says in his present letter, "I said *Whit Monday*," he is substantially, but not technically correct; and this is a real difference, from which the error has arisen. In his former letter it is written as one word, "*Whitmonday*;" and perhaps no compositor or reader in the office ever saw it so written, though familiar with the compound word "*Whitsunday*." In addition to this balance of probabilities, the word is written so indistinctly, that it looks almost, if not quite as much, like "sunday" as "monday."

Your pages are so valuable, that I will not trespass upon your kindness by any lengthened remarks. But it is due to the kindness of your correspondents to let them know that, though I should not choose, with "C.," a *Sunday* for preaching to a Benefit Club, their reasons have weighed with me so far, that, if requested to preach on a future occasion, I will consent to do so, provided the members of the club will appear at church in plain clothes, and divested of ornament.

Yours, obliged,

THE CURATE OF A MARKET TOWN.

ON THE MIXED CUP IN THE LORD'S SUPPER.

REV. SIR,—From the long absence of any express command in the rubric of our common prayer, many pious laymen of our church are surprised to find that some of the clergy still think it not only right, but necessary, to mix a little water with the wine used in the celebration of the Lord's Supper.

Of the propriety and necessity of the mixed cup, I think no one can doubt, who studies the subject in the manner recommended by our church for determining points of this kind. And I take it for granted that no one will deny that, if we are to receive the benefits, for the conveyance of which the Lord's Supper was instituted, it is, as the Homily says, above all things necessary that it should be in such wise done and ministered as our Lord and Saviour did and commanded to be done, and as his holy apostles used it, and the good fathers of the primitive church frequented it.

I. But, before I enter on the practice of the early Christian church, it will be better to refer to the sealing of the first covenant by Moses, of which an account is given, Exodus, xxiv. For though nothing is said in that chapter of water being mixed with the blood sprinkled upon the people, yet it is clear, from the New Testament, that it was mixed; as St. Paul, Hebrews, ix. 19, referring to this sealing of the covenant, informs us, that "when Moses had spoken every precept to the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." And we may be certain that in this Moses acted as he was directed, for the same apostle informs us that "Moses verily was faithful in all his house, as a servant, for a testimony of those things that were to be spoken after." As then Moses was faithful in this matter, no doubt he had a command to mix water with the blood, though I do not know that the command is recorded anywhere in the Old Testament. And if this were done as a testimony of the things to be afterwards spoken, in what can it have been fulfilled except in the mixture which flowed from our Saviour's side, and in the mixed cup used in the sacrament appointed for a remembrance of his death?

II. As it is certain that in sealing the old covenant the blood was mixed with water, so it is no less certain that in sealing the new cove-

nant the blood which flowed from our Saviour's side was mixed with water; a circumstance not only unusual, for it attracted notice, but contrary to the course of nature, yet a fulfilling of the type.

I think it is clear from the evangelists, but still more clear from 1 Corinthians, x. 16, that the cup used by our Saviour when he instituted the Lord's Supper, was the *Cup of blessing*. And I suppose that there is little doubt that this cup in the Passover was always a mixed one. But to prove from other sources that our Saviour used a mixed cup, I will bring forward a few of what I consider the plainest proofs of the fact. And, first, Irenæus, who lived in the second century, who was a disciple of Polycarp the 'disciple of St. John, and who must, from these circumstances, be good evidence, not only of the practice, but also of the tradition of the early Christians, says, "Our Saviour confirmed the mixed cup as his blood," (*temperamentum calicis*.) And again, "Our Lord taught that he would drink the mixed cup new with his disciples," (*mixturem calicis*.) Justin Martyr, also, according to the quotation given in our Homilies, says, "After this we rise all together, and offer prayers, which being ended, bread, wine, and water, are brought forth." The Clementine Liturgy, as given in the eighth book of the Apostolic Constitutions (Con. t. i. 562 a.) says, our Saviour "likewise having mingled the cup with wine and water," (*Similiter et calicem postquam miscuit ex vino et aquâ*.) Thereby teaching not only the use of the mixed cup, but further, the necessity of it, because our Saviour mixed the one he gave to his disciples. The Liturgy of St. Mark, as given by Renaudotius, vol. i. 155, says, "In like manner, after supper, taking the cup, and mixing it with wine and water," (*Similiter et calicem postquam coenavit accipiens, miscensque vino et aquâ*.) And the other ancient liturgies either mention our Saviour's mixing the cup, or order the priest or deacon to do so.

III. The practice of the early British churches was to mix water with the wine; and this practice was continued in our church when the Roman offices took the place of those before used; and there is no doubt that this practice was continued till the Reformation.

IV. In the First Book of Edward VI. the rubric says, "Then shall the minister take so much bread and wine as shall suffice for the persons appointed to receive the holy communion, laying the bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose, and putting the wine into the chalice, or else in some fair and convenient cup prepared for that use, (if the chalice will not serve,) putting thereto a little pure and clean water, and setting both the bread and wine upon the altar." From this it is clear that our church, in 1549, intended that a mixed cup should be used in the holy eucharist, and that it should be placed on the altar by the priest, after the offertory, before he proceeded with the service. But in the Second Book of Edward VI. this rubric was omitted; and from this omission many persons have argued that the church intended that the use of water in the eucharist should cease. But this argument from the omission of the rubric will prove too much, if it proves anything. For in the same way that to one person it proves that water

was not to be used, to another it may prove that wine was not to be used. And this is too much to prove from a mere silent omission of a rubric. And as the Second Book of Edward VI. has no other rubric, or omission of a rubric, or of a part of one, from which we can collect that the church intended the use of the mixed cup to cease, we may fairly conclude that there was no such intention on the part of our church. That the use of the mixed cup did not then cease in our church, I hope to prove by and bye. I will only add that the same manner of arguing from the omission of a rubric would prove that it was intended in 1552 that the elements should not be placed on the altar at all; that it was intended that the priest should not take the bread into his hands, or break it, or take the cup into his hands; for all these rubrics were omitted in the Second Book of Edward VI., and were not again inserted till the last review.

Through Queen Mary's time the use of the mixed cup was continued. As this needs no proof, I shall pass on to the times of Queen Elizabeth. But before I attempt to trace the use of the mixed cup downwards, I must state that the proofs will only be, and can only be expected to be, incidental. For the use of the mixed cup having been general in all primitive churches—having received the sanction of a council on the first introduction of the use of wine alone by the Armenians—having continued in all churches to the Reformation—having been distinctly ordered in Edward's First Book, and not repealed in his Second Book, and having continued through Mary's reign, there was no reason why it should be mentioned. I will now state that I know of no direct mention of the use of the mixed cup in Elizabeth's time; but if I may be allowed to form an opinion from the expressions in the homilies, I should say its use was continued. For one of the homilies put forth in her reign says, (as I before quoted,) that it is above all things necessary that the Lord's Supper "should be in such wise done and ministered as our Lord and Saviour did and commanded to be done, and as his holy apostles used it, and the good fathers of the primitive church frequented it." And another of the same homilies contains this quotation from Justin Martyr:—"After this we rise all together, and offer prayers, which being ended, bread, wine, and water, are brought forth." Now, as one of these refers to the institution by our Lord, to the use of the apostles, and to the practice of the primitive church—and the other gives a short account of the practice of that church—we may fairly conclude that Elizabeth's divines, who were well acquainted with the primitive liturgies as well as with the later books, not only knew the practice of the primitive church (of which practice there cannot be a doubt), but that they approved of it, or they would not have given the quotation from Justin. As it is certain that they knew the practice of the primitive church, and as it is, I think, clear that they approved of it, so I do not see any reason to doubt that they practised it by using a mixed cup, though the omission of the rubric before mentioned was continued in Elizabeth's Common Prayer.

We have much more evidence of the use of the mixed cup in James the First's time, though still only incidental. In the Form of Conse-

crating Churches used by Bishop Andrews, we have the following rubric:—"The bishop returned to the holy table, and having washed his hands, and broken the bread, and poured the wine into the chalice, and mixed water with it," (*et aquâ admistâ,*) &c. We are told by Wheatley, that though in Edward's Second Book the order for the mixture was omitted, "yet the practice of it was continued in the King's Chapel Royal all the time that Bishop Andrews was dean of it." Again, in Collier, we have a copy of the orders given to Charles' chaplains when James sent his son into Spain, which were as follows:—"And that a face of the church of England might appear, and the worship be kept up in the prince's apartments at Madrid, the king gave the chaplains the following instructions:—IV. That the communion be celebrated in due form, with an oblation of every communicant, and admixing water with the wine." Under this date I may also quote part of the thirtieth canon, which says, "Nay, so far was it from the purpose of the church of England to forsake and reject the churches of Italy, France, Spain, Germany, or any such like churches, in all things which they held and practised; that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endamage the church of God, nor offend the minds of sober men; and only departeth from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the apostolical churches, which were their first founders." All of which formerly used the mixed cup, and the present churches in the same countries continue to use it.

That the mixed cup was used through the times of Charles the First is, I think, clear from the rubric of the Common Prayer, drawn up for the use of the church in Scotland under the direction of Laud and others, in which it is ordered, that "the presbyter shall then offer up and place the bread and wine prepared for the sacrament upon the Lord's table." That I am correct in supposing the word *prepared* to mean *mixed with water* is clear from the practice of the Scotch church, which has since 1637 always mixed water with the sacramental wine.

From the times of Charles to this day there have been constantly some persons in the church of England (latterly fewer than before) who have quietly continued the use of the mixed cup. And for the proof of this assertion I need do no more than refer to the controversies carried on at the beginning of the last century.

V. And now I would say a few words as a commentary on the above. If our Saviour mixed the cup he used in the institution of the Lord's Supper, (and this was believed to have been the case by all churches everywhere, and at all times, for 1500 years), *we* have no authority to say that the water may with safety be omitted. The first public uncondemned acknowledgment that the mixing water with the wine in the eucharist is not necessary to the validity of the sacrament is that contained in the catechism ordered by the Council of Trent, which yet only says that the sacrament may be valid though water is not used. And surely, with so many reasons to adhere to our Lord's institution, and to the practice of the apostles, and of all churches since their time,

we should be careful not to follow an allowance so lately made by a church which our fathers justly thought needed so great a reformation. Far be it from me to wish to introduce any practice forbidden by our church, but I contend that the mixing water with the wine in the eucharist is not forbidden by our church, but only neglected by her ministers. Surely the priest might, without offence, mix a small quantity of water with the wine used in the Lord's Supper, as in all cases of doubt it is better to err on the safe side; and who can or dare pronounce how far, or in what degree, the omission of the water in the eucharistic cup may invalidate the sacrament to our great loss. At any rate, if our Saviour mixed and blessed a cup of wine and water, we cannot be doing as he did and commanded to be done, if we use a cup of wine only.

The church saw good, in Charles the Second's time, again to introduce into our Common Prayer that part of the rubric omitted in Edward's Second Book, which ordered the elements to be placed on the altar by the priest after the offertory. And by doing this, the church condemned those who had made the omission of the rubric an argument for not placing the elements on the altar as there ordered: but did not condemn, but did rather confirm the practice of those who had not considered the omission of the rubric to be a repeal of it, but who had continued the ancient practices. The church may again insert the remainder of the rubric, and by so doing would not introduce any new command, but would only enforce on her negligent ministers a practice they ought not to have given up, as she did when the rubrics for breaking the bread &c. were reinserted. If it can be shewn that our church has ordered that wine alone shall be used, it is our duty, as members of the church, to submit quietly to those orders, offering up our private prayers to God for his blessing upon the sacrament so administered, and praying for the influence of his holy Spirit upon our ecclesiastical rulers. But if it cannot be shewn that our church has ordered that water shall not be used, and if, as I suppose, the inference from our rubrics and church history is, that it was the intention of our church that water should be used, then the clergy are at liberty to use a mixed cup, though they are not at liberty to introduce any rite, ceremony, or prayer into the service, in connexion with such mixture.

I will only now add, that I shall be much obliged to any of your correspondents for any *authorities* which may be for or against my argument, as my only object is to substantiate the truth.

Your obedient servant,

R. K.

ARCHBISHOP SECKER, BISHOP BUTLER, AND DISSENTERS' BAPTISMS.

SIR,—Your note appended to my last letter in the British Magazine (August Number) called for some reply, not only with regard to the subject of the correspondence which you have so kindly permitted me to hold with you, but also in explanation of certain remarks of mine, on which you observe, "The Editor is sorry that Mr. Blunt has in-

dulged in a sneer at his 'credible informant,' &c. Permit me to assure you, Sir, that no "*sneer*" was intended; nor was I, as the gentleman alluded to supposes, (September, p. 265,) "*very much displeased*" at your statement of his opinion. So far from any angry or fretful feeling arising in my mind at this or any other part of this correspondence, I have felt that you acted most kindly to me in holding such a correspondence with me at all. It is true that in several points I have differed from you in opinion, and in more than one instance I believe you have misunderstood my arguments. When this has been the case, I have answered plainly and without reserve, and I believe you would not have wished me to do otherwise; but as for anger or contemptuous feeling, there has been nothing of the kind; and in the particular case alluded to I was only giving vent to a little inward laughter, excited by the idea of your mistaking for well-grounded information what I supposed to be the hasty half-formed opinion of one who casually, and without attention to the structure of the argument, had glanced over the pages of my book. It appears, however, that I did you and "the credible informant" (he has himself chosen the title) some injustice. His two letters (September and October) clearly demonstrate that he has not given an opinion without examination, but they as clearly shew, not only that he has misunderstood the argument, but that, having read the book with coloured glasses, and not with both his eyes, he has seen in it nothing but that which he wished to find. This, however, I shall endeavour to prove in a separate letter. He has asked me for an answer, and, for the truth's sake, he shall have it. I have alluded to the subject now merely to apologize to you, and to him, for what you supposed "*a sneer*;" and to explain that I should not have delayed this apology so long, but, first, from an unwillingness to occupy your pages until my investigations concerning Bishop Butler had led to something worth communicating; and, secondly, from a desire that "the credible informant" should *complete* his review before I commenced my reply.

And now, Sir, may I draw your attention to another passage in your note, (August, p. 168,) in which, I think, you shift from an old position, which I endeavoured to make untenable, to a new position, which you affirm to be exactly similar to the former, but which, in some respects, is a far different one and much weaker. In the February Number you wrote:—

"If the church (that is one bishop after another) receives a man who has avowedly received only dissenting baptism, and knowing that fact ordains him as a person against whom no impediment has been alleged; if the man so ordained is recommended by the temporal head of the church, elected by the dean and chapter, received without hesitation by the bench, raised to the primacy, and acknowledged as the ecclesiastical superior of every member of the hierarchy; if, as in the case of Archbishop Secker, all this may happen, must we not say that the church either admitted the validity of the baptism, or dispensed with baptism altogether."

It was this passage which led to my first letter, and it was this opinion which I endeavoured to controvert; and when, having argued that the ordination of an individual so circumstanced, his recommendation by the crown, his election by the dean and chapter, his reception by the bench, his exaltation to the primacy, and the sub-

mission of every member of the hierarchy, did not necessarily imply an acknowledgment of the validity of his baptism, by *the church*, or even by the *individuals* alluded to, I was enabled to bring forward evidence that the case had no real existence. You wrote, (August, p. 168:)—

"The Editor will be glad to hear from Mr. Blunt either as to the fact or the argument; but he trusts that he has so far explained himself as to shew that he does not consider the one as in any degree depending on the other. It was very natural that in arguing the point the case of Archbishop Secker should be selected. If it turns out that there was a mistake as to the fact, and the case was purely imaginary, then people will take another, and very probably talk of Bishop Butler. . . . Unless, however, Mr. Blunt is prepared to maintain that a man may be a priest or deacon on baptism which will not suffice for his being a bishop, the question will not be affected."

Now, Sir, surely in bringing forward Bishop Butler in place of Archbishop Secker, or any inferior bishop in place of the Archbishop of Canterbury, as the peg on which to hang the argument,* you cannot, upon the principles you have maintained, contend that your position is the same as before, that "*the argument does not depend in any degree upon the fact—viz., upon the individual 'selected.'*" You would not acknowledge the soundness of my first answer, that a doctrine tacitly submitted to, or by implication received, by many, or most of, or all the *individual members* of the church, was not, therefore, necessarily a doctrine of the church; and now, when we turn to the examination of the *fact* of this general submission and reception, you cannot mean to argue that *the numbers* so submitting and receiving is of no consequence; that "*the exaltation to the primacy, and the acknowledgment by every member of the hierarchy*, may be left out of the question, as not affecting your argument; that, what according to your principles would be, the acknowledgment of a doctrine by one diocese is the same as its acknowledgment by all; and still less can you intend to maintain that its acknowledgment by an individual bishop, or by a

* [What can Mr. Blunt mean by representing the Editor as "bringing forward Bishop Butler . . . as the peg on which to hang the argument"? Can he be ignorant that the words which he has quoted were written in reference to his own, in which, with characteristic modesty, he chalked out a course for his stupid opponents? "the argument for the *factum valet*," which was drawn from the supposed fact of Secker's baptism, it is useless to discuss any further, as it has no longer any ground to stand upon. "I suppose that those who felt its force (which I certainly did not) will now fall back upon the weaker case of Butler." Well, to be sure they will "talk of Bishop Butler," not as a peg to hang an argument on, or as a tower of defence where they may make a stand, but as a case illustrative of the law, the practice, the spirit, and the feeling of the church of England. And if Mr. Blunt can disprove the supposed fact as to Bishop Butler, they will perhaps talk of John Styles; and if Mr. Blunt is honestly seeking truth, and does not wish to throw dust in the eyes of his readers, he will never think of taking issue on the fact. When the very terms of our declaration are "*factum valet*," it is absurd to plead "*non est factum*." Surely Mr. Blunt cannot wish to keep up a show of argument by representing those with whom he differs as saying, "We held this opinion *because* we believed certain matters of fact respecting Archbishop Secker and Bishop Butler." It is quite right, as a matter of history, to search out those facts; but when he has done that, Mr. Blunt has only cleared away irrelevant matter, and has to seek out what has been the doctrine and the conduct of the church of England respecting persons really in those circumstances in which Archbishop Secker and Bishop Butler were erroneously supposed to be.—E.D.]

number of individual bishops, at the same or at various times, imparts to it this high authority? I still maintain, and I have in my former letter shewn it to be the doctrine of the catholic church, that a man who has been baptized by a dissenter ought not to be considered a member of the church, *at any rate* before he has been formally admitted by the bishop. I maintain also, as before, that the validity of a man's orders is not affected by the invalidity of his baptism, inasmuch as the former relates to him in his *ministerial* and the latter in his *personal* character. And, again, I maintain, as formerly, that the recognition of the *ministry* of an individual is no recognition of the validity of *his baptism, except by the bishop who ordained him*, inasmuch as he was the properly constituted judge, and no one but a synod, and, perhaps, the archbishop, has a right to dispute his decision.

To me it appears inconceivable that anyone, having received dissenting baptism, being in communion with the church, and being anxious "to do his Lord's will," should refuse or neglect to be conditionally baptized; but, nevertheless, *it may be* that, to those who act in faith, an invalid baptism is rendered valid, by the individual being received into communion with the church *by the bishop, either through ordination or by any other way*, though the bishop himself may commit a sin in omitting *the proper method*, whether that be baptism or confirmation. Be this as it may, it appears to me most plain that no one but the individual himself has a right to dispute a man's baptism after the bishop has acknowledged it; and therefore that we have no right to argue that any large number of the members of the church (and still less the church itself) have acknowledged the validity of dissenting baptisms, because many individuals who have been thus baptized have of late years been ordained, and one or two, perhaps, raised to the episcopal bench.

Whether or not Bishop Butler was one of these does not yet appear. I have been so tied down to this spot, and so much engaged in parochial duties, that I have not been able to carry on the search with any vigour. I shall still, as I am able, prosecute the inquiry; but I will now just relate how far I have advanced in it, in the hope of enlisting the assistance of others who may at this moment have better opportunity than myself.

First, then, after a careful search, both by the vicar of Wantage (where Butler is said to have been born in 1692), and by the registrar of Salisbury, it appears that there is no record of his baptism in the parochial register or its transcript; secondly, a search instituted at Oxford, through the obliging instrumentality of Professor Sewell, is, as yet, alike unproductive; thirdly, an application to Mr. Bartlett, the recent historian of Bishop Butler, is equally unsuccessful, calling forth nothing more than conjectural information; fourthly, "after a careful search in the register books of baptisms belonging to the meeting-houses of Wantage, and also of Newbury and other adjacent places," the secretary of the late "Non-parochial Registration Commission" informed me that "the name of Joseph Butler could not be found." Thus rests the matter at present as far as respects *actual search*; but it is to be remarked, that while the register books of Wantage church

appear to be perfect, those of that age which belonged to the meeting-house where he is supposed by some to have been baptized are not known to be in existence.

This last would be a more material circumstance than it is, if the idea that he was baptized in that meeting-house (Presbyterian, Back Street, Wantage) rested on any better grounds than the tradition that the meeting-house "was built chiefly at the expense of the Butler family," and the supposition that the family attended it. All this may be true, or it may not; but it is no proof that Bishop Butler was baptized by a dissenter. The tradition of Secker's father being a dissenter is quite as strong; but still we have seen that the son's baptism is recorded in the parish register. This is not the case with Butler; but he may have been baptized in some other parish, (and it would be well worth the while of all clergymen to search their registers at that date,) or his name may have been omitted by mistake. The only Butlers who appear in the Wantage register at that time are—

"Sarah Butler, daughter of Thomas and Ann, was born the 9th and baptized of May, 1689.

"Martha Butler, daughter of Thomas and Mary, was born the 18th and baptized 21 February, 1691.

"Katherine Butler, daughter of Thomas and Mary, was born the 22nd and baptized the 29th September, 1695.

"1696, nil.

"Mary Butler, daughter of Jonathan and Hannah a joyner, baptized 21 January, 1699."

Thomas was the name of Butler's father, and Jonathan that of one of his brothers. The individuals here mentioned seem not unlikely to have been members of his family; and if so, there is more probability that he was *regularly* baptized. Mr. Bartlett, however, does not think that they belonged to him. He writes to me concerning them—

"He (Butler) was born, it appears from the date of a mourning ring in my possession, May 18, 1692, and was the youngest of his father's eight children. If, therefore, the Thomas and Mary Butler mentioned in the note with which you have favoured me are the same persons referred to in the dates of 1691 and 1695, the bishop could not have been their son, since the daughter Catherine is said to have been born in 1695; or, otherwise, the bishop could not have been, as we believe he was, the youngest of the family.

"Mrs. Sarah Butler, the only surviving child of the Rev. Joseph Butler, the bishop's nephew, and the only remaining relative of his generation, now in her eighty-third year, tells me that she never heard of the bishop having sisters of the names of Catherine, Sarah, or Martha. She has an impression that *Lucy* and *Mary*, and, as we know by documents, *Deborah*, were names of his sisters, but can only speak positively of the last. She never heard that his brother Jonathan had a daughter, but the son was the Rev. Jonathan Butler, the incumbent of Waddenham, to which he was presented by the Duke of Marlborough."

Here, certainly, is some reason given against their being members of Butler's family, though I cannot consider it conclusive. Mere traditional accounts on matters of this kind are always to be more or less suspected. Of Butler's baptism, as I am informed by Mr. Bartlett, no record of any kind can be found; but I am much inclined to suspect that a sufficiently careful search has not been yet made into this and other matters concerning him, from the fact of it being a complaint, both by Mr. Bartlett and Bishop Halifax, that "*no trace of*

punishment of the condemned in the next world." My own opinion is, that *γέσση* does here signify the place of punishment in the next world. Our Saviour, as it seems to me, on coming to the third term of the climax, drops the language of allusion, and expresses, by the appropriate word, the extreme punishment which is in the kingdom of heaven appointed for the wicked.

The connexion of the next sentence is thus explained by Olshausen :—"From the negative side, which is the nonadmission of a murderous spirit into one's own breast, our Saviour passes to the positive side, and teaches that a Christian (as suits his character of peacemaker, ver. 9) is to extinguish the flame of anger in the breast of his brother." Fritesche states the connexion thus :—"Since anger and the crimes which arise out of it will be punished so severely in the kingdom of heaven, this sin is to be more dreaded than a serpent; and if any disagreement shall have arisen, the business of reconciliation must take precedence of all other matters, even though these should appertain to the worship of God."

On the remaining verses, 25 and 26, Fritesche writes as follows :—"Jesus, in a new precept, which is somewhat loosely attached to the foregoing, shews, by an argument drawn from expediency, that dissension is to be studiously avoided, because the man who, in a matter which exposes him to judicial prosecution, refuses to give satisfaction at the time, will in the end pay heavily for his persistency in wrong doing." Fritesche should have said, I think that Jesus by this argument, enforces, not the *avoidance* of dissension, but the *speedy removal* of it. The man who has been on the wrong side in a quarrel must not litigate the matter, but must come to terms with his opponent. It is difficult not to agree to the opinion which is held by most modern commentators, that this precept belongs properly to another context. (See Luke, xii. 58, 59.) This opinion rests on the hypothesis, that St. Matthew, in chaps. v.—vii., has made a *collection* of Christ's sayings, by introducing into the Sermon on the Mount a number of precepts which were delivered by our Saviour on other occasions.

M. J. M.

P.S. I observe, on again looking over your correspondent's letter, that he stumbles at the difference in phrase between *πᾶς ὁ ἀργυρόμενος* and the two following parallels—*ὃς δ' ἂν εἴπῃ ῥακά*, and *ὃς δ' ἂν εἴπῃ μωπέ*; but this objection is of no weight.

ON MATTHEW, v. 21—26.

SIR,—As long as I can remember, the above passage, referred to by your correspondent "W. B.," has been a subject of musing to me; and was of no small perplexity, until, a few years ago, after having intently reconsidered it, and compared together all the commentaries relating to it within my reach, I came to a conclusion a good deal corresponding with the explanation which "W. B." suggests.

I am satisfied that the middle portion of ver. 22 is not to be understood as continuing our Lord's own direct teaching contained in the first part, but as resuming his notice of the teaching in use among (whether "by" or "to") "them of old time," exemplified in ver. 21. Perhaps, however, we need scarcely consider the first portion of ver. 22 so much separated from the context as seems to be implied in calling it "a *parenthesis*." It seems rather a naturally consecutive correction of the imperfect doctrine immediately before stated—"Ye have heard that it was said by them of old time, 'Thou shalt not kill,' and, 'Whosoever shall kill shall be in danger of the judgment,' " (i. e., of a certain *human* council, whatsoever this may be thought more precisely to relate to.) "But," continues our Lord, "I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the JUDGMENT;" meaning, emphatically and antithetically, the *divine* "judgment." After this the passage seems to me to be best interpreted by understanding an *ellipsis*, similar to that which occurs in chap. xxiii. ver. 18, which, for clearness, I will here transcribe, with its context. "Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.' Ye fools and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' Ye fools and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?" &c. Here the ellipsis after the word "And," at the beginning of ver. 18, is evident; and I think it is hardly less clear and certain, that there is a similar ellipsis after the same word in the middle of verse 22 of the fifth chapter,—an ellipsis to the effect of, "It has been said, again," or, "Ye say, again," stating, in both cases, an *imperfect* measure of doctrine.

Thus far I nearly coincide with "W. B.'s" interpretation; but, for the remainder of the verse, I would explain it as an antithesis, again, of our Lord's more perfect teaching to the incomplete doctrine of "them of old time," understanding, after the word "but" ["I say unto you"], and then concluding with, "Whosoever shall say, 'Thou fool,' shall be in danger of hell fire."

In this view of the meaning of the verse, "Thou fool" is taken as being *nearly* (though it need not be understood as *strictly*) *equivalent* to the previous term of reproach, "Raca," contrary, I am aware, to the general interpretation attached to the respective words, "Raca" and "Thou fool;" nor have I seen any one comment in which the sense of those two words is explained as approximating to each other. On this point, however, wishing to refer with becoming diffidence to venerated authorities, I may be permitted to express the concurrence of my experience with that of "W. B.;" namely, that, after "having consulted various commentators upon the passage, I can find nothing clear or even satisfactory upon it."

To any of your readers who may be interested enough in this subject to wish to prosecute their search further, I leave it to examine

attentively all the comments which they will meet with relating to the passage altogether, venturing only, in conclusion, to offer these remarks :—

Between “Raca,” translated as it is in the margin, “*Vain fellow*,” and “Thou fool,” there does not appear to be any generic distinction sufficiently broad and marked to warrant the interpretation of the passage as a *climax*, setting forth three several grades of moral offence, each rising in degree above the preceding, which is, I presume, the usual conception of the verse. As the translation, therefore, at present stands, I certainly venture to exclude that interpretation, notwithstanding what some commentators have said, enhancing the sense of the word of reprobation in the original, which is rendered “Thou fool.” I must own, indeed, without pretending to be deeply versed in Jewish antiquities, or at all acquainted with Hebrew (more shame for me) or Syriac, that their explanations have a very *factitious* air, as if offered under a necessity of making up the sense of the whole to a consistent climax. Nevertheless, there may be an intelligible climax of gradations, from an inwardly conceived anger only, through the venting of it in careless, disdainful words, to the same embittered by deliberate, revengeful crimination. But this seems to assume that the Greek *μωρὸς* is improperly substituted for “מורד, rebellious, stubborn,” (Elsley;) “wicked, or reprobate,” (Lightfoot;) “rebel, apostate,” (Pearce,) [Fam. Bible;] and, consequently, that “Thou fool” is a mistranslation.

There may also be (I hardly know how far) an analogical reference to the three Jewish courts of judicature, spoken of by several commentators; but all these modes of interpretation seem to me to lose sight too much of the *essential contradistinction*, which is surely intended, *between our Saviour's genuine teaching and that of his predecessors*, whether “sitting in Moses' seat,” or speaking in less responsible and more popular judgment. This contradistinction is partly between “*principiis obsta*” and the “*coercion of advanced results*,” and partly between HUMAN and DIVINE *sanction* of moral right. It is substantially stated, and, I think, grammatically justified, by the elliptical mode of interpretation here proposed. It accords not ill with our Saviour's character of teaching to give such an *emphasis* to the word “judgment” (κρίσις) which could not be done to “the council,” (συνέδριον;) and when we remember how the *γένενα τοῦ πυρὸς* is used in chap. xviii. ver. 9, and *γένενα* in ver. 29 and 30 of this fifth chapter, and compare all these places with some others that might be mentioned, little doubt, perhaps, will be left that the typical “valley of Hinnom” is lost in its more awful antitype.

The repetition of the form—ὅς δ' ἂν ἔλεγε—may seem in some degree to militate against this solution of the case, but it will hardly be considered to weigh materially in opposition to the reasons which sustain the proposed interpretation.

I am, Sir, yours truly,

B.

ON THE ÆGYPTO-TUSCAN "JOVE."

SIR,—An older form of Jû-piter is Jup-piter, which is by assimilation for Juf-piter, as is evident from the oblique cases, Jovem, &c.: compare jû-nior, jun-nior for juv-nior, from juvenis. Hoc idem magis ostendit antiquius Jovis nomen; nam olim Djovis et Diespiter dictus, id est dies pater. (Varro, L. L. 5. 66.) This Djovis is the oldest known Italian form, and comes nearest to the Greek Ζεύς, Διὸς, which were anciently pronounced Djefs, Djifos, for the Greek *zeta* had the two sounds of *ds* and *dj*: compare παῖδες, παίζω, (paid-jo); ἔδος, ἔζω, (hed-jo,) sedeo. The original Greek and Latin names were thus declined:—

| | |
|-------------|--------------|
| Djef's | Djuf's |
| Djif-os | Djov-is |
| Djif-i | Djov-i |
| Djif-a, &c. | Djov-em, &c. |

The meaning of the name may be easily inferred. 'Sub Jove' is used in the same sense as 'sub divo, sub dio;' in fact they are the same word. Macrobius says:—"Jovem accipimus lucis auctorem; unde et Lucetium Salii in carmine canunt, et Cretenses Δία τῇ ἡμέρᾳ vocant; ipsi quoque Romani Diespitrem appellant, ut diei patrem." (Saturnal. 1. 15.) The Persians also sacrificed to the spacious firmament on high, under the name of Jove, Δία. (Herod. 1. 131.) Cicero quotes the following passage from Ennius:—"Adspice hoc sublime candens quem invocant omnes Jovem;" and from Euripides, "Vides sublime fusum immoderatum æthera, Hunc summum habeto divum, hunc perhibeto Jovem." (Nat. Deor. 2. 25.) Hence Jovis (Djef, Djof) signifies "sublime candens," or the brightness of the sky; i. e., the effulgent æther or light radiating in space, in contradistinction to the solar orb, which was called Apollo; and the Tuscans, with great propriety, made the terrific thunderbolt the more especial attribute of Jove: hunc etiam nuncupant augures nostri, cum dicunt, Jove fulgente, tonante; dicunt enim, cœlo fulgente, tonante. (Cic. ut supr.)

In Chaldee and Syriac, *zif*, *zifa*, signifies splendor, fulgor; also a Babylonian month. Several of the Babylonian months evidently derive their name from the heavenly host. *Zif* is Ζεύς, or Djefs, (1 Kings, vi. 1;) *Siv-an* (Esther, viii. 9) is Saturn, whose Egyptian name is *Seb* or *Sev*, the Coptic term for "time;" *Adar* (Esther, iii. 7) is *Athara*, or *Venus*.

Dji-djafa, or *Djafa*, and *Marwa*, were two Arabian idols, which I conceive to be the same as *Dje-djovis*, or *Djovis*, and *Mamers*, or *Mars*. They were worshipped each under the form of a stone, and that of *Djidjafa* was of a *cærulean* colour. Καὶ δύο δ' ὀνόματα βάμβακα, τὸ ῥίζαζα καὶ μαρῶν, ἐκ τῶν σεβασμάτων εἶναι λέγει τοῦ Θεοῦ. (Euthymius in Pocockii Specimen. p. 111 and 128.) Pocock endeavours to explain away some of the other examples, as *χαβap*, *κουβap*, *Venus*, or the morning star, which yet bears a striking resemblance to *Κύπpα*, the Tuscan *Juno* or celestial *Venus*, (Strabo, 5. p. 166. Casaub.;) but he can make nothing of *Dji-djafa* and *Marwa*, which are evidently

the same words as the Syriac *Zifa fulgor*, and *Mara* or *Marna dominus*. Very little is known about this stone of *Djafa*, but it may be compared with the *Jupiter Lapis* of Italy.

The Coptic root *djaf*, *djef*, *djof*, signifies *combur*, *fervere*, *ardere*; now *Ennius* translates *Djovis* by “sublime *candens*,” and I believe the two words *djof*, *Djovis*, to be related.

I began this paper with illustrating the form *Jû-piter* by means of *jû-nior* from *juv-enis*. The words are probably connected, for the Coptic *djof*, *comburens*, *fervens*, *ardens*, certainly expresses qualities which belong to *Juventus*; and generally, Coptic roots signifying brightness, e. g. *pheri*, *beri*, contain a series of associated ideas: beaming, blooming, young, joyful. But *djof* also, like *pheri*, must originally have signified *nigrescere* as well as *splendere*; and we see a trace of that meaning in the Greek *ζόφος*, *djof*, blackness, darkness.

W. B. WINNING.

Bedford.

ON A PASSAGE IN ONE OF BISHOP TAYLOR'S SERMONS.

REV. SIR,—In reference to the question proposed in your 109th Number, and again repeated by your correspondent “W. J. B. W.,” I beg to state that I conceive Bishop Taylor is in error in saying that “the church hath taught her ministers to pray thus—*Quoniam me peccatorem*,” &c. It is probably a *lapsus memoriæ*; for I take it for granted he was speaking of the *Anglican* church.

The words quoted by the bishop occur in a somewhat prolix prayer, which will be found in the *Missale Romanum*, or at the end of many editions of the *Diurnale Romanum*. This prayer forms no part of the Mass; nor does it appear to be enjoined to be recited, but, like sundry psalms and collects, recommended for preparatory devotion, “*pro opportunitate sacerdotis*.”

I have said this prayer is somewhat prolix. In fact, I find it is divided into seven sections, and the words referred to will be found in the fourth section.

Now, as to the authorship of this prayer, it is currently ascribed to St. Ambrose. But the attribution is probably as erroneous as that of the *Te Deum laudamus*. However, there can be no doubt that it is ancient, for I think it was cited in the eleventh century. It may, not very improbably, be ascribed to *Venerius*, the supposed author of the *Treatise de Sacramentis*, often quoted as the work of the Bishop of Milan.

But whosoever may have been its author, no one, I think, who meditates upon it, will fail to be struck by the earnest and fervent piety which pervades it;—no human composition could furnish a better preparatory exercise for one appointed to minister for men in things pertaining to God.

M. J.

D'AUBIGNÉ'S HISTORY OF THE REFORMATION.

SIR,—I am not at all anxious to prolong my correspondence with "M. W.," which can scarcely fail to degenerate into a personal one between him and myself, a sort of thing always unsatisfactory where the contending parties are anonymous, and by no means likely to enlighten or enliven your readers. I would, however, take the liberty of answering his question, whether, "If a man chooses to publish a foolish or mischievous book, and therein to disseminate false, erroneous, unscriptural, and uncatholic doctrine, is there any prohibition from exposing them?"—or *if*, I suppose he means.

My reply is,—Certainly not. The tenour of at least a part of my former remarks went to the same point—Certainly not. All I then contended for, and all I now contend for, is simply this: That when a man's zeal for the truth will not allow him to rest quiet, but sends him "forth a-colonelling," he is bound by the rules of common honesty to ascertain pretty accurately beforehand the circumstances and position of his antagonist, and not to attack him on incorrect or insufficient grounds. His reply does not in any respect shake my former opinion; and I still unhesitatingly accuse "M. W." of having done so in the present case. I still repeat my former assertions, that he has fathered on M. D'Aubigné the errors of the translator, whom, allow me once more to remind him, it was no part of my purpose to defend; and whom "M. W." confesses to having accused, perhaps not unjustly, for all I know to the contrary, of being "one of the last refinement of dissent;" and that in more than one case where the translator was not at fault, the reprehensions were founded on partial and garbled extracts of the text.

Doubtless, when a man publishes a book, his character—*quoad*, that book—becomes public property. Everybody has a perfect right to criticize its statements, and to question its tendency, if he pleases; but I can by no means admit that an author loses his claim to be fairly treated, or subjects himself, by the act of publication, to be judged on different principles from those which the spirit of Christian charity dictates in judging of our neighbour.

Now, "M. W." admits that he knew very little about this publication. "Of M. D'Aubigné," he says, "I know nothing. I was not aware that the original was in French. Neither did I know who the translator was." All he knew about him was, from the evidence of a note, that he was "one of the last refinement of dissent." And yet, having hurriedly run through two volumes of an unfinished work, he boldly comes forth and accuses M. D'Aubigné of advancing "principles and opinions having a tendency downwards from dissent to rationalism." Now, always under the supposition that M. D'Aubigné did not forfeit the common right of a human being by his publication, I said, and say again, that this was a hasty, unchristianlike, ungenerous proceeding, and such as would not be tolerated in the lowest system of morality.

I am sorely tempted to examine the refutation of my former assertions, not one of which, as I said before, is at all shaken in my own

mind by this defence. I am sorely tempted to contest that M. D'Aubigné had never so far taken leave of his senses as to deny that "known unto God are all his works from the beginning of the world;" and that the meaning of the words I quoted, as well as of the whole exordium of the work in question, is to prove that the Reformation was precisely the contrary of a "sudden, instantaneous providence of God"—viz., that the hearts of men had been preparing for the great change by the providences of a long period of time; but I am very unwilling to transgress the bounds of my intention in writing the present letter.

Heartily and sincerely do I wish that every one who has been in the smallest degree interested in the present short discussion would judge of its merits by a careful reference to its cause. I should then have few fears as to the result in the minds of all those whose rule of faith is the word of God. *They* would see that the indisputable object of this book is to give as correct a history as possible of a most important period, wherein many independent and many associated individuals, of whom Luther was confessedly the chief in energy, in talent, in success, laboured, and, under God, were successful, in bringing back a large portion of the Christianized world from a mass of damnable errors, which were becoming every day more flagrant, to the pure teaching of the gospel; and especially to that first and most essential doctrine of justification through faith in the atoning sacrifice of the Lord Jesus Christ, which had been long obscured under a superstructure of human tradition, and human ceremonies, and human corruptions.

But, I confess, I have little hopes of an unbiassed judgment on the part of that large body of my fellow-churchmen, though I would fain hope it is now a decreasing one, who are only too fatally blind both to the extent of those corruptions and to the danger of bringing any other standard of truth into anything like competition with the Holy Scriptures.

The school (if school "M. W." pleases to call it) to which I would humbly aspire to belong is the school which, "built upon the foundation of the apostles and prophets," hath "Jesus Christ himself for the chief corner-stone," and his word for its directory and guide. It is a school which I have sometimes heard attacked for overvaluing—never till now for undervaluing, the apostles. It is a school which by no means dishonours the faithful amongst the early Christians, which admits their testimony with the utmost respect as to all matters of fact; and whilst it "*calls no man father upon the earth*" (Matt. xxiii. 9), cherishes their memory with affection, without scorning the "good and faithful servants" of a later age. It is a school which utterly denies that Luther was "the founder of a new system of, or a new sect in, religion," but, on the contrary, an active instrument in the hands of God for reviving the slumbering "truth as it is in Christ Jesus"—for bringing once more to light "the incorruptible seed"—for turning back the eyes of man from the creature to the Creator—from "lords many, and gods many," to the one great God of the Scriptures—Father, Son, and Holy Ghost.

It is a school which speaks of Luther even as good old Bishop

Latimer spoke of him :—" O Luther, when he came into the world first, and disputed against the decretals, the Clementines, Alexandrines, Extravagantines, what adoe had he ? But ye will say, peradventure hee was deceived in some things. I will not take upon me to defend him in all points. I will not stand to it that all he wrote was true : I thinke he would not so himselfe. For there is no man but he may erre. Hee came to further and further knowledge ; but surely he was a goodly instrument."—*Sixth Sermon before King Edward*. And " that he would not so himself " we have good proof in this present history, vol. iii. p. 160. " He (Luther) was indignant at the thought that any one could look to him as to the author of a work in the slightest details of which he acknowledged the hand of his God. ' Many believe for my sake, he said, (L. Epp. II. 168 ;) but those alone are in the truth who would remain faithful, even if they should learn, which God preserve me from, that I had denied Jesus Christ. Myself, I care not for Luther. Whether he is a saint or a rogue, what is that to me ? It is not Luther that I preach, but Christ. If the devil has power to take him, let him. But let Christ abide in us, and we shall abide also.' " *

And now, having shortly imitated the example of " M. W.," and given my confession of faith, I would deprecate, unless he thinks he has any chance of convincing me, any further controversy, until such time as he is pleased to attack anybody else unfairly, when he may find that my *sensitiveness* is more catholic than he suspects. In the meantime, that it may please God " to bring into the way of truth all such as have erred and are deceived " is the fervent prayer of your obedient servant,

C. W. B.

ON THE DATE OF THE EPISTLE TO THE GALATIANS.

SIR,—In the September Number of the British Magazine, I communicated to your readers the substance of an argument from the *Theologische Studien und Kritiken* for 1836, on the date of the visit of St. Paul to Jerusalem, which is mentioned in Gal. ii. 1—10. The proper subject of the Essay from which I extracted that argument is, the date of the Epistle to the Galatians. The writer is Melch. Ulrich. I do not send you an exact translation of the Essay : I have rather endeavoured, in what follows, to put the writer's reasoning in what seems to me to be the clearest light.

The first step in the discussion is to fix the date of the visit to Jerusalem, which St. Paul describes in Gal. ii. 1—10 ; the second, to fix the date of the subsequent dispute with St. Peter, (Gal. ii. 11—14 ;) and the third, to ascertain how soon or how long after this dispute St. Paul wrote his Epistle to the Galatian Christians.

* [The Editor is always unwilling to alter or omit anything in those letters of his correspondents which are of a controversial nature ; but he knows not how to print what appears to him so awfully profane, except under some sort of protest more particular than the general disclaimer of responsibility for the opinions or style of his correspondents. If Luther said this, surely those who repeat it are not his friends.]

With regard to the first point, the conclusion to which Ulrich comes is, that the visit of Gal. ii. 1—10 is identical, not with that of Acts, xv., but with that of Acts, xi.—(See Brit. Mag. Sept., pp. 313—316.) Hence the visit of Acts, xi. may, from St. Paul's description of it, be called the visit of the *conference*; the visit of Acts, xv. being the visit of the *council*.

The next point to be determined is the date of St. Paul's dispute with St. Peter at Antioch, as described in Gal. ii. 11—14. This cannot have been later than the visit of Acts, xv., and the council then held at Jerusalem; for St. Peter's conduct, after that council, was assuredly more worthy of him. The dispute with St. Peter must therefore be fixed at some point between the visits of Acts, xi. and Acts, xv.—i.e., at some point between the *conference* and the *council*. Now, in this interval St. Paul was twice resident at Antioch—namely, before and after his first missionary journey. The dispute with St. Peter cannot well have occurred during the earlier residence, because some time must have elapsed after St. Paul's conference with St. James at Jerusalem, before an heretical teacher could, in St. Paul's presence, have alleged against him the authority of James. St. Peter, too, would have acted with more firmness, while the conference at Jerusalem was still so recent. The dispute with Peter must therefore have taken place during that residence of St. Paul at Antioch which succeeded to his first missionary journey. It thus coincides in point of time (which is an argument in favour of the date) with those disturbances in the churches of Jerusalem and Antioch which ended in the council of Acts, xv.; and for this the dispute between Paul and Peter may possibly have been the direct occasion.

It thus appears that the dispute with St. Peter occurred in the interval between St. Paul's first missionary journey and the visit to Jerusalem of Acts, xv. And we now come to our last and main question. Was the Epistle to the Galatians written in the interval between the dispute with Peter and the visit of Acts, xv., or subsequently to this visit, and to the council then held at Jerusalem?

St. Paul says, in Gal. iv. 13, "Ye know how through infirmity of the flesh I preached the gospel unto you *at the first*." From this it has been argued that the apostle, when he wrote this letter, had been twice resident among the Galatians. But *τὸ πρότερον* may mean no more than *formerly*.—(Comp. John, vi. 62, ix. 8.) And that St. Paul had been only once in Galatia before the composition of this Epistle may be inferred with some probability from chap. iv. ver. 19, where he says that the Galatians occasion him a double travelling in birth; the first he had experienced at the founding of the Galatian churches; the second on receiving tidings of their declension. There is no need, then, of postponing the date of the Epistle for the sake of a supposed double residence of St. Paul in Galatia. But did St. Paul go *at all* into Galatia in the period preceding the council of Jerusalem? If he did, St. Luke has omitted to mention this visit in the Acts of the Apostles. If, however, we examine St. Luke's account of St. Paul's first missionary journey, we shall immediately observe that it is not a *complete* account. The fourteenth chapter of the Acts is properly an

account of what took place at Lystra : the first seven verses are merely introductory to this, and contain a general statement of matters which preceded the events at Lystra. These last are related in detail ; and then at the end of the chapter the narrator returns again from the particular to the general. When, therefore, the writer in ver. 6, hastening to get to his main point, speaks loosely of "the region that lieth round about Derbe and Lystra," it is impossible to say how far this circle extended : it may have reached far enough to include Galatia. Not that the word *περίχωρος* would then be a strictly appropriate word ; but this is of no importance, because it is not the writer's purpose to define with accuracy the limits of St. Paul's journey. It cannot then be proved from the Acts that St. Paul did not visit Galatia in his first missionary journey. And the epistle makes it likely that he did. For it was only in his first missionary journey that St. Paul travelled in company with Barnabas ; and the Epistle shews that Barnabas was personally known to the Galatians. St. Paul could not otherwise have introduced his name in so familiar a manner, assuming that the Galatians were as well acquainted with the name of Barnabas as with the name of a leading apostle, such as Peter, or James, or John.

If, then, in his first missionary journey, St. Paul had visited Galatia, and founded some churches there, it becomes a probable supposition that at the very time, if not rather earlier, in which certain persons came to Antioch under protection of the name of James, for the purpose of forcing upon the Gentile Christians the ceremonial law of Judaism, a number of Judaizing zealots visited also the other regions in which St. Paul had laboured, and that they went as far as to Galatia, spreading disorder among the churches in their progress. This may probably have been the occasion of St. Paul's writing his Epistle to the Galatians. For it was quite necessary to put some obstacle in the way of these heretical itinerants. Even at Antioch they would have carried their point, if St. Paul had not come forward so stoutly against them, and put Peter and Barnabas again in the right way. He would therefore be likely to do his utmost in expelling this contagion from the Galatian churches—churches which had so recently been founded by himself. Accordingly, the object of this Epistle is to establish afresh both his own apostolical authority, which the new teachers had assailed, and also the true view concerning the important questions which were at this time agitated in the church.

A closer examination of the Epistle will furnish some additional reasons in favour of the above-stated hypothesis—namely, that the Epistle was written in the interval between St. Paul's dispute with Peter and the holding of the council at Jerusalem.

In the first place, the opening of the Epistle argues for us, where St. Paul gives himself out in such express terms for an apostle of Jesus Christ. This would not have been necessary after the council of Jerusalem ; for then his apostolical authority was distinctly recognised by the other apostles. (Acts, xv. 25.) But here he devotes the first chapter, and a great part of the second, to the *proof* of his apostolical authority and independence. It is probable that he even refers in the first verse of the Epistle to some particular circumstances of his life,

from which his adversaries had inferred that he was *not* an independent apostle. For the likeliest interpretation of the *ἀνθρώπων* and *ἀνθρώπων* of chap. i. ver. 1, is, that by the former word Ananias is referred to (Acts, ix. 10), and by the latter the church at Antioch, (Acts, xiii. 1—3.)

Again, chap. i. ver. 6, appears to favour our hypothesis; since *οὕτω ταχέως* is certainly to be taken in connexion with *καλέσαντος*, and means, not *so easily*, but *so soon after your conversion*. St. Paul had just returned from his first missionary journey, and therefore, according to our view, had just left Galatia, where he hoped that he had laid a good foundation for a Christian church; and now comes suddenly the news that the Galatians, too, had fallen away; hence the *οὕτω ταχέως*. Moreover, the *ῥαπάσσοντες* in chap. i. ver. 7, may be much more easily accounted for at this time than afterwards; for St. Paul's first missionary journey may be very well supposed to have stirred up adversaries in all places where he had laboured, who would endeavour, as far as was possible, to do mischief to his work. Beside which, the question presents itself, whether, after the council, and when its decision had been made known in this province (Acts, xvi. 4), the disturbing teachers could have had the power of making such an impression on the minds of the converts, and whether they would not have been met by a direct reference to the decision of the council.

In ch. i. ver. 12,—ch. ii. ver. 10, St. Paul goes through all the particular occurrences, more especially his interviews with the apostles, which might tend to raise a doubt respecting his own apostolical independence. Thus we have his first visit to Jerusalem, and then his second. The succeeding missionary journey is naturally omitted, because in this journey St. Paul had gone as far as to Galatia; and therefore the Galatians knew all that was necessary about it. Moreover, it was not so much his journeys as his interviews with the apostles which St. Paul here wished to mention; hence his journey into Arabia is very briefly touched upon, as also his residence in Tarsus and Antioch. Yet there are some passages in the Epistle which one may refer to St. Paul's first missionary journey. We read in chap. iv. ver. 13, of an infirmity of the flesh, and in chap. vi. ver. 16, of *τὰ στήγματα*. Now, we know that St. Paul had been stoned at Lystra, and had gone from thence to Derbe and *τὴν περίχωρον*, which we have supposed to include Galatia. Hence the *ἀσθενεία* and the *στήγματα* may be accounted for by what took place at Lystra.

In chap. ii. ver. 11—14, St. Paul proceeds to relate his dispute with Peter, and there his narrative makes a stand. It has been thought by some commentators that St. Paul, writing after the council at Jerusalem, might still stop where he does, omitting the decree of the council as what was already known. But if we look to the manner of St. Paul's ending, we find that what he has related leads to no result. On the contrary, we do not even perceive exactly how far the account of the dispute with St. Peter reaches: there is no distinct indication of it after ver. 14. In ver. 15, St. Paul seems suddenly to lose sight of the dispute with Peter, and slips into a discussion of the general subject. This clearly marks a state of mental excitement. The matter with which St. Paul is dealing takes such strong hold of him, that he forgets

what is merely personal, and hastens to communicate his views on the general question which lies before him. If now we conceive St. Paul as writing the Epistle when a considerable space of time, perhaps some years, had elapsed from the date of his dispute with St. Peter, does it seem possible that he could have written thus? The matter had been long ago settled, and (what is more) had been *mildly* settled by the council of Jerusalem. It had been determined that, in the points of difference between the Jewish and Gentile Christians, something should be conceded on either side. After this determination, St. Paul could hardly have written as he here does. He must have mentioned the *result* of the dispute with Peter; he must have taken some notice, however slight, of the resolution of the council; especially, he must have contrasted St. Peter's temporary vacillation at Antioch with the boldness which he shewed subsequently at Jerusalem. But we have nothing of all this. On the other hand, we find St. Paul laying down and proving, and taking up the proof from different sides, that there was no reason why the Gentiles should receive the Mosaic law,—that they became Christians by mere faith in Christ,—that the period of Judaism was gone by, and so on; a discussion which is most easily intelligible when we suppose it to have been immediately preceded by the dispute between St. Paul and St. Peter. After this vehement contention with his fellow-apostle, after witnessing also the falling away of his confidential friend Barnabas, St. Paul would be likely to drive his argument (as he does, for instance, in chap. ii. ver. 21 and 2) to its extreme limit. And, generally, there prevails through the whole Epistle a tone of excitement which indicates the recentness of the Judaical controversy. The agitated condition of St. Paul's mind is observable in the repetitions of chap. i. ver. 8, 9; in the bitterness with which he speaks of St. Peter and the other apostles; in the disorderly construction of chap. ii. ver. 6—9; in his silence with respect to the persons who were about him when he wrote the Epistle, as Barnabas, for instance, (toward whom he, perhaps, behaved at this time with some reserve on account of the recent dispute;) and in his omitting to commend the persons to whom he writes; from which last circumstance we may draw the further inference that the churches in Galatia were not yet of long standing, and that this was the first news which St. Paul had received from them, or else he would surely have excepted some of the Galatian Christians from the censure which he inflicts upon the general body. Lastly, he writes the Epistle himself (chap. vi. ver. 11), whereas he generally dictated his letters. May not this also be urged as an indication that, from the excitement of his mind, he chose to put his own hand to the work, and not to wait till he had looked about him for a scribe?

To conclude: These reasons taken together appear to amount very nearly to a proof that St. Paul wrote his Epistle to the Galatians after his first missionary journey, in the interval between his dispute with St. Peter and his departure for the council of Jerusalem, which was itself occasioned either by the dispute between Paul and Peter, or by the dissensions from which this took its rise. An early date is by this hypothesis affixed to the Epistle. Accordingly, we are told that

Marcion, who arranged the New Testament letters in what he believed to be the chronological order, placed the Epistle to the Galatians at their head.
M. J. M.

N.B. A sentence in my last communication (page 316) is indistinctly expressed. In accounting for the supposed alteration of *διὰ τεσσαρῶν* into *διὰ δεκατεσσαρῶν*, I wrote:—"If the number was expressed in words, *δια* and *δεκα* might, through an error of the eye, be easily interchanged, and the last be taken into the text." I ought rather to have written:—"If the number was expressed in words, the *δια* might by accident be repeated, and *δεκα* be substituted for the second *δια*. The successive readings would thus be, *δια τεσσαρῶν*, *δια δια τεσσαρῶν*, *δια δεκατεσσαρῶν*." I should mention, however, that the indistinctness of the former of these sentences is due to Ulrich—not to me.

ON THE DUTY OF ATTENDING THE DAILY CHURCH SERVICE.

REV. SIR,—While the letter signed "A Presbyter of the Church of England," in your September Number, is entitled to respect on account of the spirit in which it is written, I do not find in it any sufficient reason for altering the opinion which I maintained in my letter inserted last May, that attendance at the daily public worship of the church is a duty of higher obligation than family prayer.

Not to fill your pages with unnecessary preface, I proceed to the three reasons by which your correspondent supports his assertion, that public prayer would not be an adequate substitute for family prayer. To the first, that "it could not be so generally or regularly followed as that which it is intended to supersede," I reply, why could it not be as *generally* followed? After all the exhortations to family prayer that have issued from the pulpit and the press, it is a very small proportion of the whole number of families in most parishes that have adopted the practice; and I do not perceive any solid reason why at least an equal proportion of the inhabitants might not attend the services of the church, supposing, of course, that the clergyman of the place takes care to have them at the times which best suit the occupations of the generality of his parishioners. That public prayer could not be quite so *regularly* followed as family prayer I admit, but the latter would still remain as a resource whenever the former might be impracticable.

In the second reason, it is assumed that we cannot expect more than an *occasional* attendance upon the church service from the great majority of our parishioners. I think we might expect more from those who at present observe family prayer; in short, wherever there is "a sense of responsibility and dependence upon the Divine Being" to begin with.

The third reason rests on the same foundation as the first, and therefore the same answer will suffice.

But it is a mercy to us short-sighted creatures that we are not generally left to calculate our duty from consequences; especially

when the question is, as here, respecting means of edification, we must remember that the success of any of them depends upon the blessing of God; and that, whatever consequences human prudence may foretell, we are entitled to expect that blessing in proportion as we are following that which has been revealed to us of the divine will. The argument from Scripture claims, therefore, our chief attention, and this I firmly believe to be in favour of public prayer.

Your correspondent refers, for an example of domestic prayer, to Acts, xiv. 5, where we are told that "prayer was made without ceasing of the church unto God for" St. Peter, then suffering imprisonment. Though he says "it might have been in the temple," I admit that it more probably took place in a private house, or rather in several houses at the same time. It is easy to assign causes for their not assembling in the temple; but the question is not so properly between prayer in consecrated and unconsecrated places as between congregational and family prayer, and it is indisputable that this was *congregational* prayer. St. Luke informs us that "prayer was made without ceasing of"—not "the brethren," or "the disciples," or "them that believed," but "THE CHURCH;" implying that it was an act performed by the Christians in Jerusalem *as a body*, which could not be, unless they were assembled in congregations, and directed by their spiritual rulers. This conclusion will, I think, be found fully warranted by St. Luke's usage of the word *ἐκκλησία*; but if any one should doubt whether this ground be sufficient, the question is decided by referring to the twelfth verse, where it is said that "many were gathered together praying." So far, therefore, from this passage making against me, it furnishes the strongest confirmation that need be wished of the inference from Matt. xviii. 19, 20, in favour of congregational prayer, inasmuch as St. James and the disciples at Jerusalem, when they had an object which they greatly desired, did not content themselves with praying for it singly or in families, but assembled together for the purpose, and that in the middle of the night.

The next argument employed by your correspondent is deduced from the expression, "the church that is in their house," (*ἡ κατ' οἶκον αὐτῶν ἐκκλησία*), which occurs, with various pronouns, in Rom. xvi. 5, 1 Cor. xvi. 19, Col. iv. 15, Philem. 2. He says "it is hard to conceive what constituted 'a church in a house,' if one essential towards it was not the assembling the household at specific times in social prayer." I might bring forward a respectable array of modern critics who understand the apostle to mean a congregation that was accustomed to meet at that house for the worship of God, there being then no such buildings as our churches; but I find the fathers, as far as I have had opportunity of consulting them, unanimous in adopting another interpretation, which seems to me also less open to objection. Macknight, in a note on Rom. xvi. 5, says—"Origen tells us, when a whole family was converted, the salutation was sent 'to the church' in such a house; but when a part of a family only was converted, the salutation was directed to those in the family 'who were in the Lord,' ver. 11; or 'to the brethren with them,' ver. 14; or to 'all the saints with them,' ver. 15." I have not been able to verify this quotation,

but I have examined the homilies of St. Chrysostom, and the commentaries of Theodoret, Theophylact, Ambrose, and Jerom, and find that they fully agree with this opinion. The only passage I have met with in these authors that at all favours your correspondent's view is the note of St. Ambrose on 1 Cor. xvi. 19—"Duas ecclesias memorat, publicam et domesticam: publicam dicit, quo omnes conveniunt: domesticam, in qua per amicitiam colligitur. Ubique presbyteri solemnia celebrant, ecclesia dicitur." But it appears that this father did not think the passage was an authority for laymen to hold family prayer; and besides, in his notes on the other passages, he does not maintain the same interpretation, but seems to agree with the other authors mentioned, in whose estimation the family was called a church, upon the sole ground of its being *an assemblage of believers*. Thus, on Rom. xvi. 5, he says—"Horum etiam domesticos et vernaculos salutat, quos ecclesiam appellat, quia sanctorum virorum erant discipuli circa fidem." The comment of St. Jerom on the same passage is—"Ostendit congregationem fidelium ecclesiam nominari." Similar is that of Theophylact on 1 Cor. xvi. 19—*τὸν οἶκον αὐτῶν ἐκκλησίαν πεποιθῆ-
κασι, ἄθροισμα πιστῶν ἐν ταύτῃ ποιήσαντες*. The same writer, in his note on Col. iv. 15, says—*ὅτι καὶ τὸν οἶκον αὐτοῦ πάντα πιστοὺς εἶχεν,
ὥστε καὶ ἐκκλησίαν καλεῖσθαι*.

Your correspondent is incorrect in saying that our Lord's words in Matt. xviii. 19, 20, "are *more* strongly in favour of the former, [family prayer,] since the application with respect to public prayer, however just, is only inferential, while in its application to the prayers of a believing household it is direct." No one surely will say that the promise does not apply where more than two or three are gathered together. The true statement therefore is, that the words, in their direct application, speak equally for public and domestic prayer, while the whole weight of the inference tends to turn the scale in favour of the former.

With respect to St. Paul's words in Heb. x. 25, there is reason to believe that that epistle was addressed to Christians suffering under persecution; and thus there is a manifest reason for the admonition, "not forsaking the assembling of ourselves together," if we suppose it to refer to congregational worship, but not if to domestic. The words "exhorting one another" may either be explained by a reference to Romans, xii. 8, or they may relate to the private intercourse of fellow Christians, which would in a great measure cease with the discontinuance of public worship; but no great stress can be laid on the words "one another," as they are not in the Greek.

In conclusion, I confess that it is in hope that the arrangements of our churches will, ere long, be brought nearer to what they ought to be, that I have advocated public in preference to family prayer. It would be well if we would take a lesson in conducting the former, from our own practice with respect to the latter. If, while the master of a house was offering up prayer, his family should (I will not say *sit*, but) kneel *vis à vis* with him or with each other, I should expect that most persons would pronounce such a way of proceeding to be, to say the least, not the one best adapted for edification. Yet many of us

defend such a system when applied to public prayer, and we must make the best of it till a reformation is begun from the proper quarter.

Yours respectfully,

GRATIDIUS.

ON "THE FRIENDLY VISITOR."

SIR,—Being lately at a friend's house, I accidentally took up the September number of a little periodical entitled "The Friendly Visitor," which bears on the cover to be "edited by the Rev. W. Carus Wilson, M.A., Rector of Casterton." My attention was at once attracted to an article headed "Receipts of Religious and Benevolent Institutions for the last Year." Here I found the "Baptist Missionary Society," the "ditto Colonial Missionary Society," the "Church of Scotland Missionary Society," the "Irish Evangelical Society," the "London Missionary Society," the "Moravian Missionary Society," the "Wesleyan Missionary Society," and perhaps a score of other Societies, under the management of the anythings, the everythings, and the nothings of the age, and their respective amounts of income for the last year, duly blazoned forth; while the Incorporated Society for the Propagation of the Gospel in Foreign Parts, though it has now (thank God) an income greater than any of those "Missionary Societies," and exceeding in some case that of a dozen of them put together, is yet passed over in the most contemptuous silence. The *animus* of the thing, indeed, cannot for a moment be questioned, because the Church Missionary Society is honoured by the writer's notice.

Again, we have the "Pastoral Aid Society," the "London City Mission," and, those curses of the country, as all your clerical readers whose parishes have been brought within the reach of their operations will agree with me in calling them, the "Home Missionary," and the "Baptist Home Missionary" Societies, distinctly and triumphantly brought forward; but the Society for the Employment of Additional Curates is again passed over with contempt.

Indeed, Church "Religious and Benevolent Societies" generally, are treated with studied neglect, as this one fact shews, that all the societies with similar objects in the Dissenting Scheme are enumerated, to the exclusion of the other.

Now, Sir, I know nothing of Mr. Wilson, beyond what I gather from his book; but it thence appears, on his own shewing, that he is a clergyman; and I ask not, whether these things ought to be? whether such a statement should have appeared under the sanction, direct or implied, of his editorial name?—but I do ask your readers, whether, in case the question should be put to them, as it has been over and over again to myself; what do you think of that Magazine? I ask, whether, after this disclosure, one may doubt as to the general principles upon which the work is conducted?

Yours faithfully,

J. BW.

ON THE GEOGRAPHY OF PALESTINE.

SIR,—Our Lord Jesus Christ sent forth his twelve apostles by two and two, giving them power to cast out evil spirits and to heal the sick, and commanding them to preach “the kingdom of heaven is at hand.” This mission, according to Greswell, took place in February, A.D. 29, A.U.C. 782, and lasted about a month. The twelve returned to our Lord at Capernaum, and, in order to give them rest, “for there were many coming and going, and they had no leisure so much as to eat,”* Jesus “departed thence by ships into a desert place apart:” St. Luke adds, “belonging to a city called Bethsaida;” and St. John, “over the sea” (*πέραν τῆς θαλάσσης*) “of Galilee, which is the sea of Tiberias.”

There must have been two Bethsайдas: one† embellished by Philip the tetrarch, and by him called also Julias, after the name of Cæsar’s daughter. This town was situated at the north-eastern extremity of the lake, beyond Jordan, in Lower Gaulonitis, within the dominion of Philip. This is the Bethsaida usually marked in the maps. There was also a Bethsaida of Galilee,‡ (John, xii. 21:) this was the city of Philip, Andrew, and Peter, (John, i. 44;) and must have been a different place from Julias, because no part of Galilee extended to the east beyond Jordan.‡

The lake of Galilee,§ according to Josephus, is one hundred and forty furlongs in length, and forty furlongs in breadth; which statement answers to Pliny’s account, that it extends sixteen miles by six in breadth. The city Chorazin stood on the western side of the Jordan, as Julias stood on the eastern side, at the northern extremity of the lake, in the district of Gennesar, or Gennesareth, which also gave a name to the lake. This district was only “thirty furlongs in length by the side of the lake, and in breadth twenty,” four miles by three; but it was the garden of Galilee, “supplying,|| in wonderful variety, the principal fruits,—walnuts which require a cold air and palm trees which require a hot air, with grapes and figs continually, during ten months of the year.” Capernaum was the capital, situated between Chorazin and Bethsaida. The city Taricheæ¶ stood at the south-west extremity of the lake, and Tiberias thirty furlongs, or four miles, to the north of it. From Tiberias to Bethsaida in Galilee there would therefore be a distance of five or six miles along the lake, in which space may be placed, according to Mr. Greswell, the coasts of Magdala and Dalmanutha, on the western side, although they are generally marked on the eastern side of the lake in maps.

The solution of this difficulty depends upon the meaning of the words *πέραν τῆς θαλάσσης*. Beza, and some other commentators, con-

* Matt. xiv. 13; Mark, vi. 30; Luke, ix. 10; John, vi. 1.

† Josephus, Antiq. xviii. 2. 1; Bell, 2. 9. 1.

‡ Josephus, Bell. iii. 3. 1.—See Reland’s Palestine, i. 127, 180; St. Luke, viii. 26.

§ Bell. 3. 10. 7, 8; Pliny. H. N. v. 15.

|| Jos. Bell. iii. 10. 8.

¶ Jos. Life, a. 32.

tend that they mean a bay of the sea, from Capernaum to Bethsaida in Galilee, a distance at the most of three miles. Maundrell and Dr. Clarke state that about this spot, near Mount Tabor, are places still called the Hill of Beatitudes and of the Multiplication of Bread; but these designations probably arose first from the impressions of European travellers, and are of no great authority. We still want an accurate map of the outlines of the sea of Galilee; Mr. Buckingham's description of it goes most into detail.

Could "the^e desert place," at which five thousand were fed on five loaves and two fishes, be near Julias or Bethsaida of Gaulonitis? This town, though no doubt "over the sea," was not above four or five miles from Capernaum. This short distance is not reconcilable with other particulars stated, that "many ran afoot thither out of all the cities and outwent them;" that, after Jesus constrained his disciples to go to the other side (*εἰς τὸ πέραν*) before (him) unto Bethsaida, "the ship was in the midst of the sea;"† and St. John says, "when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea." "And when they had passed over (*διαπεράσαντες*) they came to the land of Gennesareth." Now, as Mr. Greswell observes, we can scarcely allow more than thirty furlongs, four miles, for the entire distance between Julias and Capernaum.

Moreover, "the day ‡ following, when the people which stood on the other side of the sea (*πέραν τῆς θαλάσσης*) saw that Jesus was not there, neither his disciples, they also took shipping and came to Capernaum." Now the distance was so short to Capernaum from Julias, or from Bethsaida of Galilee, that it is not probable a number of people would take ship when they could easily have walked. Further, the boats in which they went "came from Tiberias, nigh unto the place where they did eat bread;" and Tiberias was towards the southern or Decapolis end of the lake.

From a consideration of all these circumstances, Mr. Greswell suggests, with great reason, that there was a third Bethsaida,§ upon the south-eastern angle of the lake, or in that vicinity. Beth-saida means a hunting or fishing station, and the name might be common to many places. The supposition of this third Bethsaida at the spot specified makes all the statements consistent, and settles the apparent difficulties.

The expression,§ *εἰς τὸ πέραν*, is used by St. Matthew and St. Mark in describing our Saviour's voyage to the country of the Gadarenes and Gergesenes, which St. Luke states to be *ἀντιπέραν*, "over against Galilee." St. Matthew says, that on his return Jesus *διαπέρασε*, "passed over, and came into his own city," Capernaum.

Again: after the second miraculous increase of loaves and fishes,

* Mark, vi. 30.

† Mark, vi. 33; St. John, vi. 19.

‡ John, vi. 22, 23.

§ Greswell's Dissertations, 23rd, vol. 2, p. 346.—Reland, after Cellarius, pronounces the question of the situation of Bethsaida to be one of the most difficult in sacred geography. Reland's Palestine, vol. ii. p. 654.

|| Matt. viii. 23; Mark, v. 1; Luke, viii. 26; Matt. ix. 1.

when four thousand men, besides women and children, were fed with seven loaves and a few fishes, our Lord "straightway entered into a ship with his disciples, and came into the parts of Dalmanutha; and the Pharisees came forth, and began to question with him, seeking a sign from heaven, tempting him." (Mark, viii. 10.) We hear nothing of the Pharisees in Decapolis, on the eastern side of the lake; therefore we may judge that Dalmanutha and Magdala (Matt. xv. 39) were on the western side, in Galilee. After this encounter with the Pharisees, Jesus, "entering into the ship again, departed to the other side:" εἰς τὸ πέραν, (Mark, viii. 13;) "and he cometh to Bethsaida." (Mark, viii. 22.)

One objection remains: could the people who observed our Lord's departure from Capernaum, and ran before him to meet him on the other side, arrive on foot by the same time that he and his disciples came by water? Yes, on the very probable supposition suggested by Mr. Greswell, that Jesus Christ passed the night on the water, for the distance even from Capernaum to Bethsaida, supposed to be in Decapolis, would be under twenty miles.

Thus, on the western or Galilean side of the lake, were situated the towns Chorazin, Capernaum, Bethsaida, Magdala, Dalmanutha, Tiberias, and Taricheæ; then, across the Jordan, at the southern extremity, you enter the country of Gadara to the east, and have the towns Hippos, Gergesa, and this supposed Bethsaida, on the eastern bank of the lake, in Lower Gaulonitis, which seems to have been towards the north or desert country.

Officers, I believe, have made excursions from Beyrout into the interior, and it would be a very acceptable service if some of them could produce a clear map of this sea of Galilee; I mean an outline, with the bays and distances accurately marked, and the features of the banks described. This need not be a long or expensive undertaking; and Maundrell's simple plan of measuring distances by paces has been found very satisfactory.

Mr. Greswell, with much learning and praiseworthy labour, has worked out an arrangement of the chronology and harmony of the gospels, perhaps on the best system there is. Here and there, upon favourite points, he goes into arguments too prolix and partial, and with a minute and subtle special pleading, which, though it may satisfy his own mind, will tire many readers, and cause mistrust, instead of conviction, in those who think those processes of reasoning too intricate and elaborate for the simplicity of truth. The Rev. Richard Chapman, formerly of St. John's College, Cambridge, has produced an excellent Greek Harmony of the Gospels, in which the arrangements of Newcome, Townsend, and Greswell are incorporated with a set of notes which contain more clear and valuable information than can readily be found elsewhere in so small a compass.

There is one subject—I mean, the population of Galilee and Judea in our Saviour's time—upon which Mr. Greswell, imitating most of his predecessors, follows implicitly the statements of Josephus, who estimates the number of towns and villages which Galilee contained at two hundred and four; and the population of each, upon an average,

at not less than fifteen thousand souls.* Two hundred times fifteen thousand is three millions, an amount of population beyond belief, beyond possibility. State the extent of Galilee at fifty miles by forty, which is beyond the truth, two thousand square miles; this gives fifteen hundred persons for every square mile, a degree of population much beyond anything in Europe, even in Malta. By the census of 1831, neither Middlesex, nor Lancaster, nor Yorkshire contained one million and a half of inhabitants; the whole population of the three ridings of the county of York, the largest of English districts, amounted to 1,371,296. By the same census, Swansea contains about fifteen thousand souls; but there is no other town in the principality of Wales, except Merthyr Tydvil, which approaches that number of inhabitants.

How could Galilee, supposing it all fertile, which it was not, find occupation, or food, for three millions of people? J. C.

P.S. An American, Dr. Robinson, has published "Biblical Researches in Palestine," in three volumes; London, Murray, 1841. In the third volume, pp. 294, 308, there is a good description of the Lake of Tiberias, with a map. This writer agrees with Greswell in placing Magdala on the west side, and in fixing "the desert place near Bethsaida," where the miraculous increase of loaves and fishes took place, on the eastern side of the lake; but he considers this Bethsaida to be the same as Julias, and in one sense opposite to the Bethsaida of Galilee.

ON SPIRITUAL AND TEMPORAL AUTHORITY.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."—Romans, xiii. 1.

SIR,—I received this morning, (October 7th,) a note from a friend residing in the metropolis, who, referring to a letter signed "B.," upon some remarks of mine on De Tocqueville's America, says:—"It appears to me a very good one, and I think with justice expresses some surprise at that observation of yours, where you say that chance has given to the Americans a democracy, and therein let them remain, &c. You can scarcely mean to say that men should not resist chance—chance, which you define to be the consequence of evil passions and excitement?" As my name stands fifth on the list of subscribers to your Magazine, it will not, I regret to say, be possible for me to see the letter here referred to until the end of the month. It will then be my first care to give it a detailed answer. In the mean time, will you permit me to communicate a few remarks which, according to my apprehension, include a full answer to the objection referred to in the above extract.

Temporal and spiritual authority are without appeal the one from the other. If it be freely conceded to the clergy that their *dictum* in

* Josephus, Life, 45; Wars, iii. 3. 2:—ὡς τὴν ἑξακίστην ὑπὲρ πανταρχαίους πόλιν τοῖς μύριοις ἔχον ἐκείνην.—Greswell, vol. ii. p. 292.—Whiston translates, "two hundred and forty cities and villages in Galilee."

Christmas, who does not contradict the *fact* of having appropriated Mr. Irons's Introduction, (without that gentleman's consent or knowledge,) by adding to it, and then affixing the initial "C." to the entire article, and without so much as hinting that any part of it was the production of another person. Mr. Christmas, "no doubt, thinks" this very proper behaviour. Will your readers entertain the same opinion?

To proceed from what Mr. Christmas admits to what he denies. He denies that in appending his own initial to Mr. I.'s Introduction he had any idea of appropriating to himself the preparation of the volume. Such being the case, Mr. C. was singularly unhappy in his mode of communicating this sentiment to the public. The Introduction contains the following paragraphs:—

"In giving to the public the first complete volume of the 'Tracts of the Anglican Fathers,' the editors take the opportunity of saying a few words as to the principles by which they have been guided in their selection. They are well aware, &c."

"Impressed with this truth the present series was commenced, and the first volume is now before the reader."

"We began by citing Archbishop Cranmer."

"We proceeded to cite Jewel and Nowel."

"We went on again, &c."

"And, finally, we brought down the same doctrines to the period of the Savoy Conference."

"Having said thus much as to our past labours, we shall add a few words as to the course we intend to follow in the succeeding volumes."

Now, I will ask any one who reads these extracts whether they convey any other impression than that the writer *whose signature they bear* was, either wholly or in part, the editor of the pages they introduce, and that the "succeeding volumes" of the "Tracts" were to be continued under the same general superintendence as the first volume? Could any one suppose that the person who speaks of his "past labours," in the last-quoted paragraph, is not the same individual who goes on, in the same sentence, to describe the course which he intends to follow till the completion of the work? If words mean anything, the editor of the "succeeding volumes" claims to himself the credit or reproach of the "past labours" of Mr. Irons and myself. That editor, on his own shewing, is the Rev. Henry Christmas, whose initial, as before stated, is affixed to the Introduction.*

I will now call attention to the reason which Mr. C. alleges for his behaviour. He observes:—

"He (Mr. Russell) adds, that the Introduction in question was partly written by Mr. Irons, and therefore that there is an additional delinquency on my part in putting my initial to it; but he does *not* say that, after an *express promise*, both on the part of himself and Mr. Irons, to prepare an Introduction, extending at least to forty pages, nothing could be obtained from either of them till the moment when it was necessary to publish the work in a volume, after many months of delay, and then only five pages of loose MS."

I did "*not* say" this, simply because I respect the scriptural command to "put away lying and speak the truth to my neighbours."

* True it is that at the close of his remarks Mr. C. briefly refers to the "late editor," (he should have said editors;) but this allusion, when taken in connexion with what goes before it, implies nothing more than that one of the original projectors of the work had retired. Understood in any other way, it flatly contradicts the above-quoted reference to the *past* and *future* labours of the editors.

The above statement of Mr. Christmas (one particular excepted*) is, from first to last, *the figment of fancy and imagination*, for the facts of the case are briefly these:—*I never promised that I would write a line of an "Introduction;" Mr. Irons made "no express promise" that he would prepare one of forty pages; he told the publisher he should have an Introduction, but the length of it was left to Mr. I.'s discretion; Mr. Irons sent one of eight pages, and (with all deference to Mr. C. and his publisher) better suited "to the purpose" for which it was required than in its present attenuated form, written off and despatched to the publisher in haste, because the latter would not wait the week he had given Mr. I. to prepare a somewhat larger MS.*

I now leave Mr. Christmas and his publisher to share the credit and profits of their proceedings in the matter. It is hard to say whose conduct is the most honourable—that of the layman, in so ungraciously and (as I am informed by my law adviser) illegally continuing a work in defiance of its original projectors, who had gratuitously lavished upon it their time and labour; or that of the ecclesiastic, in lending his sanction and assistance to such a scheme, and afterwards defending himself by misrepresentation. I think I can be at no loss accurately to determine the place which these gentlemen will henceforth occupy in the opinion of *your readers*, and, without pretending to vie with Mr. Christmas in the use of sneers and sarcasm, I will conclude by remarking, (what may serve as a pendant to his terminal observation,) that *my* opinion of him and his writings may be gathered from the pains I have taken to avoid being deemed in the least degree connected with the *one* or responsible for the *other*.

I am, my dear Sir, yours very faithfully,

JOHN FULLER RUSSELL.

Eagle House, Enfield Highway.

ON THE SCARF.

SIR,—I cannot agree with your correspondent "A. B.," pp. 199, 200, as to the conclusion to which he appears to me to have come without sufficient evidence—that the scarf is to be worn by all priests with the gown as well as with the surplice.

Allowing that the scarf ought to be worn with the surplice by deacons over the left shoulder, "hanging down before and behind;" and by priests, "with the two ends of it hanging down in front," (though neither Nicholls nor Wheatley mention the scarf in their remarks on that part of the Rubric which concerns the ornaments of the church and the ministers thereof, at all times of their ministrations,) it does not follow that it ought to be worn with the gown.

Palmer, in his "*Origines Liturgicæ*," (vol. ii. 316-17,) is treating of ecclesiastical vestments at the time the deacon or priest is ministering

* I refer to Mr. C.'s assertion about the "many months of delay." The "delay" (as both Mr. C. and his publisher are well aware) was occasioned by the severe illness of Mr. Irons, the "continued ill health" to which Mr. C. refers at the close of his (and Mr. Irons') "Introduction."

in sacred offices. Hence we conclude that it is to be used *with the surplice* by the priests and deacons according to their respective habits. Bingham, in his *Ecclesiastical Antiquities*, (book xiii. chap. viii. § 2,) to whom "A. B." refers, is treating of the sacerdotal vestments, the surplice, &c., when he mentions the scarf.

The gown is of more recent date. The gown of degree may be worn by a layman, and the preaching gown is of Calvinistic origin, and is that generally worn by dissenting preachers. In neither of these cases can the sacerdotal vestments of the ministers of God be adduced as an evidence that the scarf ought to be worn by all clergymen in priest's orders over the gown.

Custom has reconciled men to the gown as a habit for the preacher, and therefore custom, in the absence of higher authority, may also decide as to who may wear the scarf with the gown—viz., dignitaries and prebendaries of cathedrals and chaplains, (vide Palmer's *Origines Liturgicæ*, vol. ii. p. 316.)

Before I conclude, I would beg leave to express a doubt whether an incumbent or a curate ought to preach in his own church in any other vestment than the surplice, &c. The canons and priest vicars or minor canons always preach in the cathedrals in their surplices, not, as I apprehend, because the vestments in cathedrals are different for the preacher to what they are in other churches, but because it is the church in which they are specially appointed to minister; and hence I infer that the clergy in their own churches ought to wear that which is peculiarly their sacerdotal habit, and to preach in their surplices. I am not prepared to say that those clergy who occasionally assist in the service of the church ought to preach in their surplices, yet I cannot but think that all, in the fulfilment of their sacred offices, be those offices what they may, ought to wear the vestments which appertain to the priesthood.

I am, Sir, yours faithfully,

H. T.—T.

VALIDITY OF LAY BAPTISM.

SIR,—Your friend and correspondent, who has chosen for himself the name of "A Credible Informant," has addressed to you two letters, (Sept., p. 265; Oct., p. 425,) in justification of the censure which he led you to put forward on my "Dissenters' Baptisms and Church Burials;" and I have no right or disposition to complain of him for so doing, especially as he has expressed a wish (p. 432) that I should point out in reply any mistake which he has made in his review of my argument. I should not, however, trouble you with a defence, (though it *may* appear presently that I have reason to be much obliged to him for attacking me,) were it not for the great importance of the *subject*, and the interest which it now very widely excites; for not only do I feel much diffidence in occupying your pages at all,—not only must I do so at this moment at great disadvantage, being without the aid of any public library, or even of my own little stock of books;

—but I assure you, too, I feel much oppression at the circumstance of not knowing with whom I am contending; that I, a poor assistant-curate, may, perhaps, be engaging with some learned doctor, some highly dignified divine, whom I may not be treating with that respect which is properly his due; and who, perchance, I may provoke to crush both my arguments and myself, by a weight of irresistible authority.

Joking apart, Sir,—for I am half joking and half in earnest,—I cannot help thinking it would be better that, when one person attacks another, he should not do it in the dark. But, as your correspondent has thought otherwise, of course I must treat him accordingly—must deal with him as we are apt to do with such unfortunate individuals as sometimes mistake themselves for their neighbours; and leave him to the indulgence of the fancy he has taken up, until, by the silent influence of accumulated evidence, he is brought to a conviction of his own personal identity. And here let me state that the object of my book was not to prove that lay baptism is invalid, but that a dissenting baptism does not entitle the person so baptized to Christian burial. The former subject (upon which the latter does not necessarily depend) was only treated of incidentally, because Sir John Nicholl, as now Sir Herbert Jenner, considered the burial question to depend upon it. The one great object which I had in view (and no one who has read the book could mistake it) was to prove that whether lay baptism be valid or invalid, dissenting baptism confers no title to Christian burial. It is, then, not concerning the book itself, but concerning the incidental argument on lay baptism, that the complaint is made, and that I am now called upon for a defence.

First, then, I have to remark that your correspondent seems entirely to have misapprehended the nature and structure of one branch of my argument. If I could have brought forward a positive declaration of the church, that lay baptism is invalid—I suppose there would have been no room left for *arguing* upon the matter; I need not then have occupied 90 pages of my book in proving that which might have been set down in a few words; and certainly I should not then have *concluded* that which I had written about it with the remark—“There has, since the period of the Reformation, been an evergrowing tendency in the church towards an absolute declaration of its invalidity,” and the statement “*There exists not, indeed, any positive direct decision on the subject.*” (p. 135.) In fact, the framework of that part of my argument was as follows:—That, whereas before the Reformation, and perhaps for some time after, lay baptism was not only permitted, but encouraged; and whereas, in 1575, a canon was enacted strictly prohibiting it, (“*though not pronouncing it void,*” p. 195;) and whereas, from that period down to the present, there has been a series of Synodical decisions concerning it, each one rendering the inhibition more complete than the former; and whereas not one of these has in the slightest manner, either directly or by implication, declared the “*factum valet;*” though we well knew that, in some cases, the leaders of our Synods not only held it, but did not hold the “*fieri non debet.*” Therefore, I conclude, for reasons which I shall hereafter

defend, "that the *indirect* judgment of the church is so strong,—that so much has been *implied* by her against it,—that if, as her ministers, we are not warranted in proclaiming it *invalid*, at least, as her ministers, we are not warranted in recognising its *validity*,—and still less are we warranted in claiming *her authority* to do it—using her own most solemn forms, and calling upon God, in her own words of unhesitating confidence, to recognise in lay baptism a covenanted validity and grace, of the existence of which, to say the least, she has shewn herself uncertain and suspicious." (pp. 135, 136.)

Surely, Sir, it is not fairly meeting a conclusion of this kind, (whether a right one, or a wrong one,) and formed upon facts of this character, nor upon the circumstance of the church's carefulness, concerning the "*fieri non debet*," and her perfect silence concerning the "*factum valet*," and, in one instance, resolute rejection of it. Surely, it is not fairly meeting a conclusion so formed, to tell us that no one of the synodical acts to which I refer did *of itself* proclaim a denial of the "*factum valet*!" Your correspondent has taken piecemeal the various matters to which I have alluded, and treated of them more or less prominently as he thought that he could turn them to his purpose. I do complain of him for so doing; upon every point which he has touched upon he shall have an answer; but surely it was no answer to my argument—that no *individual* circumstance alluded to did *of itself* deny the "*factum valet*"—when my conclusion, avowedly, was built upon their *accumulated* evidence, and not on their individual testimony. To his detailed examination of the several circumstances to which I alluded, and of my reasoning upon them, your correspondent shall have a full reply next month. I am compelled, by the lengthiness of the subject, the space it would occupy in your pages, and by my own engagements, to divide my answer, as he did his attack; and I think that part of it may most conveniently be delayed.

The other branch of my argument I stated *briefly* in a former letter in these words:—

"Since our church has positively forbidden the performance of baptism by a layman, even in the most extreme case, (12th Art., 1575,) and since our Lord has declared 'Except one be born of water, he cannot enter into the kingdom of heaven,' she convicts herself, if she admits the '*factum valet*,' of murdering the souls of many of her children, as much as it lies in her power to do so, by causing them to die without baptism, while she believes that a valid baptism could be obtained."

Your correspondent quotes these words, and then he continues:—

"To shew that I have read attentively Mr. Blunt's own book, and that I am writing with it before me, I will state that the argument and its grounds are given there in pp. 113—121. From the 12th canon of 1575, the 69th canon of 1603, and divers "*Articles of Inquiry*" at the subsequent Episcopal and Archbishop's Visitations, Mr. Blunt argues that it is evidently the intention of the church of England—that if a clergyman cannot be procured to baptize a child in danger of death, that the child is to die without baptism. And 'the same,' he says, 'is pointed out by the office of Ministration of Private Baptism as it now stands, according to the alteration of 1661,' and from this he goes on to say, 'I conclude that the church evidently regards lay baptism as invalid, for if it be not invalid, she prevents in all cases, where a clergyman cannot be procured, the valid ministration of the rite, and thus, as I before said, disobeys the ordinance of her Lord, and incurs a guilt which for a mere 'point of form' it will scarcely be supposed that she would deliberately take upon her—the guilt of the destruction of many thousand souls."

"Now, I would ask, does this conclusion legitimately follow? Supposing the church absolutely and in all cases to forbid lay baptism, does this amount to more than the broad declaration of the principle '*Fieri non debet*'? Suppose she held, with Mr. Blunt, that it was a corruption, as he implies (p. 53), of the doctrine of baptism, when there came in 'the notion of its *absolute* necessity, instead of its necessity by *promise*, and thence the *denial* of salvation to the unbaptized, instead of leaving them to God's uncovenanted mercy?' Mr. Blunt seems here to give in to this very corruption, 'out of which,' he had before told us, 'this practice of lay baptism arose.' Why should not the church be supposed to say, 'If this practice ought not to be, I forbid it; but I will do what in me lies to take care that no infant shall thereby be deprived of baptism, through the absence of the minister, and if in any case, notwithstanding all my care, a child die unbaptized, I must leave it 'to God's uncovenanted mercy.' Is not this, I would ask on Mr. Blunt's own principles, intelligible ground! And what would it prove but the church's adoption of the principle '*fieri non debet*'? It does not prove, what Mr. Blunt would make it prove, the '*factum non valet*.'"

Now, Sir, I shall presently beg leave to give *my own* statement of this argument; and it may, perhaps, appear somewhat stronger:—but, in the first place, let me ask how "A Credible Informant" could write, "Mr. Blunt seems here to give into this very corruption—'the notion of the *absolute* necessity of baptism, instead of its necessity by *promise*, and thence the *denial* of salvation to the unbaptized, instead of leaving them to God's uncovenanted mercy,'" when he had before him, in the very centre of the argument he was answering, (p. 115,) "If, in disobedience to her Lord's command, she (the church) forbid the rite of baptism to any who ought to receive it, the *guilt* will be upon her of effecting their eternal destruction, though *they*, perhaps, may be pardoned what *on their part* is a *necessary* deficiency."

But passing over this, for such instances of unfairness, (or more properly, perhaps, of *blindness*,) it will appear, are by no means uncommon with him, I would remark, that the pith of his answer to my argument is the *meaning* of the phrase "*fieri non debet*." What, I ask, is its meaning here? A thing of this kind may be unlawful, either by *the direct ordinance of God*, or by *the ordinance of the church*. We all own that "The church hath power to decree rites and ceremonies, and hath authority in controversies of faith; and yet it is not lawful for the church to ordain anything that is contrary to God's word written, neither may it so expound one place of scripture that it be repugnant to another."—(Article XX.)

Now, if lay baptism be not unlawful by the direct ordinance of God, but merely by the church's authority—viz., if Christ has not made the sacrament to depend upon the minister, but he having left it open for the performance of all, *the church*, for the sake of discipline, has restrained it,—then, I say, she is transgressing the powers which God has given her, rebelling against her Lord, and, as much as in her lies, destroying His people. For He commands the rite to be *universally* performed, as universally necessary to salvation; but she, for reasons of her own, ventures to restrict its performance. Surely, then, we must conclude that in this case "*fieri non debet*" means "*it is against the ordinance of God*;" and if so, since sacraments have no *natural* efficacy, but are effectual only as *sacraments*, we have no more reason for concluding that the "*factum valet*" holds good with respect to it, than for dependence on any human constituted rite. "A child wants the use

of reason to desire baptism, (supposes Archbishop Bramhall,) the parents do desire it for it, but want the means to procure it; shall they christen it with sand? as was sometimes done in the like case at the instant of death. *This would be no celebration*, but a bold presumption and profanation of the holy sacrament." If God has confined the administration to the clergy, these words must apply as forcibly to lay baptism; and if he has *not* so confined it, the church's "*fieri non debet*" is murderous rebellion against her Lord.

And now, as I believe that the whole question rests upon this distinction; and that a non-observance of this distinction causes all the confusion into which people fall, with reference to this subject, I must beg the reader not to lose sight of it while he is reading the argument to which your correspondent's answer was directed:—

"Now, if we again turn our attention to the 13th Article of 1575, which has not been invalidated by any subsequent proceeding, but the principles and spirit of which, as we have seen, all the subsequent acts of the church have tended to *carry out*—if we turn our attention again to this article, we shall presently perceive that it teaches by implication, *if not directly*, the point for which I am contending. First, then, let us remember that in the preface to the ordination services, the church proclaims it to be unlawful for any one 'to execute any of the functions of a bishop, priest, or deacon, except he be *called*, and admitted thereunto, by episcopal consecration or ordination;' and in the 26th of her Articles of Religion, she tells us that the sacraments are not to be refused at the hands of any minister, because of his personal unworthiness, *inasmuch as he 'ministereth them by Christ's commission and authority.'* From a comparison of these, it would appear that the church forbids the exercise of, at any rate, to say the least, those ministerial functions which are *sacramental* by unordained men, *because they have not 'Christ's commission and authority.'* When, then, we find the 13th Article of 1575, not merely proclaiming that '*private baptism, in case of necessity, is only to be ministered by a lawful minister or deacon, and by none other;*' but also, that '*all other persons shall be inhibited to intermeddle with the ministry of baptism privately, it being no part of their vocation,*' we cannot help concluding that the church did not simply mean to restrain an '*irregularity,*' but also to forbid the rite to be administered by individuals the *personal* defects of the very best of whom might operate prejudicially, he being *destitute* of commission and authority from Christ. Again, I think that it will not be denied that the church of England considers baptism necessary to salvation, whenever it can be obtained—that she understands as *positive* the command of our Lord to baptize all disciples—that she is not unmindful of this solemn declaration, that '*except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven.*'* She does not indeed presume to *limit* the grace of God, and to say, as she used of old, that where '*the birth by water*' cannot be obtained, the spiritual birth is unobtainable also; but, mindful of the *covenant*, and grateful for the *promise*, she well knows that if, in disobedience to her Lord's command, she forbid the rite of baptism to any who ought to receive it, the *guilt* will be upon her of effecting their eternal destruction, though *they*, perhaps, may be pardoned what on *their part* is a *necessary* deficiency.

"Now the 13th Article of 1575 so positively inhibits lay baptism in *every* case, and under *any* circumstances, that if a clergyman cannot be obtained to administer the rite, the child must die *unbaptized*—the restrictions of the Article itself make this a necessary consequence, and the 69th Canon of 1603 recognizes it most clearly as such.

"If any minister, being duly, without any manner of collusion, informed of the weakness and danger of death of any infant unbaptized in his parish, and thereupon desired to go or come to the place where the said infant remaineth, to baptize the same, shall either wilfully refuse so to do, or of purpose, or of gross negligence, shall so defer the time, as when he might conveniently have resorted to the place, and have baptized the said infant, *it dieth through such his default unbaptized*, the said minister shall be suspended for three months,' &c. &c.

* John, iii. 5.

" And that this canon was esteemed an important one, inasmuch as the consequence of the minister's neglect was that the child would die *unbaptised*, if it died at all, is testified by the 'Articles of Inquiry' at the subsequent episcopal and archidiaconal visitations."

And then follow Visitation Articles to this effect, dated 1605, 1609, 1618, 1635, 1636, 1638, 1639, 1660, 1679.

Here, then, it appears, that it is evidently the intention of the church of England, that if a clergyman cannot be procured to baptize a child in danger of death, that the child is to *die without baptism*. And the same is pointed out by the Office of Ministration of Private Baptism as it now stands, according to the alterations of 1661. And from this I conclude that the church evidently regards lay baptism as *invalid*, for if it be not invalid, she prevents, in all cases where a clergyman cannot be procured, the *valid* ministration of the rite; and thus, as I before said, disobeys the ordinance of her Lord, and incurs a *guilt*, which, for a mere "point of form" it will scarcely be supposed that she would deliberately take upon her—the *guilt* of the destruction of many thousand souls.

This argument is drawn out much more clearly and forcibly than I can do it by the great Hooker himself.

"Wherefore a necessity there is of receiving, and a necessity of administering, the sacrament of baptism; the one, peradventure, not so absolute as some have thought, but out of all peradventure the other more strait and narrow than that the Church, which is by office a mother unto such as crave at her hands the sacred mystery of their new birth, should repel them, and see them die unsatisfied of those their ghostly desires, rather than give them their souls' rights with omission of those things that serve but only for the more convenient and orderly administration thereof. For as on the one side we grant, that those sentences of Holy Scripture which make sacraments most necessary to eternal life are no prejudice to their salvation that want them by some inevitable necessity, and without any fault of their own; so it ought in reason to be likewise acknowledged, that forasmuch as our Lord himself maketh baptism necessary—necessary whether we respect the good received by baptism, or the testimony thereby yielded unto God of that humility and meek obedience which, reposing wholly itself on the absolute authority of His commandment, and on the truth of His heavenly promise, doubteth not but from creatures despicable in their own condition and substance, to obtain grace of inestimable value, or rather not from them, but from Him, yet by them as by His appointed means,—howsoever, He, by the secret ways of His own incomprehensible mercy, may be thought to save without baptism, this cleareth not the Church from guiltiness of blood, if, through her superfluous scrupulosity, lets and impediments of less regard should cause a grace of so great moment to be withheld, wherein our merciless strictness may be our own harm, though not theirs toward whom we shew it; and we, for the hardness of our hearts, may perish, albeit they, through God's unspeakable mercy, do live. God, who did not afflict that innocent whose circumcision Moses had over long deferred, took revenge upon Moses himself, for the injury that was done through so great neglect, giving us thereby to understand that those whom God's own mercy saveth without us are on our parts, notwithstanding, and as much as in us lieth, even destroyed, when under insufficient pretences we defraud them of such ordinary outward helps as we should exhibit. We have for baptism no day set, as the Jews had for circumcision; neither have we by the law of God, but only by the Church's discretion, a place thereunto appointed. Baptism, therefore even in the meaning of the law of Christ, belongeth unto infants, capable thereof from the very instant of their birth, which, if they have not howsoever, rather than lose it by putting it off because the time, the place, or some such like circumstance, does not solemnly enough concur, the Church, as much as in her lieth, wilfully casteth away their souls." (*Eccles. Pol.* v. lx. 7.)

"Now, it is very true that, in this passage, Hooker does not mention the refusal of baptism on account of the absence of a '*lawful Minister*,' as being one of the cases

in which the church would incur this horrible guilt; but any one must perceive that his arguments apply to this case as well as to the cases of 'place' and 'time,' if a 'lawful Minister' be not necessary to the valid performance of the rite. And no one, who knows what the opinion of Hooker upon this point was, can doubt that this case was meant to be included by him in the 'some such like circumstance.' That the case should not be mentioned by him particularly, is intelligible enough, from the consideration of the reverence which Hooker felt for that branch of the church catholic to which he belonged, and which, according to his notions, must have incurred that guilt by her decision in 1575. And on the other hand, the circumstance (so astonishing to many, that it causes them to doubt the authenticity of the Article) of Hooker's total silence on so important a decision, is explained, in some degree at least, by the evidence which the above extract affords, that he must have considered it, not only unadvisable, but *sinful*."—*Dissenters' Baptism, &c.*, pp. 113—121.

I cannot help, then, concluding, that, as the church so resolutely say—"fieri non debet," not relaxing her prohibition under *any* circumstances, she regards the "Minister" to be *necessary* to effectual performance of the rite; and holds of Lay Baptism "*Factum non Valet*." Should life and health be granted me, I trust to make this appear more plain to your readers next month, by going over in detail with "A Credible Informant," the several acts of our church upon this subject. I will conclude this letter with a reference to the extracts which your correspondent alludes to; and leave your readers to form their own conclusion. Having completed his review of my arguments, your correspondent brings forward (p. 430) the following quotation from p. 122 of my book:—

"Certain it is that the divines of our church have come, only by little and little, to the standard of what, I think, we have seen to be the church's doctrine upon this subject. Before the age of Charles I., what are generally esteemed the high church divines were almost universally in favour of the validity of lay baptism, and after that age still many were so, though a most marked change took place at that period, and from that period gained ground."

And then continues:

"Mr. Blunt proceeds to subjoin a few extracts which, he thinks, mark the change of tone and feeling upon this subject."

How would any one suppose that the quotation which he here gives is cut off in the middle of a paragraph? or would not people rather imagine, that the extracts which he speaks of *immediately* followed the passage which he has transcribed? Yet such is not the case. Why, then, was the matter thus represented? First, perhaps, because the passage omitted furnishes a reasonable explanation of this change of opinion; and secondly, having accused me of a *confusion* between the "*fieri non debet*" and the "*factum non valet*," he had to make good his accusation; and being about to *deny* that these "extracts" furnished authority for the latter, it was convenient to make me *affirm* it! The passage which he quoted should have been continued thus:—

"It might, perhaps, be imagined that the reason of this change of opinion and sentiment in our divines is to be sought in political considerations; but I believe, and I think my readers will agree with me, that a much more satisfactory explanation is furnished by Mr. Keble, in his Preface to the late edition of Hooker.

"Mr. Keble is remarking upon the distinction between the school of Hooker and that of Laud, Hammond, and Lealie,—and speaking of the discovery of the genuine Epistles of Ignatius subsequently to the time of Hooker, he goes on to say, that—

"He (Hooker) did not feel at liberty to press unreservedly, and develope, in all its consequences, that part of the argument which they, taught by the primitive church, regarded as the most vital and decisive; *the necessity, namely, of the Apo-*

tolical Commission to the derivation of Sacramental grace, and to our mystical union with Christ."—(Kemble's Hooker, Preface, lxxvii.)

And this passage concludes my argument. And then, in another paragraph, I added, "I subjoin a few extracts, which mark the change of tone and feeling upon this subject :"—viz., on the entire subject of lay baptism. And I suppose that if it were true, only, as your correspondent affirms, that "they declare strongly the *unlawfulness* and *presumption* of any person ministering the sacraments, save those who have been duly ordained," they would "mark some change of tone and feeling on this subject," since Whitgift, Bancroft, Bilson, Hooker, and others referred to ; none of whom held strongly the "*fieri non debet*," and some even contended for the practice.

But passing this over, for it is quite immaterial, except as shewing with what a jaundiced eye your correspondent investigates the subject, —I must beg you and your readers to accompany me in an examination of the "extracts" which I have given ; and of which your correspondent says, "the only ones which touch the question of *validity* are Bishop Jeremy Taylor and Bishop Mant." Your correspondent rightly says, that "these (extracts) are from Archbishop Ussher, Archbishop Bramhall, Hammond, Bishop Jeremy Taylor, Dean Comber, Leslie, Bishop Beveridge, Bishop Wilson, and Bishop Mant," and he should have added Dr. Waterland. Of these, however, he only refers to the extracts from Jeremy Taylor and Bishop Mant—the others, as we have seen, he proclaims to be irrelevant to the question before him. The "extract" from Bishop Jeremy Taylor he gives thus :—

"Bishop Taylor heads the 7th rule of chap. i. sect. 11, of his *Ductor Dubitantium* thus :—'Actions which are forbidden by the law of nature, either for defect of power or for the incapacity of the matter, are not only unlawful, but also void ;' and under this rule occur the following remarks :—'If a woman goes about to consecrate the Holy Sacrament, *χρησταις*, it is an ineffective hand ; she sins in attempting it ; and cannot do it afterwards ; and it were wiser and truer if men would think the same thing of their giving baptism,' " &c.

And then he subjoins, "This, however, applies only to baptism by women, not to lay baptism in general. It is therefore not to our purpose ;" and this observation may appear correct as the "extract" here stands. But why did your correspondent *cut out from the middle of it* so important a sentence as the following ?

"In all moral actions there must be a substantial potestative principle that must have proportioned power to the effect ; a thing cannot be done without a cause and principle in morality, any more than in nature."

And why did he leave off at a comma, and lop the sentence of words so material to its meaning as—

"unless they will confess that to baptize children is a mere natural and secular action to which natural powers are sufficient," &c. &c.

I do not wish to be uncharitable—I do not wish to be severe. But, Mr. Editor, can I otherwise suppose than that these passages were left out designedly—because they were not suitable to the purpose of "A Credible Informant" ? They would have shewn that Jeremy Taylor considered baptism by *women* to be *void*, because it is *lay baptism*—because they are destitute of *ministerial powers* ; and "*natural powers*

are insufficient"—and this would have been still plainer, if he had given my other extract from Taylor, as I did, coupled with the former,—

"Again, under Rule 15 of Book iii., which he heads, 'The laudable customs of the Catholic Church which are in present observation do oblige the conscience of all Christians,' he writes, 'But this is to be understood of such customs as are laudable, that is, such as have no suspicion or moral reproach upon them. It was a custom in many churches anciently, and not long since in the Church of England, that in cases of the infants' extreme danger, the midwives did baptize them. This custom came in at a wrong door, it leaned upon a false and superstitious opinion, and they thought it better to invade the priest's office, than to trust God with the souls which He made with His own hands, and redeemed with His Son's blood. But this custom was not to be followed if it had still continued; for even then they confessed it was sin, *factum valet, fieri non debuit*, and evil ought not to be done for a good end. This custom therefore is of the nature of those which are to be laid aside. οὐδεὶς βαπτίζει, εἰ μὴ ὑποτακόμενος ἑαυτοῖς, no man baptizes but he that is in Holy Orders, said Simeon of Thessalonica; and I think he said truly.'"—Ductor Dubitantium, ed. 1696, p. 197.

And he speaks as strongly of the matter, and treats it more fully, in section iv. of "The Divine Institution of the Office Ministerial."

I think, then, it will be acknowledged that Jeremy Taylor is "to our purpose," and that he pronounces lay baptism to be "void."

Your correspondent next turns himself to "the passage" (he should have said passages) from "Bishop Mant" which he says "does go fully to the point, expressing strongly and clearly, the opinion that, 'If it be asked whether baptism, when performed by an unordained person be in the sense of our church 'valid' and 'effectual;' we may answer that according to the best judgment we can form of her public acts and offices, it is not.'" But presently after he goes on to tell us that "the reader will be surprised to find that this ('which he says is the only passage that applies') is not 'Bishop Mant's at all,' but merely Wheatley, inserted, *verbatim*, among the notes in Mant's Prayer-book, which, as is well known, are compiled from different sources, *the name of the writer being given at the end of each note.*" Now, Sir, I can only say that no "name" at all was given at the end of the note in the copy from which I extracted the passage, or in the copy now before me, or in any other copy that I ever saw. Your correspondent acknowledges that I say in my book that Mant "is quoting with some alterations from Wheatley." He denies the "alterations" indeed, and I have not time to test them; but, speaking from memory, I assert, almost without fear of contradiction, that the *entire note* is not from Wheatley, but only in part. This, however, is of but little importance. But I would ask—when Bishop Mant inserts in the notes to his Common Prayer a passage from Wheatley, not as a quotation, and without subjoining any reference to the work from which it was taken, does he not adopt that passage and the doctrine it propounds as his own? and was I not justified in giving it with its double authority, and heading it "Bishop Mant quoting from Wheatley"?

Your correspondent alludes to another passage which I quoted from "Mant's Discourses on the Church," stating, of course, where it was taken from—seemingly for the purpose of telling us that one of the advocates in "Mastin v. Escott" had quoted it as an extract from "Mant's Prayer-book," and of implying (I know not on what grounds) that I had fallen into the same mistake! However, he gives the

passage thus, "It would be better to omit the rite altogether, and to leave the child to the uncovenanted mercies of God, rather than that the ceremony should be performed by those not duly qualified." And then he tells us, "*This* passage evidently does not touch the question of *validity*."

Now if, in writing against me, he had given the passage *as it is in my book*, in *Bishop Mant's own words*, instead of quoting from Dr. Curteis's report of Dr. Phillimore's speech, it would have appeared, in an abbreviated form, thus,—

"I speak of the *minister of the church* as the person by whom the child is to be baptized. For the commission to baptize, together with that of preaching the Gospel, was given by our Lord to His apostles, and by them transmitted to other *ministers*, whether they were those who succeeded the apostles in the government of the church, or those who were called to inferior orders and administrations in the same. In a word, to all persons, lawfully called and sent, with Christ's commission, the ministration of baptism unquestionably belongs.

"But this ministration belongs to no other persons than those who are sent with Christ's commission. For the appointment of Christ is necessary to authorize the performance of any act in His name, and to give assurance of any accompanying blessings. Such is the sacrament of baptism, administered as it is in the name of Christ, and ordained for the purpose of conveying with it remission of sins and spiritual regeneration; the ordinance 'wherein we are made members of Christ, children of God, and heirs of the kingdom of heaven.' But no authority to minister baptism having been given to any others than Christ's ministers, it should seem that baptism, as well as the preaching of the Gospel, and the ministration of the other sacrament, cannot lawfully, and with assurance of its efficacy, be celebrated by any others.

"And this is agreeable to the rules of the church. And the ground of her determination must be judged to be, that, however excellent be the sacrament of baptism by reason of its spiritual grace, *that grace is not promised except to its due administration*; and that leave the child to the uncovenanted mercy of God, than to make pretence of ministering it unlawfully, and thus attempt to bring the child into covenant with God by an instrument not of His appointment."—Mant's Discourses on the Church, p. 243.

I cannot fancy stronger terms to express the *invalidity* of lay baptism than to say, "*It gives no assurance of accompanying blessings*." It cannot be done "*with assurance of efficacy*,"—that "*grace is not promised to it*,"—that "*it is an instrument not of God's appointment*."

These are the only extracts to which your correspondent has alluded in detail. He has got rid of the remainder in the bulk by telling us "they do not touch the question of *validity*." They were not, as I have already stated, put forward as doing so, but merely as "marking a change of tone and feeling on the subject." However, whether they do or do not "touch the question of *validity*," the reader will be better able to judge from the following abbreviated notices:—

ARCHBISHOP USHER.

"May none but a lawful minister baptize? No; for baptism is a part of the public ministry of the church, and Christ has given warrant and authority to none to baptize, but those whom he has called to preach the gospel—'Go preach and baptize.' (Matt. xxviii. 19.) Those only may stand in the room of God himself, and ministerially set to the seal of the covenant."

Archbishop Bramhall has already been quoted above.

Hammond only testifies the Christian baptism as a part of the *priests'* office alone.

DEAN COMBER.

"He that doth baptize ought to be a lawful minister, for Christ gave this commission only to the apostles, joining the office of preaching together with it, so that unordained persons may as well presume to preach as to baptize. And therefore the church of old forbade women to baptize, and Epiphanius accounts it ridiculous in Marcion and his followers to permit women to do this office. So that our church requires it to be done by a lawful minister. I know there are some allegations out of antiquity which seem to allow of a layman to baptize in cases of great necessity. But there are others of the fathers who disallow that practice, and certainly it is a great presumption for an ordinary person to invade the ministerial office *without any warrant*; and as to the pretence that a child may be in danger, I suppose the salvation of the child may be as safe upon the stock of God's mercy without any baptism, as with a baptism which is not commanded by God, and to which He hath made no promises."

I presume, if a layman have no "*warrant*" for performing the rite—if a baptism so performed be "*a baptism not commanded by God, and to which he hath made no promises*"—such a baptism cannot be considered, according to the definition of our Catechism,* a sacrament, and therefore must be considered "*invalid*."

The testimony of Dr. Waterland was adduced sufficiently in my letter on "Archbishop Secker and Dissenters' Baptisms" in the August Number. I will only subjoin a few of his words from my book:—

"I cannot but think it a wrong way to plead practice and custom for the *validity of lay baptism*, when we want a law to found it upon. What law of God, nay, what law of our church, authorizes any laic to baptize, that we may have *some shadow of authority to pronounce it valid*? . . . We answer, that this principle of the *invalidity of lay baptism*, which several of them hold as well as we, does not unchurch them, if their want of episcopal ordination doth not, which is a distinct question . . . though it may be said further, that a man's want of *valid baptism*, if he is episcopally ordained, does not void his ministerial performances. A man may have orders and authority to make others what he is not himself; as one that is not himself free may by commission make others so. This you will see enlarged upon very handsomely by Mr. Lawrence and Dr. Brett; and if this point be well settled, as I think it is, it takes off very much from the force of your objection of the many and unavoidable ill consequences of *our doctrine of the invalidity of lay baptism*."—Waterland's Works. Van Mildert's ed., vol. x. p. 8.

LESLIE.

"As no man can be a lawful attorney for another, to sign and seal covenants, in his name, *which shall oblige him to the performance*, without a letter of attorney expressly empowering him so to do, whereby that person does oblige himself to stand by and perform such covenants, as if he himself had signed them; much less can any man take upon himself to be God's attorney or representative, and as such to sign and seal covenants in His name without His express commission for that purpose.

"And after shewing that the clergy only are thus '*God's attorneys*,' he continues, '*the seals of the new covenant are baptism and the Lord's supper*.'"—Case of the Regale, Works, 1721, vol. i. 659, 660.

I suppose it will not be disputed that this "*touches the question of invalidity*."

BISHOP BEVERIDGE.

"Speaking of the transmitted grace of the Holy Spirit to the clergy, in the apostolical succession, he continues, 'And so it is at this day; all the efficacy that there is, or can be, in the administration of any ecclesiastical office, depends altogether upon the Spirit of God going along with the office, and assisting at the execution of it, without which the sacraments we administer would be but empty signs.'

"Philip, indeed, *having had the apostles' hands laid upon him*, had thereby received power to baptize them with water and the Holy Ghost."—Vol. ii. p. 95.

* "An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself."

“ ‘For whosoever He, the great Creator and Governor of the world, hath revealed His will and pleasure to his creatures, how He would have them worship and serve Him that made them; He hath still, at the same time, constituted certain officers amongst them to assist them in it; which officers being, as it were, his own domestics, or immediate servants or ministers, waiting continually upon Himself and His service, He always hath reserved to Himself the constitution or ordination of them, not suffering any one that had a mind to it to meddle with *anything belonging to the said offices*, without His leave and order first obtained. And if any presume to do it, He doth not only make what they do void, and of no effect; but he punisheth them severely for it, as we find by many instances in Holy Scripture.’ ”—Vol. ii. p. 109.

“ The fathers do offer themselves to be witnesses also in this case, but I shall trouble but these few for the present. As for the sacraments, Basil saith, ‘But they being far from us, and laymen, have no power to baptize or ordain.’ ‘For that,’ said Athanasius, ‘is the office only of those that are over the Catholic Church; for it belongs to you only, and to none else, to give to drink of the blood of Christ.’ Chrysostom joins both sacraments together. ‘But,’ says he, ‘if none can enter into the kingdom of heaven unless he be born again of water and the Spirit, and he that eateth not the flesh of the Lord, and drinketh his blood, is cast out of eternal life; and all these things cannot be performed by any one else, but only by those holy hands, I mean the priest’s, how can any one without them either shun the fire of hell, or be made partaker of the crowns that are set before us?’ So that it is the priests or ministers only, and none else, that can administer either of the sacraments.”—Vol. ix. p. 451.

If sacraments derive “*all their efficacy*” from transmitted grace in the Apostolical Succession—if they “*would be but empty signs without it*”—if it was “*by the laying on of the apostles’ hands*” in ordination that “Philip received power to baptize”—if this, therefore, being “*one of the offices belonging to God’s ministers*,” “*He maketh void and of none effect*” the execution of it by others—if “*the birth of water and the Spirit*” can be ministered by the “*priest’s hands only*,” and none without his administration of it “*can shun the fire hell, or be made partakers of the crowns that are set before us*.” If these are Bishop Beveridge’s opinions, (and such he professes them to be, partly in his own words, partly in those of St. Chrysostom,) I cannot conceive how it can be maintained that he decides not concerning the validity of lay baptism, or that the passages which I have adduced from him “do not touch the question!”

The only remaining authority brought forward was the great Bishop Wilson. And he, like Hammond, says nothing *directly* concerning the “invalidity of lay baptism,” but simply testifies concerning baptism, “This is one of the mysteries committed by Christ to his ministers, and to them only.”

I cannot, however, concede that these testimonies of Hammond and Wilson (the words of the latter are the strongest) “do not touch the question of *validity*,” for if Christ has thus linked the “*minister*” to the rite, it is not his ordinance, and, therefore, not the *sacrament* of baptism without him. But without contending this point, and putting these two authorities aside,—and Archbishop Bramhall also,—we see that of those which I brought forward “as marking a change of tone and feeling on this subject.” Ussher, Taylor, Comber, Leslie, Beveridge, Waterland, Wheatley, and Mant, give testimony the most distinct against the “*validity of lay baptism*,” and that your correspondent, therefore, was wrong in asserting that “Wheatley was the only real witness I had cited.”

Now, Sir, how is it that your correspondent should have fallen into all these mistakes? Certainly it must arise from one of three causes: either he is incapable of seeing deeper than the *surface* of an argument, or he has read the book which he reviews with most culpable negligence; or else he is so wedded to his own opinions on this subject that he is blind to everything which bears not their similitude. I believe the last is the real cause. But whatever the *cause*, we have seen the *effect* it has produced. And I ask, in conclusion, and do so with all kindness of feeling, am I not justified in doubting his being "A Credible Informant"?*

I have only to apologize for the necessary length of this letter—to promise that my next shall be as brief as is possible for the subject—and to thank you for your kindness in receiving my correspondence at all. I am, Sir, with much respect, your obedient and obliged servant,

WALTER BLUNT,
Assistant Curate of Stroud.

ON ECCLESIASTICAL ARCHITECTURE.

SIR,—The establishment of new bishoprics in the colonial dependencies of the British empire, full of high promise as the movement is to the best interests of the church, affords a very desirable opportunity, which,

* [As a general rule, the Editor wishes that his correspondents would not appeal to him. He knows that commonly it is merely formal, and means no more than a quondam Vice-Chancellor did who had a habit of adding when he had quoted a case, "What do you think of that?" A counsel, since very eminent, once surprised him by rising to inquire, with great gravity, and in his own peculiar drawl, whether his Honour meant him to answer those questions? His Honour replied, with great vivacity, "No, no; I'm in my judgment." Now the Editor has no wish to interrupt Mr. Blunt in his argument; but appeals of this sort, if unnoticed, may lead some persons to imagine agreement of opinion where it does not exist. He therefore feels bound to say, that he does not consider this letter as in any degree shaking the credibility of his informant; that, on the contrary, it confirms his belief that Mr. Blunt did, and still does, confound questions which are essentially distinct. Still, whether it be to prove or to disprove this, the Editor will be happy to hear further from Mr. Blunt. One remark it seems right to add, not so much for the sake of the gentleman whom the Editor has dragged into a controversy, probably troublesome to one with his engagements and responsibilities, as for the sake of Mr. Blunt himself. Let him not think that his argument is strengthened by talking of attacking in the dark. All men are not equally fond of setting their names before the public; and, where an attack is confined to a published book, so that people may judge whether it is fair or unfair. The author who is attacked has generally no reason to complain of its being anonymous; and the most respectable reason that can be assigned for it is, that he may be an unpractised controversialist, who catches up the first weapon that he comes to, to defend himself, without observing that it has a double edge. Mr. Blunt does not really mean anything; if he did, it could only be that he would say saucy things to an assistant curate which he would not say to a bishop; or that, if he was sure that he was dealing with a booby, he would hoax him by means which he would not attempt with a learned doctor, who might expose and chastise him. The Editor hopes that in this Magazine no "irresistible authority" will be acknowledged in anything but Truth. Whoever the "Credible Informant" may be, Mr. Blunt shall be allowed to say of him anything that one Christian should say of another, and (as clocks differ) a little more, if he likes; but he may be assured that, in all controversy, it is most advantageous to a disputant to use such a privilege with great moderation.—Ed.]

it is hoped, will not be lost sight of, for the introduction of a pure style of Christian architecture in the erection of the cathedrals and churches which will be required for carrying out the undertaking.

Till within the last few years far too little importance has been attached to the preservation of unity in the style of these structures destined for the church's worship. The tasteless and meagre edifices raised during the last century prove how far in this respect the moderns have degenerated from the practice of their forefathers. While *they* were careful that the architectural expression of their churches should, in its unity, stand as an appropriate symbol of the unity of the church's faith, *we*, on the contrary, seem to have imagined true excellence to consist in departing as widely as possible from ancient models, and in raising structures derived, if from any authority at all, from buildings of Pagan antiquity. The rebuilding of St. Paul's, originally a Gothic edifice, upon a Roman plan—the subsequent erection of fifty parish metropolitan churches in a similar style, gave the first energetic impulse to the prejudice which pronounced the ancient structures of the church barbarous and fantastic, and which could see nothing worthy of imitation in the glorious piles of the thirteenth and fourteenth centuries. The architects of the seventeenth and eighteenth centuries studiously avoided in their designs all reference to the national religious architecture, appropriated recklessly, and without meaning, mutilated fragments of Greek and Roman buildings, and observed no distinction between edifices destined for civil and those intended for sacred purposes. Nor is it unworthy of remark, that this declension in the architectural beauty and consistency of our churches was contemporaneous with an obscuration of the purity of the church's creed, the vitality of her worship, and the fervour of her obedience. A cold and lifeless orthodoxy assumed the place of that self-denying holiness which she inculcates upon her members; and, as if the beauty of the *external* sank with the loss of the purity of the *internal*, a tasteless insipidity was henceforth manifested in our religious architecture: it possessed no analogy to that peculiar style which for centuries had been practised among us; severed that harmonious connexion observable in the ancient buildings; and was only emblematical of the depressed spiritual condition into which the church itself had fallen. A great amount of evil was herein produced by countenancing the notion that any species of architecture, however fantastic, however the product and growth of paganism, was suited to our sacred edifices; the *expression* of Christian art was, for the time, lost; its distinctiveness was abolished, and that idea of unity which a connected and uniform ecclesiastical architecture is calculated to convey, destroyed.

A better era is, however, dawning; with a revival of the church's neglected doctrines, discipline, and forms, we recognise a growing re-appreciation of that style of art which, in one form or another, has been in use amongst us from the earliest records of the Anglo-Saxon church; which emphatically owes its origin and progressive perfection to Christian minds and Christian taste; and which in moral association is so far better suited for our sacred buildings than imitations of the pagan models, however beautiful, of Greece and Rome. Now, I am anxious

to press this point upon the consideration of the friends of the church in reference to the new colonial bishoprics ; for some time, large funds will be required from the mother country, not only for the endowment of the sees, but also for the building of the cathedral and parochial churches, which will be necessarily erected. Let, then, England's religious architecture take root in her colonies, together with England's church.* In the new buildings, let no violence be done to the growing conviction that Christian art is far superior to pagan, both from its proportion, outline, and detail, and the olden reminiscences associated with it ; and if, instead of the odious buildings which too frequently figure in our missionary reports, intended for churches, though unfit for barns, the pure style of Christian architecture is introduced, eloquent as are all its characters with mystic import, and calculated to educe those feelings of mingled awe, tenderness, and reverence, which so well befit the Christian's mind, we hesitate not to say that an element of love for the church whose structures they will be is hereby invoked, which, though subordinate, and justly so, to that which arises from a consciousness of her transcendent powers, gifts, and privileges, is yet of no small importance, as all will testify who know how powerfully external symbols sway the mind, and how the forms and characters of Christian art may and do contribute to the promotion of holy and reverential habits of reflection and thought. I am, Sir, your faithful humble servant,

FREDERICK J. FRANCIS.

ON CLERGYMEN SELLING THEIR SERMONS.†

SINCERELY do I hope, Sir, you will understand the spirit in which my query is made. I entertain the very highest respect for the church and all things connected with it, and nothing but the consciousness of doing so could have emboldened me to make the request specified in the letter to which the present communication should have been attached. Relying on the courteous spirit which pervades the pages of your Magazine, my sole motive for uttering this request is to confirm and perfect my opinion of the clergy, their wisdom and integrity, by assuring myself that those clergymen who improve their private incomes by the sale of their sermons act upon a conviction, not merely on a vague fancy, that they are scripturally justified in their proceeding. Perhaps as a layman I was wrong, in the first instance, for presuming to think upon such a subject. The fancy that the question,

* The only possible objection that can be made to this proposal has already appeared in the pages of the British Magazine, which is, that in very hot climates the more elaborate Gothic, with its large traceried windows, would admit too freely the sultry air, and render it impossible on that account to attend service. I concur to some extent in the observations of the writer, though I am of opinion that by selecting, when circumstances such as those above mentioned require it, the earlier specimens of the pointed style, with its narrow lancet arched openings, or the Anglo-Norman, where windows are circular, and can hardly be too small, an effectual remedy is obtained for the evil, without surrendering the general harmony of the style.

† [This postscript should have been attached to a letter on the same subject by "A Lay Author and a Barrister" in the preceding Number ; but as it did not reach the Editor until the 29th day of the month, that was of course impossible.—Ed.]

if esteemed significant, would please rather than offend led me away. I therefore sincerely hope that what is added will, if it be honoured with a place in your Magazine, be read in the same spirit in which it is written. St. Paul made, and it is to be presumed sold, tents; a clergyman, therefore, if not restrained by any vow, may sell sermons. But St. Paul made tents, not that he might *increase* the means of supporting life, but merely that he might *raise* those means, and so relieve his flock from the burden of sustaining their minister, which their religion required that they should do if called upon. Whence it appears that a clergyman who has not wherewithal to support himself and family may sell his sermons, giving to the poor any surplus he may by so doing happen to reap; but that he may not do so if the *improvement of an adequate income* is his sole motive; neither may he, I apprehend, on any account arraign, as a thief or cheat, the man who makes, and publishes at his own risk and discretion, a report of his sermons. St. Paul made tents, but we have nowhere any assurance that he would have prosecuted a neighbour for making tents too, exactly like those made by himself, he having been the inventor of the same; neither shall I ever be able to believe that St. Paul would have sold the right of copying his discourses, so as to render a neighbour liable to prosecution for doing a thing so devoid of offence as the act of committing to paper an accurate report of his discourse, and selling copies of the same, by way of indemnification for time and pains, to persons desirous of pondering further the words of the inspired speaker. Nothing, on the contrary, I should think would have given the apostle greater pleasure than to know that what he taught was caught up and secured by the worst of his congregation, and that this was the worst man's mode of reaping a livelihood. It is well said, "Give a dog a bad name and hang him." Your correspondent, "A Layman," little knows how much harm he may be doing by designating the employment of the short-hand writers "piracy," and the printing and sale of their reports, "mean publication."

BAPTISM AND BURIAL.

SIR,—It will seem a strange question when I ask, "*For whom* are the religious offices of any church provided?" Doubtless they are provided for the use of the members of that church, immediately and directly. It is not within the scope of legitimate conjecture that, when pious and learned men have engaged in the labour of compiling a liturgy and various offices, they ever had in view the satisfaction or edification of the whole Christian world, but that only of a particular portion of it, who should agree in certain views of the articles of faith and of the rules of practice.

Permit me to request the opinions of your readers whether baptism, when a valid sacrament, does more, *per se*, than admit the individual so baptized into the *universal church* of Christ? The choice made of the person to perform that rite indicates, indeed, the predilection of the parents for the form of religion held by the officiator for whom they especially send: the presumption is, that they wish and intend that

their infant shall be a member of that religious community. But does the *opus operatum* of baptism—the use of water with the appointed words—do more for the infant than admit him into covenant with God in Christ Jesus? I conceive not. What, then, gives a claim to the use of any particular form of committing his body to the grave? I presume, previous connexion with the religious body who have adopted that form. In the case of the church of England, the resident minister has, in law, the cure of souls generally within each parish. When he is required to baptize a sick child privately, that requisition is an admission of the union with the church of the party making it, accompanied by a well understood intention of bringing the child at an early opportunity to the church for its formal admission into that particular branch of the church catholic whose minister has been called on to admit it into the general body of the faithful. If the child dies before this formal admission into the Anglican division of Christ's church has been completed, the office for committing the body to the grave is, of course, that provided for and sanctioned by that particular church. But is there not a manifest inconsistency, not to say gross hypocrisy, in demanding and compelling the use of *that burial office* over the body of one who has not received the rite of baptism in that church? Can it be believed that any value is set on the use of that office, when, in the truly important case of baptism, the aid of a minister of that church was set at naught? The misconception which has founded the late decisions of the law on documents relating to a state of the church when no dissenters could be buried with its rites or within its burial-grounds, is sufficiently absurd and grievous. Let any Wesleyan preacher be asked, (not in the hearing of any churchman, from whom he wishes his opinion to be concealed,) whether he thinks the use of the church burial office of any value? he will consistently answer, Of none at all. All other dissenters abominate it, and yet persecute the clergy for resisting the use of it in their case. The absurdity and tyranny of the law as now expounded is gross and glaring. A. B., a Socinian, comes to a parochial minister, and says, "I abominate your church and its offices; I think it idolatrous;" and when he dies, the same minister who received his announcement is compelled to use over his dead body a funeral service, containing an acknowledgment of the very truths which the Socinian abominated during his life, because he had been, or had been presumed to have been, validly baptized.

I have no doubt that the burial office of our church was intended solely for communicants. The state has stepped in, and, not content with securing to the poor parishioner, as an act of Christian kindness, his interment in consecrated ground, whether communicant or not,—and to the dissenter similar accommodation, because he has paid towards the maintenance of the church and churchyard,—has interposed its power where it had no right, and compelled the almost indiscriminate use of the burial office, even in the presence of non-members of the church, who are the while sneering at the clergyman and his forced service.

The impugner, however, of our noble liturgy may be checked; pro-
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ceedings under the fourth canon would bring him into a position which would not be desirable, for, on excommunication, he would find himself not merely shut out of the church for which he cares not, and excluded from the burial office, which in his heart he regards not, but that he was deprived of some of his civil privileges;—his oath could not be accepted as a juror, he could not sue in any action, or, I presume, make a valid will. Proceedings under the canons would either relieve the clergy from their present unsatisfactory position, by justifying, or rather compelling, them to withhold the funeral service from their excommunicated enemies and persecutors; or would lead to a revision of the ecclesiastical law, which might place the question on the right basis, and assimilate the future practice to common sense. I cannot see any hardship in separating THROUGHOUT religious offices. Let those who reject the services of the established clergy *at baptism* have their children buried by means of the same ministration employed at baptism; let those who reject the church in the first instance be given to understand that they must be kept to their choice until they formally abandon it by communicating with the church, if not by making a direct application for admission to its communion. If any concession whatever be made on the subject of church-rates, let those who escape them by such a declaration as may be enacted find that they are compellable, by a summary process, to contribute towards the provision and support of the minister, place of worship and of burial, to which they attach themselves; let the law be made so stringent that every man shall, in proportion to his property, as indicated by the poor-rates, (or assessed taxes?) find himself bound to aid in maintaining religion according to the form which he prefers. None could have reason to complain; for whilst the members of the established church are compelled by law, enforcing ancient usage and maintaining the individual liberality of endowers, to support their form of religion, why should not every sect be placed in the same position? I feel a very strong conviction that, were such an impediment placed in the way of the covetous and irreligious, it would operate most beneficially for the interests of true religion, and do more than arguments and learning can effect towards producing unity and peace among Christians.

I am, Sir, yours very truly,

NO BIGOT.

RUN MEP UR BEGHEN.

SIR,—I beg to acknowledge "Asaph's" attention in replying to my query concerning the edition of Nennius referred to by him. Equally curious, I think, with the variations in the text is the various reading of two MSS. at the word "baptizavit," quoted by "Asaph," which I shall be further obliged to him if he will be good enough to explain. The passage is as follows:—"Baptizavit, sicut mihi Renchidus Episcopus et Elbodius Episcoporum Sanctissimus tradiderunt, Run mep Ur Beghen, *id est, Paulinus Eboracensis Archiepiscopus* eos baptizavit."

I am, Sir, your obedient servant,

L. DE R.

CHURCH MATTERS.

From a Charge delivered to the Clergy of the Diocese of Toronto, at the Primary Visitation, on the 9th September, 1841, by the Right Rev. John Strachan, Lord Bishop of Toronto.

“ I. THE history of the church in this diocese, though doubtless resembling that of many other colonies, is not without peculiar interest. For many years after its first settlement, as the favourite asylum of suffering loyalty, there was but one clergyman of the church of England within its extensive limits. This highly revered individual came into the diocese in 1786, and settled at Kingston, in the midst of those to whom he had become endeared in the days of tribulation,—men who had fought, and bled, and sacrificed all they possessed in defence of the British constitution; and whose obedience to the laws, loyalty to their sovereign, and attachment to the parent state, he had warmed by his exhortations and encouraged by his example. The Rev. Dr. Stuart may be truly pronounced the father of the church in Upper Canada, and fondly do I hold him in affectionate remembrance. He was my support and adviser on my entrance into the ministry, and his steady friendship, which I enjoyed from the first day of our acquaintance to that of his lamented death, was to me more than a blessing.

“ In 1792, two clergymen arrived from England; but so little was then known of the country, and the little that was published was so incorrect and so unfavourable, from exaggerated accounts of the climate and the terrible privations to which its inhabitants were said to be exposed, that no missionaries could be induced to come out. Even at the commencement of 1803 the diocese contained only four clergymen, for it was in the spring of that year that I made the fifth.

“ It might have been expected that, on the arrival of the Right Rev. Dr. Mountain, the first Lord Bishop of Quebec, the clergy would have rapidly increased; but, notwithstanding the incessant and untiring exertions of that eminent prelate, their number had not risen above five in Upper Canada so late as 1812, when it contained upwards of 70,000 inhabitants. In truth, the colony, during the wars occasioned by the French Revolution, seemed in a manner lost sight of by the public. It was still considered another Siberia, to which no man of education, and possessing the slightest hopes of obtaining a competency at home, could be persuaded to emigrate. Nor was it till after the termination of the war with the United States, in 1814, that the natural advantages of Canada began to be understood, and the errors entertained respecting its climate and productions to be slowly corrected by the testimony and experience of that portion of the army and navy which assisted the inhabitants in its defence; but when, in addition to such evidence, it became known that our venerable bishop did not hesitate, in the very midst of the war, to traverse the whole of the two provinces, a desire of emigration was encouraged, and the privations, and difficulties, and perplexities of a missionary life, in a great measure, ceased to be matters of apprehension.

“ It was now that the bishop's unwearied zeal, in bringing before the British public the spiritual destitution of his vast diocese, began to call forth sympathy and attention. At his instigation, noble contributions were raised, churches built, and clergymen placed in the more prominent settlements. The great impulse thus given was continued and increased by his amiable, pious, and indefatigable successor, Bishop Stewart, and under far more happy circumstances; for a great and salutary change, in favour of spreading the gospel

not only in the colonies but throughout the world, had come over the minds of the religious in the mother country,—a change which, blessed be God, is still rapidly increasing in strength and energy, and in that skill in the application of the means which is the fruit of experience. From this period the prospects of the church in Canada have steadily brightened. In 1819, the clergy in this diocese had increased to ten; in 1825, they had arisen to twenty-two; in 1827, to thirty; in 1833, to forty-six; and our numbers have now reached ninety. Still our spiritual wants are many. More than forty missionaries could at this moment be most usefully employed, and earnest applications are daily being made to me, from various villages and townships, for resident clergymen; but, if much remains yet to be done, let us thankfully acknowledge that much has been accomplished. My primary visitation through the diocese occupied from the latter end of May to the middle of October of last year. In my progress I was able to go to every parish at which a clergyman resided, with the exception of one or two which it was impossible for me to reach, on account of their peculiar situation and difficulty of access, without a greater sacrifice of time than I could then spare.

"I began my first journey on the 24th of May, and travelled through the Niagara district, visiting eleven churches and congregations, scattered over a surface of more than one thousand square miles. This may be considered the southern division, and, though by no means so destitute of spiritual ministrations as some other parts of the diocese, it numbered at the time only eight clergymen. Now, I am happy to say, they are increased to ten. The number of persons confirmed amounted to one hundred and thirty-nine.

"I returned to Toronto early in June, and, after a few days' interval, proceeded on my journey through the northern division. My visits embraced nine places under the pastoral care of eight clergymen, to whom I have since been able to add three more; yet what are eleven clergymen in a country of many thousand square miles, and containing upwards of sixty thousand souls? The young persons confirmed were one hundred and fifty-two; and two churches, with one burial-ground, were consecrated. We had to coast round Lake Simcoe, the highest in elevation from the sea of our larger internal waters. The islands interspersed on its bosom, and the patches of cleared land that dot the woods on its shores, presented scenes very pleasing and interesting. This lake will, in a few years, be surrounded by a dense population, as the land on its banks is very fertile and rapidly settling.

"After resting five days, I commenced my journey eastward on the 8th of July, and visited about forty parishes and stations. The most distant point from Toronto to which my travels extended in this direction is about three hundred miles; but having frequently to diverge from the main road, in order to reach the different congregations, the journey was very much lengthened. In this division of the diocese we have only, as yet, thirty-two clergymen scattered over its vast surface, few in number and far between; yet their labours appear to be blessed, for they presented about eight hundred of their youth for confirmation. This journey occupied two months. Part of the time was extremely warm; but it pleased God to preserve my health, and enable me to keep all my appointments without inconvenience.

"On the 7th of September, I began my travels westward, and visited thirty-six stations, and confirmed nearly seven hundred persons. Thirty-four clergymen are settled in this division of the diocese, and are discharging their important and arduous duties with great success. Here it may be proper to remark, that the clergy throughout all the diocese have each two or three, or even more, stations at which they minister; but I was seldom able to visit more than the one at which the candidates for confirmation were collected. We have in the western portion of the diocese six Indian missions; three of which I was able to visit, and found them in a very prosperous condition. To these we have now added a seventh, at the mouth of the River St. Clair, where a large assemblage of Indians are congregated, who desired that a clergyman

of the established church might be settled among them. Since my return from my visitation of the diocese, I have confirmed the youth of this and the neighbouring parishes, and find the whole number of persons confirmed throughout the diocese to be about two thousand. As two years have scarcely elapsed since my friend and brother, the Lord Bishop of Montreal, passed through the diocese on the same errand of love, I have reason to believe that the number would have been much greater had the usual period of three years intervened. At every station I preached once, and sometimes twice, and after confirmation addressed the candidates from the altar.

"In passing through the diocese, I beheld the clergy everywhere active and laborious, living in good feeling and harmony among themselves and with their flocks, seeking out our people in the wilderness, forming them into congregations and parishes, and extending on every side the foundations of our beloved Zion. Is it not a blessing of inestimable value that already more than three hundred places of worship are opened every week in western Canada, in which the clergy discharge their high and holy functions in offering up prayers, reading the Scriptures, preaching the Gospel, administering the sacraments, and catechising the children? Such ministrations are beyond all price!

"The visit of a clergyman among our scattered population is a joyful and welcome event to young and old. His counsel and encouragement, amidst all the difficulties and hardships of a new settlement, and his friendly sympathy in their concerns, rouse them to fresh exertions, by which they are frequently enabled to surmount, with growing patience and contentment, the great obstacles which surround them. From temporal, he leads them by degrees to loftier objects than this world can offer, and directs their views from time to eternity. Are they in distress? he approaches in gentleness and love the bed of sickness and of death; he deals in mercy with the afflicted and the dying, and becomes to the whole of the family a messenger from heaven. At such times they feel the consolation of communicating to this their only friend, their sorrows and disappointments, their hopes and fears. Far removed, perhaps, from their native land; living often in the thickest of the forest, without a single relative, or even an acquaintance, much less a friend; a withering sense of solitude and desolation at times comes over their hearts, which the clergyman alone can soften or remove. Such bitter trials open their souls to the truths of the gospel,—they give to their clergyman their whole confidence, and this he improves by bringing before them the fleeting nature of present things when compared with the realities of a future world. Hence they learn resignation to the Divine will under passing evils, and become convinced, from sad experience, that this is not their home, but that we have an inheritance which passeth not away, eternal in the heavens.

"II. During the last year the perplexing question of the Clergy Reserves has been finally settled. Whether the best course was or was not taken in that settlement, it would be of little importance now to inquire. It was, beyond doubt, most desirable that an end should be put to the unhappy controversy which had arisen on the subject. Those who have desired to see the interests of the church protected, and her efficiency increased, have, at least, the satisfaction of reflecting that, before the decision was come to, every consideration, which it was just and necessary to keep in view, was zealously and anxiously brought under the notice of Government and of parliament. It only remains for us to urge, in a just and Christian spirit, whatever may seem best for turning to the greatest advantage, in support of what we believe to be the true religion, such privileges and provisions as are still left.

"It is matter of grateful remembrance to us, that during the controversy growing out of the church property, which continued nearly twenty years, we never permitted the bitter and un-Christian treatment of our enemies to betray us into the like unworthy conduct. Our people, as well as the clergy, continued patient and tranquil. No exciting meetings were held. No appeals

to the passions were made; but, quietly placing our claims before the constitutional authorities, we declared ourselves, at all times, ready to bow to their decision, however severe it might be deemed. We never permitted ourselves to forget that our Lord's kingdom is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

"If, in a great measure, deprived of the means destined by his late Majesty, King George III., of pious memory, and his parliament, to support and extend the blessings of our church in this diocese, we must not be discouraged. What has been thus lost, will, if we continue zealous and faithful, be overruled for our good, and may perhaps be more than made up in the affectionate liberality of our people.

"The law thus passed by the Imperial Parliament, in August of last year, to provide for the sale of the Clergy Reserves in the province of Canada, and for the distribution of the proceeds thereof, assigns seven-twelfths to the kirk of Scotland and other Christian denominations, and five-twelfths to the united church of England and Ireland. Even this portion, manifestly inadequate as it is, may, under good management, greatly assist in spreading the blessings of true religion through the diocese.

"The first enactment is one of extreme importance as regards the future support of the church. It directs that the Clergy Reserves shall be sold; with this restriction, however, that not more than one hundred thousand acres shall be disposed of in any one year without the express sanction of the Secretary of State. To push the sale of the Reserves, and convert them into money, in the present state of this colony, must diminish, to an alarming extent, the value of the endowment; and it is obvious that this enactment, hastily and imprudently carried out, may render utterly insufficient the provision for the support of religion, which was surely intended to bear some reasonable proportion to the object in view. The act, indeed, wisely places it in the power of the Government so to modify and direct the measure in its execution, as to mitigate the evil which must otherwise ensue; and I am disposed to believe that, upon proper representations being made to the Secretary of State, such regulations on this point will be adopted as may avert a ruinous sacrifice of the property, which is still applicable to the support of the ministrations of religion.

"The statute provides for the investment of the proceeds of the sales in the funds of Great Britain, or in the Consolidated Funds of Canada, at the discretion of the Governor in Council. I need hardly tell you, my brethren, that the manner in which this provision shall be acted upon is of the greatest possible consequence. It is much to be desired that such investments should be made as shall afford the highest rate of interest compatible with perfect security. And I cannot but venture to hope that, in exercising the power given by this clause, the Government will naturally desire to have the concurrence of those more immediately concerned in the maintenance of the church; and, if this be kept in view, the risk will be avoided of compromising the endowment by an imprudent confidence in such colonial securities as might happen to turn out unproductive.

"I feel it unnecessary to remark upon the other details of the act, because they are final in their nature, and leave nothing in the discretion of the Government so far as the church of England is concerned. Whatever it might seem material to urge in respect to these details, if the measure were still pending, it would be to little or no purpose to urge now. The statute has passed and become the law, and it is our duty to submit to its provisions with patient resignation, and this the more especially as we have, during the whole contest, professed our readiness to acquiesce in any measure which Her Majesty in parliament might see fit to adopt for its settlement, provided it were final. This has now been done, and such arrangements have been made as appeared to the proper authorities most consistent with a due regard to religion, and the permanent welfare and tranquillity of the province.

"Your assent will be the more readily given on learning that the scheme of settlement was in a great degree suggested by that most excellent and highly-gifted prelate, the Archbishop of Canterbury, whose elevation to the primacy in these trying times has been so great a blessing to the church and the best interests of religion. The act may be viewed as in substance a measure declaratory of the statute of 1791, embodying such concessions for the sake of peace as those entitled to claim under that statute were willing to make. From every circumstance, therefore, it becomes our duty to receive the settlement with complacency, and not without thankfulness, since it is a manifest advantage that the Imperial Parliament has brought the question to a close, and not left it to perplex and agitate the united legislature.

"In regard to the union of the provinces, whatever difference of opinion there may have existed as to its wisdom or policy while under consideration, it has now been solemnly enacted and proclaimed by the constitutional authorities; and, so long as it remains the law of the land, we are bound, by all the principles of reason and duty, not merely to yield it willing obedience, but to use every honest exertion to make it work beneficially, and produce the good results anticipated by its promoters.

"III. As the Reserves, had they been wholly left to the Church of England, would not have at any time yielded more than a very moderate provision for the number of clergy which the diocese will in time require; it is quite evident now, when more than one half is taken away, that the remainder must be altogether inadequate to their maintenance. The period has therefore arrived, when the parishes and congregations must be appealed to on the necessity of contributing towards the support of their respective ministers. And I trust there will be no backwardness in answering such appeal. How can the clergy furnish, so freely as they ought, the sweet waters of salvation for the present comfort and eternal welfare of their people, while they themselves are labouring under cruel embarrassments, and drinking the bitter draught of hopeless poverty and family distress? We ask not wealth—this would not be the case were your stipends more than doubled, for the greater portion of our people would still be living in greater comparative ease and comfort. All we ask is a bare competency. To attain this, the members of the church must contribute freely, that you may be able to discharge your sacred duties with minds not beaten down with worldly cares, unavoidable and continual.

"Besides steady contributions, our people should think of their clergy and share with them, when appropriating to their own use any of the bounties given them by a kind Providence; for such unexpected and voluntary acts of kindness create new links of mutual love and confidence, and establish a local affection that makes your parish more than an endeared and welcome home.

"Were it not for the venerable Society for the Propagation of the Gospel in Foreign Parts, which has cherished the church within this colony from its first settlement, your number, small as it is, in comparison of the spiritual wants of the diocese, would be reduced to nearly one half; but that blessed institution hath, under the Divine mercy, fostered the church not only in Canada, but through the whole of the northern portion of this continent. It is not, however, the object of this noble association to supersede the exertions of our people, or to supply a competent support to the clergy in the colonies, or to promise continued assistance, but to encourage and cherish the poorer and more destitute settlements till they can do something for themselves. For a time, the society is satisfied, where an earnest desire for the ministry is manifested, and when settlements, which have been long assisted, become strong and prosperous, it expects to be relieved, in order that it may transfer its exertions to new and rising neighbourhoods, yet struggling under all the difficulties and privations of the wilderness. In this manner the society, like a ministering angel, walks along the confines of civilization till the church,

which it has planted, becomes able to support itself, when it proceeds to other regions, and again commences the same labour of love.

"When it is considered how much has been done for our people, with little or no charge to themselves, and how plainly it is enjoined in the Word of God that men should honour the Lord with their substance, and suffer them to reap of their worldly things who sow unto them spiritual things, I indulge the hope that no difficulty will be found in carrying these principles into effect among all our congregations. Every member of the church in this colony ought to feel a double obligation laid upon him, to co-operate most cordially in the work which seeks the promotion of his own eternal welfare. Even the poorest settler, if animated by the spirit of the gospel, will feel constrained to give of his poverty, and offer up his fervent prayer for a blessing upon his gift, small as it may be, when he learns that the poorest members of the church in England are called upon, and readily give their weekly pence, that they may have a part in sending forth the gospel of the Son of God to distant lands, and extend the blessings of the church which He founded to every quarter of the world.

"But, in addition to temporary contributions, a permanent provision for a church establishment must now be thought of. It is believed that there are in this diocese thirty thousand families belonging to our apostolic church, most of which possess landed property. But supposing only ten thousand thus gifted, and each to devote one hundred acres of land, some more and others less, according to their possessions, but averaging that quantity, such an endowment would be formed, including what is left of the Reserves, as would gradually enable the church to extend her ministrations without cost to all parts of the diocese. Were every person possessed of land to give only a few acres, the independence of the church would be in a great measure secured; nor would such donations be slow in being made, were all, both clergy and laity, thoroughly imbued with the principles of the gospel. In that case the same generous spirit and enlarged views which animated the first Christians, in every country of their conversion, would produce the same fruits, and a portion for the Lord would be first set apart. Land so bestowed has the great advantage of becoming a source of durable income, and fluctuates not according to the varying tempers and dispositions of the people. We freely admit that such an endowment, though well managed, might not yield much till after a long series of years, but it is our duty to provide for posterity, and if at any time it yield a decent support to the clergy, however frugal, it will be free from those corroding anxieties which are found to palsy the energies of the stoutest hearts.

"In the present state of property in this diocese, it cannot fail to strike you most forcibly that this is the most ready, feasible, and effectual way of laying a permanent foundation for the religious instruction of the people through future ages, and is certainly easy of accomplishment, for there is scarcely a male communicant who cannot spare a few acres of land, or the means to purchase them, for the enlargement of the Redeemer's kingdom.

"And how feeble would all this be when compared to the generosity of the members of the primitive church, of whom, it is said, that "the multitude of them that believed were of one heart and of one soul, neither said any of them that ought of the things which he possessed was his own; for as many as were possessors of lands or houses sold them, and brought the prices of the things which were sold," and threw them into the treasury for the relief of the brethren, and the furtherance of the gospel! Generous, therefore, as the benevolence which I am urging upon the members of the church may appear to be in this selfish age, how contracted is it when contrasted with that of the first Christians, when walking in the spirit of that holy love which was poured upon them without measure!

"But though we dare not compare our liberality with such manifestations of

love and devotion, yet we are not to despise the day of small things. The rapidity with which our church has of late years extended her borders, sufficiently proves that something of this spirit of holy love still remains, to which God's blessing may add double vigour and effect. As churches are built, clergymen settled, and parishes formed, new fields of labour open, requiring fresh supplies of the means of grace. The destitute are excited to more urgent applications for the ministry and the solemn ordinances of the church. The attachment of those who were educated in the bosom of the sanctuary, but who had penetrated into the wilderness, where neither sanctuary nor clergyman are to be found, breaks forth with more than its first warmth, and embodies itself in affectionate and earnest appeals for the supply of their spiritual wants."

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of the committee of this society was held at their chambers, St. Martin's Place, on Monday, the 18th October, 1841; the Lord Bishop of London in the chair. Among the members present were, the Revds. H. H. Norris and Benjamin Harrison; H. J. Barchard, Benjamin Harrison, J. S. Salt, and William Davis, Esquires.

Grants were voted towards building a chapel at Brownstone, in the parish of Modbury, Devon; building a chapel of ease at Chobham, Surrey; enlarging by rebuilding the church at Ticknall, Derby; building a chapel at Hunwick, in the parish of St. Andrew Auckland, Durham; rebuilding the chapel at Berwick, in the parish of Llanelly, Carmarthenshire; rebuilding the church at Trusthorpe, Lincolnshire; enlarging by rebuilding the church at Bettws Garmon, Carnarvonshire; enlarging by rebuilding the church at Llangelynin, Merionethshire; erecting a gallery in the belfry of the church at Langdon Hills, Essex; repewing the church at Hughley, Salop; erecting a gallery and re-arranging pews in the church at Sandon, Herefordshire; enlarging the church at Newton Heath, in the parish of Manchester; repewing the church at Meldreth, Cambridgeshire; building a chapel at Battley Carr, in the parish of Dewsbury, Yorkshire; repewing the church at Risby, Suffolk; building a church at Woodburn, in the parish of Corsenside, Northumberland.

DOCUMENTS.

THE DEAN OF NORWICH'S LETTER.

THE Dean of Norwich has addressed the following letter to the Mayor of that city, on occasion of the recent occurrences there:—

"Sir,—As the Diocesan Treasurer of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, through which the holy cause of religion was so grievously insulted in St. Andrew's Hall on Thursday last, I beg to thank you for the readiness with which you granted the protection of the police on that occasion, and also to express my conviction that nothing but an indispensable public engagement elsewhere would have prevented your giving, as chief magistrate, your personal attendance, which is so essential in all cases where disturbance is apprehended.

"Having fulfilled this pleasing duty, I shall venture further to address to you a few observations on that, until lately, unheard of system of interrupting the proceedings of meetings held for charitable purposes, through which a small

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band of ignorant persons, misled by artful and malicious deluders, are bringing such indelible disgrace upon the city of Norwich.

"It was our misfortune, a year ago, to witness in the same place conduct equally unreasonable and unjustifiable, at a time when the whole county had assembled for the noblest object in which mankind could engage—namely, the introduction of Christianity and civilization into Africa. On that occasion, for the first time since the days of good Bishop Joseph Hall, the Bishop of Norwich was publicly insulted while promoting the cause of Christian charity; and two gentlemen—Sir Fowell Buxton and Mr. J. J. Gurney—whose unbounded philanthropy is gratefully appreciated in every civilized city in the world, (*excepting Norwich, the chief recipient of their bounty,*) were repeatedly interrupted, and at length silenced by groans and execrations.

"I am compelled to add, that the circumstances of the recent interruption, which induced the Noble Lord-Lieutenant of the County to quit the Chair, which, as President of the Norfolk and Norwich Branch of our Incorporation, he was, by the laws of the society, entitled to occupy, are equally discreditable to the city of Norwich.

"The Society for the Propagation of the Gospel in Foreign Parts was incorporated by King William III. a hundred and forty years ago, and is therefore (with the exception of the venerable Society for Promoting Christian Knowledge) the oldest religious and charitable incorporation in England, or, as I believe, in the world. Its objects are—1st, to preserve the knowledge and practice of Christianity among our fellow-countrymen abroad by maintaining the worship of our national church in the British colonies; and, 2ndly, to convert the heathen inhabitants and neighbours of those colonies to Christianity. Thus the society is strictly *national*. It benefits England by benefiting her colonies and emigrants; and since those emigrants consist principally of the lower classes, many of them from our own county and city, who have been induced to go abroad by the hope of improving their condition, the society, which provides them with clergymen, and churches, and schools, for their children's benefit as well as their own, may, in the strictest sense, be termed the poor man's friend. So entirely is this the case, that should any of those deluded men at any time hereafter seek a remedy in emigration for the poverty of which they now complain, and which no one more sincerely laments, or would be more glad to alleviate, than myself, I venture to assert, that in whatever British settlement, in either hemisphere, they may take refuge, the first words of Christian comfort they will receive will be given them by ministers provided by this society.

"It might reasonably be expected, that a society thus regardful of the wants of our distant countrymen, and so entirely unconnected with all *party* objects, might at least hold its customary annual meeting in our city without being exposed to *insult*, even if it did not receive the sympathy and support which it justly merited. But what was the case? No sooner did the reverend gentleman who so disinterestedly represented the society on that occasion begin to detail to the members and subscribers the uses which had been made of their contributions during the last year, than he was rudely interrupted; and the noble chairman perceiving no other alternative than that of force to preserve order, preferred dissolving the meeting.

"This venerable society has sometimes had to complain of apathy and neglect; but never before, in the whole 140 years of its existence, have its meetings been thus assailed by noise and violence.

"Hitherto, amidst the various subjects of discord which have distracted our land, religious charities have afforded, as it were, a neutral territory, on which all parties might meet in harmony, and enjoy a common delight in uniting their common benevolences to promote objects equally dear to all.

"Now, however, obedience to the Saviour's last injunction of propagating the gospel in all lands is no longer to be a bond of union, but an excuse for disturbance; for it has been openly threatened, that every meeting that may

henceforth be held in Norwich for any religious or charitable purpose will be interrupted in the same manner.

"Are, then, the charitably disposed inhabitants of Norwich to submit to this intolerable tyranny? Are they to allow the most ignorant and deluded of their fellow-citizens to dictate to them to what purposes their contributions ought or ought not to be applied? Sir, I call upon every honest and honourable man in the city and neighbourhood, of whatever party, to assist in putting down such unholy domination, and to rescue our city from the disgrace and misfortunes which this small body of less than 300 out of above 60,000 inhabitants is bringing upon it.

"Let it be considered for one instant what a loss will be incurred by *the deserving poor* of Norwich if these discreditable proceedings should limit (and if continued they inevitably must limit) the exercise of charity. If persons are not allowed to bestow what they please on general charities, will they give at all to local objects? Nay more, will not those who have no particular tie to Norwich withdraw from such turbulent scenes, and seek some more quiet place of residence, where they may do what they will with their own? It is not for our venerable diocesan—it is not for the individual who addresses you—it is not for the clergy of Norwich, to desist from our humble endeavours to do good because we have been treated with ingratitude on this occasion; but others, who are not bound by the same ties, will naturally wish to retire from a place where kindness is rewarded only by insult. And how lamentably would the distresses of the poor in Norwich be increased, if all those who were present at the meeting so disgracefully interrupted were to withhold or contract their contributions on that account? Those parties have ever been the most active promoters of all the local charities of Norwich; wherever churches are to be built or enlarged, schools established, hospitals supported, or distress alleviated, they are sure to be the earliest and most liberal contributors. Is it to be endured, that in a free country like our own, these *domestic* benefactors are to be prohibited from offering their assistance to distant objects also? Let us all unite, Sir, in shaking off this un-Christian and un-English incubus from our city. It is impossible for the despots of this contemptible faction to resist the moral weight of opinion proceeding from the respectable inhabitants of such a city as this. I invite, therefore, my fellow-citizens to express that opinion at a meeting of the friends and members of the same society which will be held in St. Andrew's Hall, (should your successor to the chief magistracy kindly grant us its use,) on the 18th of next month, when effectual measures will be taken to prevent the recurrence of the outrage which interrupted the last meeting. The whole city and neighbourhood will then, I trust, shew, by their presence and support, their determination that a great and holy cause shall not be put down by the clamour of a deceived and misguided mob, and their readiness to do all in their power to rescue Norwich from the unenviable notoriety which it now possesses, of being the only city in England where religious and charitable institutions are the marks for the brutal violence of chartists and socialists.

"I am, Sir, your obedient servant,
"Oct. 9th, 1841.

GEORGE FELLEW,
Dean of Norwich."

ORDER IN COUNCIL.

SCHEME AND RECOMMENDATIONS OF THE ECCLESIASTICAL COMMISSIONERS
FOR ENGLAND.

From the London Gazette, Friday, Oct. 22.

At the Court at Windsor, the 6th day of Oct. 1841; present, the Queen's Most Excellent Majesty in Council.

Whereas the Ecclesiastical Commissioners for England have, in pursuance of an act passed in the session of parliament holden in the third and fourth

years of her Majesty's reign, entitled "An Act to carry into effect, with certain modifications, the fourth report of the Commissioners of Ecclesiastical Duties and Revenues," duly prepared and laid before her Majesty in Council a scheme, bearing date the 5th day of October, 1841, in the words and figures following—that is to say :—

"We, the Ecclesiastical Commissioners for England, in pursuance of an act passed in the session of parliament held in the third and fourth years of your Majesty's reign, entitled "An Act to carry into effect, with certain modifications, the fourth report of the Commissioners of Ecclesiastical Duties and Revenues," have prepared, and now humbly lay before your Majesty in Council, the following scheme, for making additional provision for the cure of souls in certain parishes where such assistance is most required :—

"Whereas by reason of the suspension of certain canonries and prebends in several cathedral and collegiate churches, under the operation of the said act, divers sums of money have already been paid to us, and have been by us carried over to a common fund, as by the same act is directed ; and divers other monies will be yearly, and every year, in like manner, payable to us, and will by us be carried over to the same fund :

"And whereas it appears to us, after having carefully considered how the limited amount of monies which are now in course of annually accruing to the said common fund, may be most usefully distributed according to the provisions of the said act, that it will be most conducive to the efficiency of the established church, to grant out of the said fund (in the first instance) such augmentations only as may be requisite to secure as nearly as may be an average annual net income of 150*l.* to the incumbent of every benefice or church with cure of souls, being either a parish church or chapel with a district legally assigned thereto ; and having a population amounting to 2000, and being in the patronage either of your Majesty, or some archbishop or bishop, dean and chapter, dean, archdeacon, prebendary, or other dignitary or officer in some cathedral or collegiate church, or of some rector or vicar ; reserving to ourselves, nevertheless, the right of abstaining from recommending such augmentation in any case in which, from special circumstances, we shall be of opinion that it is not at present expedient :

"And whereas we have satisfied ourselves, after due inquiry, that the benefices and churches described in the schedule hereunto annexed fall within the class above defined, and are fit and proper to be forthwith augmented.

"We, therefore, humbly recommend and propose, that, in order to raise to the sum of 150*l.* (as nearly as may be) the average annual net income of the several benefices and churches enumerated and described in the said schedule, there shall be paid by us, in each and every year, out of the common fund aforesaid, to the incumbent, for the time being, of each of such benefices and churches, the fixed annual sum which we have set opposite to the name thereof in the last column of the said schedule, by equal half-yearly payments on the 1st day of May and the 1st day of November in each year, and that the first of such payments shall be made on the 1st day of November next ; and that whenever a vacancy in any of the said benefices or churches shall happen on any other day than the 1st day of May or the 1st day of November, the next half-yearly payment shall, in every such case, be apportioned between the incumbent making the vacancy, or his representatives, and the incumbent succeeding to the benefice or church so becoming vacant, according to the time which shall have elapsed from the last day of payment to the day of the vacancy inclusive ; and such proportions shall be paid to the respective parties accordingly.

"And we further recommend and propose, that nothing herein contained shall prevent the further augmentation of any of such benefices or churches, if it shall be deemed fit, when there shall be sufficient means for that purpose ; and that if it shall appear to us to be expedient, at any future time, that instead of the annual sum then in course of payment by us to any benefice, or of any

part of such sum, a sum of stock in the Three Pounds per Centum Reduced or Consolidated Bank Annuities should be appropriated thereto, or any land, tithe, or other hereditament, should be conveyed thereto in fee, nothing herein contained shall prevent us from recommending and proposing such a substitution, provided that such stock, or such land, tithe, or other hereditament, as the case may be, shall produce an annual sum not less than the annual sum for which the same shall be substituted; and provided also that no such change shall take effect except by the appropriation of stock as aforesaid, until the then next vacancy of the benefice affected thereby, without the written consent of the then existing incumbent thereof:

"And we further recommend and propose, that nothing herein contained shall prevent us from recommending and proposing the augmentation of any other benefice which, upon further inquiry, shall appear to us to come within the said class, and to be fit for augmentation; nor for extending augmentations to other classes, when the fund applicable thereto shall have sufficiently increased."

SCHEDULE.

| Name of Benefice. | Quality. | Diocese. | County. | Annual payment to each Benefice |
|---|-------------------|---------------|----------------|---------------------------------|
| Abergwilly | Vicarage | St. David's.. | Carmarthen. | £ 24 |
| All Saints, Canterbury, with St. Mildred and St. Mary de Castro | Rectory | Canterbury.. | Kent | 39 |
| All Saints, Islington | District church.. | London | Middlesex .. | 48 |
| Alverthorpe | Perpetual curacy | Ripon | York | 78 |
| Atherstone | Perpetual curacy | Worcester.. | Warwick .. | 51 |
| Bedwelty | Perpetual curacy | Llandaff.... | Monmouth.. | 34 |
| Bilton, with High Harrowgate | Perpetual curacy | Ripon | York | 54 |
| Bradshaw | Perpetual curacy | Chester | Lancaster .. | 39 |
| Brixham (Lower) | Perpetual curacy | Exeter | Devon | 18 |
| Cam | Vicarage | Gl. and Br.. | Gloucester .. | 36 |
| Chipping Norton | Vicarage | Oxford | Oxford | 12 |
| Christ Church, Battysford, Mirfield | District church.. | Ripon | York | 114 |
| Christ Church, Hoxton | District church.. | London | Middlesex .. | 72 |
| Christ Church, Warminster | Perpetual curacy | Salisbury .. | Wilts | 21 |
| Churchstow, with Kingsbridge | Vicarage | Exeter | Devon | 24 |
| Clapham | Vicarage | Ripon | York | 15 |
| Coleford | Perpetual curacy | Gl. and Br.. | Gloucester .. | 42 |
| Coley | Perpetual curacy | Ripon | York | 12 |
| Dalton | Vicarage | Chester | Lancaster .. | 23 |
| Deddington | Vicarage | Oxford | Oxford | 15 |
| Dunstable | Rectory | Ely | Bedford | 18 |
| Ellell | Perpetual curacy | Chester | Lancaster .. | 51 |
| Emmanuel, Bolton | District church.. | Chester | Lancaster .. | 81 |
| Ettingshall | Perpetual curacy | Lichfield .. | Stafford | 120 |
| Goodshaw | Perpetual curacy | Chester | Lancaster .. | 27 |
| Gorton | Perpetual curacy | Chester | Lancaster .. | 24 |
| Guisborough | Perpetual curacy | York | York | 67 |
| Harwood (Great) | Perpetual curacy | Chester | Lancaster .. | 21 |
| Hawkeshead | Perpetual curacy | Chester | Lancaster .. | 54 |
| Heanor | Vicarage | Lichfield .. | Derby | 39 |
| Heapey | Perpetual curacy | Chester | Lancaster .. | 42 |
| Heptonstall | Perpetual curacy | Ripon | York | 30 |
| Hollinwood | Perpetual curacy | Chester | Chester | 15 |
| Holmfrith | Perpetual curacy | Ripon | York | 45 |
| Holy Trinity, Bitten | Perpetual curacy | Gl. and Br.. | Gloucester .. | 57 |
| Horton | Perpetual curacy | Ripon | York | 42 |
| Hurst | Perpetual curacy | Oxford | Berks | 72 |
| Lenton | Vicarage | Lincoln | Nottingham .. | 12 |
| Llandysal | Vicarage | St. David's.. | Cardigan .. | 63 |
| Llansamlet | Perpetual curacy | St. David's.. | Glamorgan.. | 24 |
| Lyth | Vicarage | York | York | 30 |
| Marple | Perpetual curacy | Chester | Chester | 30 |
| Marsden | Perpetual curacy | Chester | Lancaster .. | 54 |
| Milnrow | Perpetual curacy | Chester | Lancaster .. | 6 |
| Mossley | Perpetual curacy | Chester | Lancaster .. | 27 |
| Mynyddyswyn | Perpetual curacy | Llandaff.... | Monmouth.. | 36 |
| Over | Vicarage | Chester | Chester | 42 |
| Pateley | Perpetual curacy | Ripon | York | 18 |
| Pemberton | Perpetual curacy | Chester | Lancaster .. | 114 |
| Pensher | Perpetual curacy | Durham | Durham | 51 |

| Name of Benefice. | Quality. | Diocese. | County. | Annual payment to each Benefice |
|---|-------------------|-----------------|-----------------|---------------------------------|
| Pickering..... | Vicarage | York | York | 42 |
| Prior's Lee | Perpetual curacy | Lichfield... | Salop | 15 |
| Radnor (Old) | Vicarage | Hereford .. | Radnor | 6 |
| Royton | Perpetual curacy | Chester | Lancaster .. | 68 |
| Saddleworth | Perpetual curacy | Chester | York | 24 |
| St. Ann, in the Grove | Perpetual curacy | Ripon | York | 6 |
| St. Augustine, Norwich | Rectory | Norwich | Norfolk | 43 |
| St. Clement, Worcester | Rectory | Worcester .. | Worcester .. | 81 |
| St. Cuthbert, Carlisle | Perpetual curacy | Carlisle | Cumberland .. | 51 |
| St. Day, Gwennap | Perpetual curacy | Exeter | Cornwall | 33 |
| St. George, Barnsley | Perpetual curacy | Ripon | York | 42 |
| St. George, Shrewsbury | Perpetual curacy | Lichfield | Salop | 6 |
| St. Ives | Perpetual curacy | Exeter | Cornwall | 30 |
| St. James, Enfield | Perpetual curacy | London | Middlesex .. | 48 |
| St. James, Oldham | Perpetual curacy | Chester | Lancaster | 69 |
| St. James, Thornes | District church.. | Ripon | York | 78 |
| St. James, West-end, South Stoneham | District church.. | Winchester .. | Hampshire .. | 105 |
| St. John the Evangelist, Forton, Alverstock | District church.. | Winchester.. | Hampshire .. | 60 |
| St. John, Richmond | Perpetual curacy | Winchester.. | Surrey | 79 |
| St. Mary, Ely | Perpetual curacy | Ely | Cambridge .. | 21 |
| St. Mary Major, Exeter | Rectory | Exeter | Devon | 57 |
| St. Nicholas and St. Clement, Rochester | Vicarage | Rochester .. | Kent | 9 |
| St. Paul, Addlestone | Perpetual curacy | Winchester.. | Surrey | 21 |
| St. Paul and St. James, Norwich .. | Perpetual curacy | Norwich .. | Norfolk | 49 |
| St. Paul, Oxford | Perpetual curacy | Oxford | Oxford | 14 |
| St. Paul, Warrington | Perpetual curacy | Chester | Lancaster | 73 |
| St. Thomas, Brampton | Perpetual curacy | Lichfield | Derby | 27 |
| St. Thomas, Friarmere | Perpetual curacy | Chester | Lancaster | 130 |
| St. Swithin, Lincoln | Perpetual curacy | Lincoln | Lincoln | 21 |
| Samlesbury | Perpetual curacy | Chester | Lancaster | 39 |
| Southbroom | Perpetual curacy | Salisbury .. | Wiltshire .. | 41 |
| Stanley | Perpetual curacy | Ripon | York | 33 |
| Stretford | Perpetual curacy | Chester | Lancaster | 45 |
| Stowe, or St. Chad, Lichfield | Perpetual curacy | Lichfield | Stafford | 39 |
| Tockholes | Perpetual curacy | Chester | Lancaster | 41 |
| Trinity, Caldewgate, Carlisle | Perpetual curacy | Carlisle | Cumberland .. | 12 |
| Tweedmouth | Perpetual curacy | Durham | Durham | 90 |
| Whalley | Vicarage | Lancaster | Lancaster | 6 |
| Wigton | Vicarage | Carlisle | Cumberland .. | 18 |
| Wokingham | Perpetual curacy | Oxford | Berks | 42 |
| Worsborough | Perpetual curacy | York | York | 27 |
| | | | | 12 |

And whereas the said scheme has been approved by her Majesty in council ; now, therefore, her Majesty, by and with the advice of her said council, is pleased hereby to ratify the said scheme, and to order and direct that the same shall take effect immediately from and after the time when this order shall have been duly published in the *London Gazette*, pursuant to the said act ; and her Majesty, by and with the like advice, is pleased hereby to direct, that this order be registered by the registrars of the several dioceses of Canterbury, York, London, Durham, Winchester, Carlisle, Chester, Ely, Exeter, Gloucester and Bristol, Hereford, Lichfield, Lincoln, Llandaff, Norwich, Oxford, Ripon, Rochester, St. David's, Salisbury, and Worcester.

WM. L. BATHURST.

TWENTY-FIRST ANNUAL REPORT of Her Majesty's Commissioners, appointed by virtue of an Act of Parliament passed in the 58th year of the reign of His Majesty King George III. c. 45, entitled "An Act for Building and Promoting the Building of Additional Churches in populous Parishes."

[Presented by command of Her Majesty to both Houses of Parliament.]

In their last report her Majesty's Commissioners stated that 258 churches and chapels had been completed, in which accommodation had been provided for

328,253 persons, including 182,479 free seats, appropriated to the use of the poor.

They have now to state that twenty-three churches have since been completed at the following places, by the aid of grants from the funds placed at their disposal—viz., At Staleybridge, in the parish of Ashton-under-Lyne; at Bretherton, in the parish of Croston; at Scholes, in the parish of Wigan; in Every-street, in the parish of Manchester, and county of Lancaster; at Ashby-de-la-Zouch, in the county of Leicester; at Derry Hill, in the parish of Calne, in the county of Wilts; at Peckham, in the parish of Camberwell; in Park-road, in the parish of St. Mary, Lambeth, and county of Surrey; in Watney-street, in the parish of St. George-in-the-East; a new chapel, called St. Peter's chapel, in the parish of St. Matthew, Bethnal-green; at Dalston, and at Clapton, in the parish of St. John, Hackney, and county of Middlesex; at Kendall, in the county of Westmoreland; at Dukensfield, in the parish of Stockport, in the county of Chester; at Bagilt, in the parish of Holywell, in the county of Flint; at Batley Carr, in the parish of Dewsbury; at Bridlington Quay, in the parish of Bridlington, in the county of York; at Foleshill, in the county of Warwick; at Old Bury, in the parish of Hales Owen, in the county of Salop; at Upper Gornal, in the parish of Sedgley, in the county of Stafford; at Milton, in the parish of Portsea, in the county of Southampton; at Buglawton, in the parish of Astbury, in the county of Chester; and at Whiteshill, in the parish of Stroud, in the county of Gloucester.

In these twenty-three churches, accommodation has been provided for 21,636 persons, including 10,933 free seats for the use of the poor. Thus, in the whole, 281 churches and chapels have now been completed, and therein provision has been made for 349,889 persons, including 193,412 free seats for the use of the poor.

Her Majesty's Commissioners beg further to report, that sixteen churches are now in the course of building at the following places, to the erection of which her Majesty's Commissioners have contributed from the funds placed at their disposal—viz., At Ayres-quay, Deptford, in the parish of Bishopswearmouth; in the parish of St. Andrew, Newcastle-upon-Tyne; at Windy Nook, Heyworth, in the parish of Jarrow, in the county of Durham; in the parish of St. Giles, Camberwell, in the county of Surrey; at Cwmamen, in the parish of Llandilo Fawr, in the county of Carmarthen; at Newtown, in the parish of Barnwell, or St. Andrew-the-Less, in the town of Cambridge; at Attleborough, in the parish of Nuneaton, in the county of Warwick; in the parish of Holy Trinity, in the city of Coventry; at Bistre, in the parish of Mold, in the county of Flint; in the parish of St. Andrew, Plymouth, in the county of Devon; at Streatham, in the county of Surrey; in Wilton-place, Pimlico, in the parish of St. George, Hanover-square; and three chapels, called St. James's, St. Andrew's, and Friar's Mount, in the parish of St. Matthew, Bethnal-green, in the county of Middlesex; and in the parish of Keighley, in the county of York.

The state of the works in each of these churches, on the 1st of July, is fully detailed in the schedule accompanying this Report, marked (A.)

Her Majesty's Commissioners have further to report, that plans for eleven churches have been approved of, to be built at the following places—viz., At Kimberworth, in the parish of Rotherham; in the Groves, in the parish of Sutton; at Dodworth, and at Thurgoland, in the parish of Silkstone, in the county of York; at Gainsborough, in the county of Lincoln; at Paddington, in the county of Middlesex; in the parish of St. George, Southwark, in the county of Surrey; at Newton, in the county of Montgomery; at Cardiff, in the county of Glamorgan; at Stretford, in the parish of Manchester, in the county of Lancaster; and at Byker, in the parish of All Saints, Newcastle-upon-Tyne.

Her Majesty's Commissioners have under consideration plans for six churches, to be built at the following places—viz., At Totworth, in the

parish of Chard, in the county of Somerset; in the parish of St. John, Newcastle-upon-Tyne, in the county of Northumberland; for two chapels in the parish of St. Philip and St. Jacob, in the city of Bristol; Norbiton, in the parish of Kingston-upon-Thames, in the county of Surrey; and at Easton, in the parish of St. Cuthbert, in the city of Wells.

Her Majesty's Commissioners have further to report, that they have made conditional grants in aid of building churches and chapels at the following places: viz.—At Dawley, in the county of Salop; at Kildwick, at Sutton, at Clayton, Great Horton, and Eccleshall, in the parish of Bradford; at Moreton and Harden, in the parish of Bingley; at Whitby; for two chapels in the parish of Keighley; at Dodworth and Thurgoland, in the parish of Silkstone; at Bridlington Quay, in the parish of Bridlington; and at Queen's Head, in the parish of Halifax, in the county of York; at Dudderstone, in the parish of Aston; at Attleborough, in the parish of Nuneaton, in the county of Warwick; at Blackburn; at Stretford, in the parish of Manchester, in the county of Lancaster; at Camberwell; in the Waterloo district of the parish of Lambeth; in the parish of Christchurch; at Streatham; at Norbiton, in the parish of Kingston-upon-Thames; and in the parish of St. George, Southwark, in the county of Surrey; for three chapels in the parish of St. Margaret, and one chapel in the parish of St. John, in the city of Westminster; at Paddington; in Wilton-place, Pimlico; in the parish of St. George, Hanover-square; in the parish of St. Mary, Whitechapel; in the parish of St. Pancras; and for nine chapels in the parish of St. Matthew, Bethnal Green, in the county of Middlesex; at Brighton, in the county of Sussex; at Ayres Quay, Deptford, in the parish of Bishopswearmouth; at Thornley, in the parish of Kelloe; at Windy Nook, Heworth, in the parish of Jarrow; and in the parish of Chester-le-Street, in the county of Durham; at Byker, in the parish of All Saints, Newcastle-upon-Tyne, and in the parishes of St. John and St. Andrew, Newcastle-upon-Tyne, in the county of Northumberland; at Newton, in the county of Montgomery; at Cwmamem, in the parish of Llandilo Fawr, in the county of Carmarthen; at Denbigh, in the county of Denbigh; at Newtown, in the parish of Barnwell, or St. Andrew-the-Less, in the town of Cambridge; at Prickwillow, in Trinity parish, Ely, in the county of Cambridge; at Stoke Damerel, in the county of Devon; at Totworth, in the parish of Chard, in the county of Somerset; at Gainsborough, in the county of Lincoln; at Easton, in the parish of St. Cuthbert, in the city of Wells; at Pelsall, in the parish of Wolverhampton, in the county of Stafford; in the parish of Holy Trinity, in the city of Coventry; and for two chapels in the parish of St. Philip and St. Jacob, in the city of Bristol.

Her Majesty's Commissioners annexed a schedule to their last Report, containing a list of applications which had been made to them from various places for pecuniary aid towards building new churches and chapels, a copy of which, and of the applications which have since been received, accompanies this Report, marked (B.)

A district parish has been formed under the 21st section to the 58th of George III. c. 45, for St. Paul's Chapel, in the parish of Warrington, in the county of Lancaster.

Consolidated districts, under the 6th section of the 59th of George III. c. 134, formed out of contiguous parts of the parishes of Carlton and Kildwick, in the county of York, have been assigned to Christ Church, in the former parish, and to the chapel of Knowbury, situate in the parish of Bitterley, formed out of that parish, and out of the parish of Cainham, in the county of Salop; and a consolidated district has also been assigned to All Saints' Chapel, in the parish of Chardstock, in the county of Dorset, formed out of that parish, and out of the parish of Axminster, in the county of Devon.

District chapelries have been assigned, under the 16th section of the 59th of George III. c. 134, to Trinity Chapel and All Saints Chapel, in the parish of

St. Dunstan, Stepney; to St. Mark's Chapel, in the parish of St. Mary, Whitechapel; to St. James's Chapel, Curtain-road, and to Christchurch Chapel, Hoxton, in the parish of St. Leonard, Shoreditch; and to St. Mary Chapel, Vincent-square, in the parish of St. John, Westminster, in the county of Middlesex; to St. James's Chapel, in the parish of Bermondsey; to Trinity Chapel, in the parish of St. Mary, Lambeth, in the county of Surrey; to St. Peter's Chapel, and to Trinity Chapel, in the parish of Maidstone; to Trinity Chapel, in the parish of St. Mary the Virgin, Dover, in the county of Kent; to St. James's Chapel, Emsworth, in the parish of Warblington; to St. John's Chapel, Forton, in the parish of Alverstoke, in the county of Hants; to Trinity Chapel, Barking Side, in the parish of Great Ilford, in the county of Essex; to Trinity Chapel, at Bridgwater, in the county of Somerset; to St. John's Chapel, Tipton, in the parish of Ottery-St. Mary, in the county of Devon; to St. Cuthbert's Chapel, Shadforth, in the parish of Pittington, in the county of Durham; to Thornes Chapel, in the parish of Wakefield, in the county of York; and to St. Mary's Chapel, at Red Lynch, in the parish of Downton, in the county of Wilts.

Her Majesty's Commissioners have also under consideration the division of several other parishes and the assignment of ecclesiastical districts; but in consequence of some local difficulties, they are not yet able to report their completion.

Her Majesty's Commissioners have, since their last report, afforded, or expressed their willingness to afford, the facilities, under the Church Building Acts, for obtaining additional burial-grounds for the parish of St. Lawrence, Reading, in the county of Berks; Wendover and Tingeworth, in the county of Buckingham; Congleton, in the parish of Astbury, in the county of Chester; Shaston St. Rumbold, Winterborne, Clenstone, and Portland, in the county of Dorset; Tormohan, in the county of Devon; Llangollen, in the county of Denbigh; Ashbourn, in the county of Derby; St. David, in the city of Exeter; Christchurch, in the Forest of Dean, in the county of Gloucester; Kingsclere and Elvetham, in the county of Hants; Ryde, in the parish of Newchurch, Isle of Wight; St. Andrew's, Hertford; and Bishop's Stortford, in the county of Herts; Cranbrook and Charlton, in the county of Kent; Milnrow, in the parish of Rochdale; Colton and Aughton, in the county of Lancaster; Llanisaintffraid, in the county of Merioneth; Llanfilyrn, in the county of Montgomery; to St. Paul's Chapel, in the parish of Hendon, and Stoke Newington, in the county of Middlesex; Madeley, in the county of Salop; Heathfield and Falmer, in the county of Sussex; Kiarier, in the county of Stafford; Tinsbury, in the county of Somerset; Cricklade St. Mary, in the county of Wilts; Kenilworth, in the county of Warwick; at Holmfirth, in the parish of Kirkburton; Otley; Leeds; Sandal Magna; Stainingley, in the parish of Leeds; and Coley, in the parish of Halifax, in the county of York.

They have also afforded, or expressed their willingness to afford, the same facilities for obtaining sites for new churches and chapels at Cheddington, in the county of Buckingham; at Herley, in the county of Berks; Sithney, in the county of Cornwall; at Corfe; Radipole; East Stover; Boveridge, in the parish of Cranbourn; and East Burton, in the parish of Winifrede; Newburgh, in the county of Dorset; South Hylton, in the parish of Monkwearmouth; West Herrington, in the parish of Houghton-le-Spring; Scremerston, in the parish of Ancroft; Stockburn and Bolam, in the parish of Gainford, in the county of Durham; Springfield, in the county of Essex; Barton St. Michael, in the city of Gloucester; Twyford; Highcliffe, in the parish of Christchurch; Anfield, in the parish of Hursley, and Marchwood, in the parish of Eling, in the county of Hants; St. Stephen's, St. Alban's, and Ware, in the county of Herts; St. Nicholas, in the city of Hereford; in the Ville of Dunkirk; Luton, in the parish of Chatham, East Peckham; and Ash, near Sandwich, in the county of Kent; West Butterwick, in the parish of Owston; and Brigg, in the parish of Wrawley, in the county of Lincoln; at Stack-

steads, and at Accrington, in the parish of Whalley, in the county of Lancaster; in Wilton-place, in the parish of St. George, Hanover-square; and at Muswell-hill, in the parish of Hornsey; and at Paddington, in the county of Middlesex; in the parish of St. Margaret, in the city of Westminster; at All Saints, Northampton; at Hollowell, in the parish of Guilsborough, in the county of Northampton; Brighton; North Barcombe and Bexhill, in the county of Sussex; Quinton, in the parish of Hales Owen, and at Cound, in the county of Salop; in the parish of St. George, Southwark; in the New-cut, in the parish of St. Mary, Lambeth; and at Woking, in the county of Surrey; at Eastover, in the parish of Bridgwater; Totworth, in the parish of Chard; and Nailsea, in the county of Somerset; Woodbridge, and Stowupland, in the county of Suffolk; Warton, in the parish of Potterne, in the county of Wilts; at Birmingham; and at Attleborough, in the parish of Nuneaton, in the county of Warwick; Mathon, in the county of Worcester; Hebden, in the parish of Linton; at Stainforth, and Rathmel, in the parish of Giggleswick; Shadwell, in the parish of Thorner; Wetherley, in the parish of Spofforth; Queen's Head, in the parish of Halifax; and Whitby, in the county of York; in the parish of St. Clement, in the city of Norwich; Aberdavan, in the county of Carnarvon; and Tiverton, in the county of Devon. Also for chapels and parsonage-houses at Huntspill, in the parish of Stoke-upon-Trent, in the county of Stafford; at Tong, in the parish of Prestwich in the county of Lancaster; at Heckmondwicke, in the parish of Birstall; Flockton, in the parish of Thornhill; and Ardsley, in the parish of Darfield, in the county of York; and at Marchwood-cum-Whitchurch Canonieorum, in the county of Dorset.

Her Majesty's Commissioners, under the powers vested in them by the Act of the 1 and 2 of William IV. c. 38, have declared the patronage of a new chapel, built and endowed by Henry Dobbs, Esq., at Southall-green, in the precinct of Norwood, in the county of Middlesex, to be vested in him, his heirs, and assigns; of a new chapel, in the extra-parochial place called High Orchard, in the city of Gloucester, built and endowed by the Rev. Samuel Lysons, to be vested in him, his heirs, and assigns; of a new chapel built and endowed by subscription, on King's-parade, in the parish of Clifton, in the city and county of Bristol (with a district proposed to be assigned thereto), to be vested in the Lord Bishop of the diocese for the time being; of a new chapel built and endowed by subscription at Barton St. Michael, in the city of Gloucester (with a district proposed to be assigned thereto), to be vested in the Lord Bishop of the diocese for the time being; of a new chapel built and endowed by subscription at Litherland, in the parish of Sefton, in the county of Lancaster (with a district proposed to be assigned thereto), to be vested in certain trustees; of a new chapel built and endowed by subscription at Wray, in the parish of Melling, in the county of Lancaster (with a district to be assigned thereto), to be vested in certain trustees; of a new chapel built and endowed by subscription, at Houghton, in the parish of Standwix, in the county of Cumberland (with a district to be assigned thereto), to be vested in certain trustees; and of a new chapel at Twickenham, in the county of Middlesex, built and endowed by subscription (with a district to be assigned thereto), to be vested in the Lord Bishop of London and his successors.

Her Majesty's Commissioners have also to report, that they have under their consideration the following applications for the perpetual patronage of new chapels, which it is proposed to build and endow under the above-mentioned act—viz., from Henry Jenkins, Esq., and others, for the perpetual patronage of a new chapel which they propose to build and endow at Rock Ferry, in the parish of Bebbington, in the county of Chester, to be vested in the Lord Bishop of Chester and four other trustees; from Pudsey Dawson, Esq., and others, for the perpetual patronage, to be vested in certain trustees, of a new chapel which they propose to build and endow at Stainforth, in the parish of Giggleswick, in the county of York; from John Gladstone, Esq., for the per-

petual patronage to himself and his heirs of a new chapel which he proposes to build and endow at Toxteth Park, in the parish of Walton-on-the-Hill, in the county of Lancaster; from the Rev. Richard Waldo Sibthorp, for the perpetual patronage to himself and his heirs of St. James's Chapel, at Ryde, in the parish of Newchurch, Isle of Wight, which he has purchased and proposes to endow; for the perpetual patronage, to the trustees of Hyndman's Bounty, of a new chapel proposed to be built and endowed in the parish of St. Sepulchre, in the town of Northampton; from the Marquis of Bristol and others, for the perpetual patronage, to be vested in the Lord Bishop of Ely for the time being, of a new chapel which they propose to build and endow by subscription in the parish of St. James, in the borough of Bury St. Edmund's, in the county of Suffolk; from the Rev. Rowland Ingram, M.A., and others, for the perpetual patronage, to be vested in the Lord Bishop of Ripon for the time being, of a new chapel which has been built and is proposed to be endowed by subscription at Rathmel, in the parish of Giggleswick, in the county of York; from Miss Sarah Brinton, for the perpetual patronage, to be vested in herself, her heirs, and assigns, of a new chapel which she proposes to build and endow at Mount Sorrel, in the parish of Rothley, in the county of Leicester; from James Ruggles Brice, Esq., and others, for the perpetual patronage, to be vested in the Lord Bishop of London for the time being, of a new chapel built and proposed to be endowed at Cornish Hall End, in the parish of Finchingfield, in the county of Essex; and from Benjamin Harrison, Esq., on behalf of the President and Governors of Guy's Hospital, for the perpetual patronage, to be vested in the Lord Bishop of Lincoln for the time being, of a new chapel which they propose to build and endow at Sutton-bridge, in the parish of Long Sutton, in the county of Lincoln.

E. EBOR.
MELBOURNE.
COTTENHAM, C.
DUNCANNON.
BEXLEY.
C. WINTON.
LANSDOWNE.

W. CANTUAR.
C. J. LONDON.
NORMANDY.
F. BARING.
GEO. D'O'YLY, D.D.
JOSHUA WATSON.

Church Commission Office, July 27, 1841.
[Delivered Sept. 7, 1841.]

SUMMARY.

| | |
|---|------------|
| Churches and chapels completed | 281 |
| Ditto building | 16 |
| Plans approved and ready for tender | 11 |
| Plans under consideration | 6 |
| Grants proposed to be made for building 58 other churches and chapels, 28 of which are included in the above items, leaving under consideration | 30 |
| Total | 344 |

ACCOMMODATION IN CHURCHES AND CHAPELS COMPLETED.

| | |
|-----------------------|----------------|
| In pews | 156,477 |
| In free seats | 193,412 |
| Total | 349,889 |

BIRTHS, DEATHS, AND MARRIAGES.

THE "Third Report of the Registrar-General of Births, Deaths, and Marriages," has just been published, of which the following is an abstract :—

The appendices to the Report are, we understand, in progress, and will shortly be delivered.

The following table will shew the numbers registered in the year ending June 30, 1840, compared with those of the preceding years :—

| | | 1839-40. | 1838-39. | 1837-38. |
|-----------|-------|----------|----------|----------|
| Births | .. .. | 501,589 | 480,540 | 399,712 |
| Deaths | .. .. | 350,101 | 331,007 | 335,956 |
| Marriages | .. .. | 124,329 | 111,083 | 111,481 |

Thus shewing an increase in the number of births registered in the year ending June 30, 1840, over those in 1838-39, of 21,049; over those in 1837-38, of 101,877: in the number of deaths registered in the year ending June 30, 1840, over those of 1838-39, of 19,094; over those of 1837-38, of 14,145: in the number of marriages registered in the year ending June 30, 1840, over those in 1838-39, of 3,246; over those in 1837-38, of 12,848.

The increase in the number of registered births is said to be the result of the successful operation of the new law. The increase in the number of registered births has not been confined to a few localities, but has been generally diffused.

During the last three years the proportion of male and female children has been nearly the same. There appears, from the Report, to have been an apparent increase in the number of deaths compared with the two preceding years. The first year's registration did not comprise the deaths of the whole year, which, including those registered subsequently, amounted to 338,660. The real increase, therefore, over the registered deaths which occurred in the year 1837-38 is 11,441. In considering this subject, we should recollect that the population of England and Wales has increased from 1821 to 1831 at the rate of sixteen per cent.; and if it be assumed, as is probable, that this rate of increase has continued to the present time, the population in the years 1838-39 and 1839-40 will probably have increased to the amount of from 220,000 to 240,000 annually.

The proportion of male and female deaths in each of the three years has been nearly the same.

| | | | Males. | Females. |
|----------------------------|-------|--|---------|----------|
| Year ending June 30, 1838. | .. .. |  | 170,965 | 164,991 |
| 1839 | .. .. |  | 169,112 | 161,895 |
| 1840 | .. .. |  | 177,929 | 172,172 |

More than half of the excess over the deaths of 1838-39, and more than three-fourths of the excess over those of 1837-38, consists of deaths of children under five years of age. This increase in the rate of mortality, we are happy to say, has not been general throughout the kingdom, but has been confined to a few unhealthy localities. From a tabular statement attached to the Report, it appears that there has been a progressive decrease of mortality from 1837-38 in the metropolis and in Devonshire; and of progressive increase from 1837-38 in the counties of Derby, Leicester, Northampton, Nottingham, Rutland, and the northern parts of Lincolnshire; the counties of Chester, Salop, Stafford, except the mining part of the two latter; Lancaster, south of Morecombe-bay, except Liverpool and Manchester; the West Riding of Yorkshire, except the northern parts thereof, and Leeds; the city, ainsty, and East Riding of York, Monmouthshire, Herefordshire, and Wales. The greatest increase of mortality has been in the following counties:—Lancashire, Nottinghamshire, West Riding of Yorkshire, Leicestershire, Cheshire, Gloucestershire, Northumberland, Durham, Derbyshire, and North Wales, the combined increase of which

alone amounts to 15,231 out of the total increase of 19,097. It will be noticed that this increase of mortality has occurred among the manufacturing portion of the population. A great number of deaths in these districts is to be traced to the prevalence of epidemic diseases, particularly typhus and scarlet fever; and besides these, other circumstances to which those living in the manufacturing parts of England are exposed, which will always be operating prejudicially to health, and cause an increase in the rate of mortality.

The Report shews a great variation in the mortality in different districts, especially in childhood and old age. The deaths of children under one year of age, constituting a fourth portion of the whole mortality, appear to have been comparatively most numerous in the mining districts of Staffordshire and Shropshire, the south of Lincolnshire, Huntingdonshire, and Cambridgeshire; the manufacturing parts of Lancashire and Yorkshire; in Manchester, Liverpool, and Leeds, &c. The proportion of deaths at advanced ages has been greatest in Devonshire, Dorsetshire, Wiltshire, Cornwall, in the counties north of Yorkshire, and in Norfolk and Suffolk. It has been least in Liverpool, Manchester, Birmingham, Leeds, and the mining districts of Staffordshire and Shropshire.

In the number of marriages there has been an increase to the amount of 12,848, as compared with those registered in 1837-38, and an increase of 2,246 over those of the year 1838-39. The number married under the age of twenty-one was as follows:—Men, 6,101; women, 17,909; being in proportion to the whole number married 4·90 per cent. and 14·40 per cent. respectively. This proportion is in a slight degree higher than in the preceding year, when the numbers were 5628 men, and 16,414 women, and the proportions 4·64 and 13·55.

It appears from the Report that in thirteen English counties, in the West Riding of Yorkshire, and in Wales, more than forty per cent. of the men married could not write their names; and that in nineteen English counties, in the West Riding of Yorkshire, and in Wales, the same fact existed with respect to more than half the women. It appears from the abstract of marriages contained in the Report, that in the whole of England and Wales, out of 124,329 couples, there were 41,812 men, and 62,523 women, who, it is presumed either could not write, or wrote very imperfectly.

With reference to the ages of those married, it appears that in the year 1838-39, the average age of marriages was, for men, about twenty-seven years; for women, twenty-five years and a few months. It now appears, from an analysis of the recorded ages in 10,019 marriages, which occurred on June 30, 1840, that the average age for men is 27·4 years; for women, 25·5 years.

The places registered during 1840 for the solemnization of marriages, unconnected with the Church of England, amount to 188. The number registered the preceding year was 246.

CORRESPONDENCE ON THE SUBJECT OF CONFIRMATION BETWEEN THE BISHOP OF SALISBURY AND THE REV. OCTAVIUS PIERS, VICAR OF PRESTON.

TO THE CLERGY OF THE DIOCESE OF SALISBURY.

Palace, Salisbury, Sept. 16, 1841.

REV. AND DEAR BRETHREN,—I wish to explain to you, in a few words, the circumstances which have obliged me, however reluctantly, to publish the following correspondence.

At the confirmation holden by me, at Melcombe-Regis, in the autumn of 1838, for that place and the adjoining parishes, from the parish of Preston, which, according to the census of 1831, contains a population of 555 persons,

no single person was brought for confirmation, with the exception of the son of the vicar, the Rev. Octavius Piers.

So unusual a circumstance appeared to me to call for inquiry. I therefore took that gentleman aside, and asked him whether there were any peculiar causes affecting his parish by which it could be explained. Not finding that there were any such, I pointed out to him that the fact that no persons whatever in his parish were candidates for an ordinance, to which it is the wish and intention of the church that all her children should be brought,* argued either a negligent performance by himself of his duties in this respect, or a most unhappy want of success in his endeavours, which should stimulate him to increased exertions. I also felt it my duty, on my return home, to mention the matter to the Dean of Salisbury, under whose peculiar jurisdiction the parish of Preston is placed, in order that he might make any further inquiry into the subject, if he deemed it necessary to do so.

On the 8th of July, in the present year, I received the first of the following letters from Mr. Piers, which, though dated on the 28th of June, did not reach me sooner, owing to my absence from home; it having, I believe, been forwarded from Salisbury to Brighton, where it lay for some days.

In this, as you will see, Mr. Piers asked for an explanation of some portion of my circular letter on the subject of confirmation, the nature and design of which ordinance he professed himself to be not able fully to understand. I replied to this inquiry, and the other letters on the same subject followed in due course.

I was much surprised, after the close of the correspondence, to receive a letter from Mr. Piers requesting my permission for its publication. With this proposal I refused to comply: nor will my reasons for doing so fail to suggest themselves to all among yourselves who value that freedom of intercourse, which, in our relative positions, it is most desirable to maintain.

It is my earnest wish to communicate without reserve with the clergy of my diocese, whenever any of them may desire to have my opinion or advice on any point of professional duty. But if I were to feel that letters, intended merely for an individual, and written with the haste, and, in unessential matters, with the carelessness which necessarily belongs to an extensive daily correspondence, were liable to be submitted to the public, there would be an end at once of all freedom and unreservedness of expression, which would be replaced by the dry and technical formality of an official correspondence.

But if I was surprised at the proposal to publish the whole correspondence, far more was I astonished to learn that, on my refusal, Mr. Piers had thought fit to publish his letters by themselves, containing, as they do, sentences and expressions out of mine, detached from the context, and interpreted by him in a manner which he knew that I considered to be very incorrect. I forbear all comment on this proceeding, feeling very sure that only one opinion can be formed of it.

You will see that this step on his part obliges me either to leave my views on this important subject to be laid before you through the medium of his erroneous interpretation of them, or to publish the whole correspondence, as I now do.

When I say that I have been very unwilling to take this course, you will, I am sure, understand that my reluctance is founded solely upon the reasons mentioned above. I am far from having any wish to withhold my opinions on any subject from the members of that portion of the church over which I have been called to preside. On the contrary, I would earnestly desire, according to that measure of ability which God has given me, freely to declare them, whenever my doing so can in any way tend to edification.

* Exhortation in Office of Public Baptism of Infants. Rubric at the end of Office of Adult Baptism. Rubric before and after Catechism.

But there are, I trust, few among you who can need that explanation of one of the most important duties of a clergyman, which is given in the following letters. On the contrary, you well know "the nature and design of confirmation," and are accustomed to rejoice in the opportunity offered by the return of its celebration for most useful intercourse with the young members of your flocks, and to see the fruit of God's blessing upon your labours in their after-walk and conversation.

I would only further request you to bear in mind, in reading the following letters, that they were written *solely* with reference to the difficulties of the individual to whom they are addressed. The cautions, therefore, which they contain are all one side; and there is not any allusion to errors of an opposite character to that into which he appears to have fallen, but which, nevertheless, equally require to be guarded against by all who would give their proper efficiency to the hallowed ordinances of our church, and guard her holy character from reproach.

I am, rev. and dear brethren,

Your affectionate friend and brother,

E. SARUM.

CORRESPONDENCE.

THE REV. OCTAVIUS PIERS TO THE BISHOP OF SALISBURY.

Preston, near Weymouth, June 28th, 1841.

MY LORD,—I have the honour to acknowledge the receipt of your circular of the 4th instant, intimating your intention of holding a confirmation for my parish in the ensuing autumn, and shall be happy to comply with the directions therein contained, as far as I am able to comprehend them. Among others, your lordship entreats me to be earnest and diligent in giving the candidates such instruction, that they may come with a due knowledge of the *nature* and *design* of confirmation;—and that I will lead them to view it as a preparation for the sacrament of the Lord's Supper, of which it will henceforth be their privilege to partake.

As far as I understand the nature and design of confirmation, it is, by prayer and the laying on of hands, to strengthen and confirm *weak believers* in the faith of the gospel, and in their holy resolution to renounce the devil, the world, and the flesh, according to their baptismal vows; such faith and holy resolutions being manifested by their walk and conversation, and by their after-attendance on the sacrament of the Lord's Supper, as one of their highest privileges.

Now, as the great majority of those who usually attend the ordinance of confirmation give no after-evidence of the sincerity of their profession by the fulfilment of their baptismal vows, in renouncing the pomps and vanities of the world, or by their attendance at the sacrament of the Lord's Supper,—and as the want of such evidence has led many to represent the ordinance itself, as administered in our church, as a mere popish ceremony,—and as I can find no ordinary clergyman here who can satisfy my mind on the subject, may I beg that your lordship will have the kindness to inform me whether I am correct or not in the view which I have taken of the ordinance?—whether I am to look for the evidence of repentance towards God, and of faith towards our Lord Jesus Christ, in all to whom I grant tickets of approval?—or whether I am to be satisfied with a mere head-knowledge of the Creed, the Lord's Prayer, the Ten Commandments, the Catechism, and such other things as I may be able to teach them within the time appointed?

Your lordship's matured opinion on these points will confer an obligation on,

Your very obedient and very humble servant,

OCTAVIUS PIERS, Vicar of Preston-cum-Sutton, Dorset.

THE BISHOP OF SALISBURY TO THE REV. OCTAVIUS PIERS.

Palace, Salisbury, July 10, 1841.

REV. AND DEAR SIR,—I am sorry that any part of my circular letter on the subject of confirmation should be such as you are not able to comprehend; and that you should feel the doubts and difficulties you appear to do as to the nature and design of this office of our church. I would willingly give you any assistance in my power which might facilitate your task of duly preparing the young members of your flock for partaking in an ordinance, which, with such preparation, we may confidently hope will be attended with the Divine blessing, and be made a most important means of edification.

I hardly, however, know how to point out the nature of this office more plainly than I have done in the concluding portion of my letter, in which I speak of it as an ordinance, in which those who come to be confirmed declare openly their purpose of keeping their baptismal promises, and in which God, as we trust, bestows his grace upon those who faithfully seek it, in order to enable them to keep their good resolutions. Its *nature*, therefore, is that of an ordinance in which the purpose of the heart of man works together with that grace of God which giveth strength;—its *design* is to build up the church of Christ in that holiness, without which no man shall see the Lord.

No doubt, it is a just subject of deep regret, that very many of those who come to confirmation disappoint the hopes formed of persons who profess to desire to walk in the path of God's laws. We may fear that, in the case of many, no such desire really had been entertained; and such, therefore, were not duly qualified to partake in the ordinance. Others, who at the time had a sincere purpose of leading a Christian life, fall afterwards under the power of temptation, exhibiting the lesson of the weakness of the best human purposes, if they be not maintained by constant watchfulness, and prayer for the help of the Holy Spirit. Now, if a minister were gifted with the power of reading the heart and trying the consciences of men, it would be his duty not to admit to this sacred rite any of those whom he might discern not to have an honest purpose of acting in the spirit of the profession they make. But, not having any such power committed to him, his duty is ordinarily discharged by setting clearly before those concerned, the nature of the engagements undertaken in confirmation, and urging upon their consciences the necessity of an honest heart and purpose in so serious a matter. If they are guilty of deception, his conscience is absolved. If, indeed, any seek to come to this ordinance who prove themselves to be unfit for it by open and notorious misconduct unrepented of, it would be the duty of the clergyman not to admit them: for the wilful violation of God's laws is incompatible with the purpose of leading a Christian life, professed in confirmation. The evidence, therefore, of a consistent walk *is* to be required of those who come to be made partakers of this rite: but then we must not expect to find in those just emerging from childhood—from babes in grace, from those whom you describe as "weak believers"—the matured fruits of godliness, to which we hope they may hereafter attain, and towards which the rite of confirmation is intended to be a preparation and help. On the whole, if there will always be some cases which will cause doubt and anxiety to a conscientious clergyman, it is satisfactory to know, that those who most deeply appreciate the value of the opportunity of instruction and exhortation which the return of the season of confirmation gives—who most earnestly labour in preparing the young members of their flock for partaking in the rite, and who rely most on God's blessing to be therein bestowed, through his ministers, on those who seek it,—ordinarily find such doubts least embarrassing, have less reason than others to mourn over the inconsistencies of their people, and more to rejoice, that the church, of which they are ministers, has enjoined the rite of confirmation as a means of preparing her people for admission to her most sacred ordinance, and of building them up in the faith and fear of their Redeemer and their God.

With the expression of my earnest hope that your experience may in this respect agree with that of those who are thus favoured, I remain,
Rev. and dear sir, yours faithfully, E. SARUM.

THE REV. OCTAVIUS PIERS TO THE BISHOP OF SALISBURY.

Preston, near Weymouth, July 12th, 1841.

MY LORD,—I take the earliest opportunity of acknowledging the receipt of your letter of the 10th instant, and beg to offer you my best thanks for the trouble you have taken in endeavouring to remove my difficulties with respect to the rite of confirmation, as administered in our church. I feel, however, that I should not be acting fairly or candidly by your lordship, if I did not honestly confess, that even your elaborate letter has not succeeded in effecting that purpose.

Repentance and faith either are or are not pre-requisites in all who are candidates for confirmation. On this point, which is with me the point of difficulty, your lordship has not touched. If they are pre-requisites, as I believe them to be, then no minister is warranted in granting tickets of admission to the rite of confirmation to any persons in whom he has not reason to believe the evidences of these graces are to be found. If they are not pre-requisites, then, inasmuch as we cannot read the hearts or try the consciences of men, we must be content with a mere profession of good intentions on the part of the candidates, and must submit to be stigmatized with having converted a solemn and important rite into an empty and unmeaning ceremony.

Regretting that I should be under the necessity of troubling your lordship once more on this point, I have the honour to subscribe myself,

Your lordship's very obedient and very humble servant,
OCTAVIUS PIERS, Vicar of Preston.

THE BISHOP OF SALISBURY TO THE REV. OCTAVIUS PIERS.

Palace, Salisbury, July 14, 1841.

REV. AND DEAR SIR,—I hardly hoped that my last letter would remove the difficulties you state, yourself to feel with respect to the rite of confirmation; and still less do I expect to add to what I then said, anything that will do so—as, if you cannot find a satisfactory answer to your doubts, either in the formularies of the church or in my last letter, I know not how to supply one.

In that letter I said, that if a clergyman could read the heart, "it would be his duty not to admit to this sacred rite any of those whom he might discern not to have an honest purpose of acting in the spirit of the profession they made." What is that profession? It is that of keeping the baptismal promise. What is that promise? It is the promise of repentance and faith. The graces of repentance and faith are undoubtedly, therefore, expected by the church of those who are admitted to confirmation. Faith, perhaps, weak and unconfirmed—Repentance in its incipient, not in its matured state: but still the graces of repentance and faith. I certainly did not understand, from your former letter, nor should I have expected, that your doubt was on this point; but rather on that of what *evidence* of such repentance and faith you are justified in requiring. And with reference to this, it was my object to point out, that the spirit of our church is comprehensive and charitable, leaving the proof of sincerity rather to the conscience of the individual instructed and enlightened, than to the fallible judgment of the minister, except where acts of open misconduct supply a test in which he cannot be mistaken. You surely do not doubt that repentance and faith are required for admission to the sacrament of the Lord's Supper; yet, as regards this, you will see in

the Rubric and the Canons the line of judgment which the church feels it safe to form. No device of man can secure the church from the occurrence of the scandal you so much apprehend; but where the minister does his part to the best of his ability, whatever censure may fall upon others, he, at least, will not be subject to the reproach of "having converted a solemn and important rite into an empty and unmeaning ceremony."

I am, rev. and dear sir, yours faithfully,

E. SARUM.

THE REV. OCTAVIUS PIERS TO THE BISHOP OF SALISBURY.

Preston, near Weymouth, July 16th, 1841.

MY LORD,—I am really quite ashamed of having given you so much trouble with respect to my difficulties on the subject of confirmation. Those difficulties, however, have no reference to the formularies of the church, which evidently require repentance and faith in all who are admitted to confirmation, but rather to the practice of the church, which as evidently dispenses with them. Feeling distracted between these two points, and fearing that, if I acted on my own judgment, I might again subject myself to your lordship's severe castigation, I took the liberty of laying my difficulties before you, in the hope that your lordship might be able to solve them. I regret, however, to be compelled to acknowledge that such has not been the case, your explanation having tended rather to increase than to diminish them. Had your lordship told me that the church did not expect the graces of repentance and faith in those who were admitted to the rite of confirmation, however I might have presumed to differ from your opinion, I should, nevertheless, have bowed in humble submission to your superior judgment, and should probably have brought up what your lordship might be pleased to consider a due proportion of young persons from my parish, of such as are usually brought up. But when your lordship tells me that these graces are required by the church, but that in effect they are dispensed with,—at least, that the minister who is expected to give the ticket of approval, is, nevertheless, to be no judge in the matter, except in extreme cases, then I feel constrained to confess, that the whole subject is beyond my comprehension; and I have only to express my regret for having given your lordship so much trouble in a case which evidently admits of no remedy.

I have the honour to be,

Your lordship's very obedient, humble servant, OCTAVIUS PIERS.

THE BISHOP OF SALISBURY TO THE REV. OCTAVIUS PIERS.

Palace, Salisbury, July 19, 1841.

REV. AND DEAR SIR,—I feel it necessary to write you a few lines in reply to your letter which I have received this morning, as I might otherwise, by my silence, appear to acquiesce in an interpretation of my former letters which, I can hardly doubt, a reconsideration of their substance will lead you to see to be a very inaccurate one.

I pass over your observations on the conduct of your brethren of the ministry in general, little as I assent to your remark, that they are in the habit of dispensing with the qualifications for confirmation which the formularies of the church evidently require. But when you say that I tell you, "that these graces are required by the church, but that in effect they are dispensed with," I look in vain for any passage in my letter fairly susceptible of such an interpretation, which I entirely disclaim. Neither do I say, that "the minister is to be no judge in the matter, except in extreme cases." On the contrary, I say that he is to be the judge in every case; but that his judgment should be formed on reasonable grounds, and with a due consideration of the age and circumstances of the parties to whom it relates.

You say, that what is required of those who come to be confirmed is quite evident from the formularies of the church: and I agree with you that such is the case. It is also plainly enjoined by the 61st Canon, that "every minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can to be brought, and by the bishop to be confirmed." It is, therefore, the duty of the minister to have two objects in view,—the one, that as large a number as possible of his people be made fit for confirmation; the other, that as many as possible of those who are duly qualified be brought to be confirmed. He will, therefore, earnestly and diligently bring the subject to the notice of the young members of his flock; and endeavour, both by instruction and exhortation, to lead them to understand the meaning, and appreciate the solemn character, of the rite. The measure of his success will, in this, as in other things, ordinarily bear some proportion to that of his endeavours. But if, when he has striven to the best of his power to prepare as many as possible of his people for this rite, he finds few or none whom he can with a good conscience recommend for admission to it, he will mourn, indeed, over the sad state of the flock committed to his charge,—he will examine himself, whether it be by his own fault that his ministrations are thus unblest of God; but if his conscience be clear that he has not failed in earnest endeavour, however sad the result, no blame can justly be imputed to him. My feelings in such a case would, I trust, lead me to sympathy and commiseration—not to censure.

I remain, rev. and dear sir, yours faithfully,

E. SARUM.

THE REV. OCTAVIUS PIERS TO THE BISHOP OF SALISBURY.

Preston, near Weymouth, July 23rd, 1841.

MY LORD,—I have to apologize for not having before acknowledged the receipt of yours of the 19th inst.; but a little domestic arrangement has occupied so much of my time for the last three or four days, that I have been able to attend to very little else.

As your lordship denies the correctness of the interpretation which I put upon your former letters, I am quite willing to admit that I must have been mistaken. At the same time, when you call to mind that those letters contain such passages as the following—viz., "that, if a minister were gifted with the power of reading the heart, and trying the consciences of men, it would be his duty not to admit to this sacred rite any of those whom he might discern not to have an honest purpose of acting in the spirit of the profession they make; but, not having any such power committed to him, his duty is ordinarily discharged by setting before those concerned the nature of the engagements undertaken in confirmation." And, again: "If, indeed, there be any who seek to come to this ordinance, who *prove themselves to be unfit for it, by open and notorious misconduct*, unrepented of, it would be the duty of the clergyman not to admit them." And, again, when you say, with reference to the evidence of repentance and faith which the minister is justified in requiring, "that the spirit of our church is comprehensive and charitable, *leaving the proof of sincerity rather to the conscience of the individual, instructed and enlightened, than to the fallible judgment of the minister*, except where open acts of misconduct supply a test, in which he cannot be mistaken:—"I say, when your lordship reflects that your letters contain such passages as the above, I am sure you will not suspect me of having put any very forced construction upon your words, when I came to the conclusion, that, according to such reasoning, while the graces of repentance and faith were required by the church, they were, nevertheless, in effect dispensed with; the ministers being no judges in the matter, *except* in extreme cases.

With reference to your lordship's passing over my observations on the conduct of my brethren in the ministry, by which I presume you mean the pa-

rochial clergy, I beg to assure you, that I did not make those observations for the purpose of casting any reflection on them, but simply as a matter of fact. Indeed, I have reason to believe, that many of them feel most acutely the difficulty of their position with reference to the rite of confirmation as administered in our church in the present day, and would be glad to have their duty clearly defined; but, in the meantime, prefer going with the stream, to running the risk of subjecting themselves to such treatment as I had the honour of experiencing at your lordship's hands at the last confirmation.

I have the honour to be, your lordship's very obedient, humble servant,
OCTAVIUS PIERS.

THE BISHOP OF SALISBURY TO THE REV. OCTAVIUS PIERS.

Palace, Salisbury, July 24, 1841.

REV. AND DEAR SIR,—I had fully before my mind the passages in my former letters, to which you refer, when I expressed my surprise at the very forced construction which you appeared to put upon my words. Even those passages, taken by themselves, seem to me incapable of being so understood, though in the first quotation you make, you have omitted the concluding part of the sentence, which is very important to its general meaning.

However, as I have now done all that is in my power to remove the difficulties of which you complained, and have in my last letter told you as clearly as I am able what I conceive to be the course of your duty, it is useless for me to enlarge any more on this subject.

I cannot, however, close this correspondence without saying, that I should be sorry to think, that, in the observations which I felt it my duty to make at my last confirmation at Weymouth, I had given any just occasion for the terms you apply to that conversation of a "severe castigation," and "the treatment you had the honour of experiencing at my hands." I took no notice of the former expression, though I trusted it was unsuitable to the occasion to which it referred; but the repetition in your last letter of words of a similar meaning obliges me to say, that, according to my best recollection, they do not justly describe what passed between us. It was my intention to speak with all due courtesy; and if in any respect I failed in this, I would even at this distance of time most readily express my regret that such should have been the case.

May I, in conclusion, request you to read over again the letters you have now received from me; and if you have retained copies of your own, I would beg also that you would peruse them: and with the wish and prayer that you may be guided aright in all the course of your ministry,

I remain, rev. and dear sir, your faithful brother and servant,

ES A RUM.

THE REV. OCTAVIUS PIERS TO THE BISHOP OF SALISBURY.

Preston, near Weymouth, July 27th, 1841.

MY LORD,—However unwilling to prolong a correspondence, of which I am sure you must already be heartily tired, I cannot omit the opportunity of once more expressing my regret that I should still be so unfortunate as to differ from you on every point; and not the least, in thinking that I received a severe castigation, when in the presence, if not the hearing, of clergy, churchwardens, clerks, sextons, &c., you threatened an investigation into my parish, on the ground that I neglected my duty—however courteous the language in which that threat was conveyed. Not that I mean for a moment to deny the correctness of the charge, or the propriety of your threatening; but only, I think, under all the circumstances of the case, it was *severe*. I beg, however, to say, I am quite satisfied with your lordship's explanation.

I regret that your lordship should still be of opinion that I have put a forced

construction upon your words, and still more, that you should seem to think, that, in making a quotation from one of your letters, I had purposely omitted a portion of one of the sentences, which you consider to be of importance to its general meaning. I presume the portion to which you allude is this: "And urging upon their consciences the necessity of an honest heart and purpose in so serious a matter." Now, while I fully admit that these words add some *force* to the sentiments already expressed in the former part of the sentence—which sentiments were fully admitted, and were, indeed, the very sentiments which I had presumed to combat—I humbly submit, that, inasmuch as they did not in any degree alter the *meaning*, but rather tended to strengthen my position, they were *unnecessary*. Had the question at issue between us been, whether the young persons to be confirmed had or had not an honest purpose of heart to bring forth the fruits of repentance and faith, then the omission of that part of the sentence might have been of some importance, and I should freely have admitted, that they, the young persons, alone could be the judges. But as the real question at issue between us is, not whether they, the young persons, *have an honest purpose to bring forth the fruits*, but, whether they *have already received the graces* of repentance and faith, which are the special gifts of God to his people; then I maintain that, to make them the arbiters in such a case,—of which the unconverted among them can be no more competent to judge than a blind man would be to judge of colours,—is, *in effect*, to dispense with the *necessity* of these graces altogether, and thereby to convert a *solemn rite* of the church into a *solemn mockery*. I have the honour to be,

Your lordship's very obedient, humble servant, OCTAVIUS PIERS.

THE REV. OCTAVIUS PIERS TO THE BISHOP OF SALISBURY.

Preston, near Weymouth, Aug. 30th, 1841.

MY LORD,—In accordance with the wish expressed in your last, I have lately taken an opportunity of reading over the whole of our correspondence with some care, and the conclusion to which I have come is this—that if it were published in the shape of a small tract for general circulation, it might be productive of much good, by eliciting inquiry on a subject at present but too little attended to. If, therefore, your lordship will kindly permit me to publish your letters, I shall have much pleasure in laying the whole before the public. Waiting your lordship's reply, I remain,

Your very obedient servant, OCTAVIUS PIERS.

THE BISHOP OF SALISBURY TO THE REV. OCTAVIUS PIERS.

Palace, Salisbury, Aug. 31, 1841.

REV. AND DEAR SIR,—The precedent which would be afforded by the publication of our correspondence might prove an inconvenient one; and I must, therefore withhold my consent from the step of submitting to the public letters which were addressed as private advice to yourself.

I remain, rev. and dear sir, your faithful servant, E. SARUM.

THE REV. OCTAVIUS PIERS TO THE BISHOP OF SALISBURY.

Torquay, Devon, Sept. 13, 1841.

MY LORD,—I have the honour to enclose a printed copy of the five letters which I addressed to your lordship on the subject of confirmation; and, regretting that you did not permit me to publish your own, I remain,

Your lordship's very obedient servant, OCTAVIUS PIERS.

REGISTRATION COURT, EAST SURREY.

Monday, Oct. 4.

THE Rev. H. Mackenzie, minister of St. James's Church, Bermondsey, had claimed a right to a vote for the eastern division of the county, in respect of the incumbency of that church.

Mr. GURNEY now gave judgment. He said,—

“ Mr. Mackenzie claims in respect of the ministry of St. James's Church, Bermondsey. It does not appear very clearly from the claim what is the nature of the supposed qualification. It is plain, however, from the evidence, that Mr. Mackenzie is not entitled to tithes or glebe, and that the freehold of the church is vested in the trustees of the parish. Mr. Mackenzie has not, therefore, the title to the franchise possessed by ordinary incumbents, and the only qualification in respect of which his name could be retained on the register would be a freehold office with profits arising out of land to the amount of 40s. per annum. In order to ascertain whether he has this qualification, it is necessary to look at the circumstances under which the church was built, and the provisions of the different acts applicable to it. It appears that the ground on which the church was built was purchased, and the building commenced, under the powers of the 58th of Geo. III. c. 45. There were some acts passed in subsequent sessions explaining and extending the provisions of this act, and by a local act passed in the 7th of George IV., it was provided that all the provisions of these acts should apply to Bermondsey parish, except so far as they should be altered by that act. From these acts I collect that each church is a distinct benefice, and subject to all laws relating to the holding of benefices. Mr. Mackenzie has, therefore, been duly appointed to the incumbency, and holds it for life, subject to removal only upon conviction of misconduct by the lawful tribunals. It is clear, therefore, that he holds a freehold office. But a more doubtful question remains—viz., whether he has profits arising out of land to the requisite amount. It appears that the pews and sittings are by law subject to certain rents, and that these rents are to form a fund out of which the minister's stipend and other expenses connected with the church are to be paid. The commissioners have no option as to the fund out of which the stipend is to be paid. They are bound to apply the pew rents to that purpose. The only question, therefore, is, whether these pew rents, out of which undoubtedly Mr. Mackenzie's profits arise, constitute an interest in land. Whatever doubt I might otherwise entertain on this point is removed by the language of the different statutes. They are invariably spoken of as rents, and as rents reserved out of each particular pew or seat. In case of non-payment, a power is given to the commissioners to enter upon and hold the pew; and when a power is given to bring actions for the recovery of unpaid rents, the form of action preserved is that for use and occupation. As, therefore, these rents so reserved and issuing out of each particular pew form the fund out of which the minister's stipend is paid, it seems to me, upon the best consideration I have been able to give the matter, that there are freehold profits arising out of land to the amount of 40s., which entitle Mr. Mackenzie to be placed on the register, and I must therefore hold that the claimant is entitled to vote.”

CROYDON.

(Before Chief Justice Tindal and a Special Jury.)

STOKES, CLERK, v. JOHN STEWART, EARL OF DARLLEY, SAVAGE, AND OTHERS.

This was a feigned issue to try the liability of certain lands in the parish of Cobham, in Kent, to the payment of tithe to the Vicar. The declaration charged that the lands in question were liable to the payment of tithe in kind. The defendants pleaded they were not, and upon this issue was joined.

Mr. THESIGER stated the case in his usual able manner, and at considerable

length, but the question involved, although of very considerable interest to the parties concerned, is not of any public importance. The disputed point was, whether the vicarage of Cobham was endowed with tithe or not, and in support of the affirmative the learned counsel said that in the year 1291, at the time Edward I. was about to join in a crusade to the Holy Land, by arrangement with the pope, a survey and account was taken of this description of property, and a document called Pope Nicholas's Taxation would be produced to shew that at that early period the rectory of the parish of Cobham was valued at twenty marks, and the vicarage at seven marks; so that it was clear that at that time it was endowed with tithe. He also said that from that period down to 1368, there had been perpetual presentation to the vicarage of Cobham by the monks of the convent of Bermondsey. In the time of Richard II. Lord Cobham instituted a chantry or convent at Cobham, and the master of that convent was also appointed to the cure of souls as vicar, or in the same capacity; and from that time down to the reign of Henry VIII. he should shew that the Lords of Cobham and the monks of Bermondsey had jointly presented to the vicarage, and that during all that time the tithe had been paid. During the reign of that monarch the monasteries were dispossessed of their power, and the right of presentation to the vicarage was then vested solely in the Lords of Cobham; and in the same reign, upon King Henry quarrelling with the pope, he directed an ecclesiastical survey to be made, with a view to ascertain the value of all the first-fruits and tenths of the kingdom, and by this document he said he should also shew that the parish was returned as paying tithe, and although the amount differed from that in Pope Nicholas's Taxation, still the liability to some payment of tithe would be clearly made out. By the subsequent attainder of Lord Cobham, in the reign of James I., the whole of his vast possessions reverted to the crown, and the possessions at Cobham were granted to the Earl of Devon; and it would appear that from 1662 nearly, to the present time there had been regular presentations to the vicarage. The learned counsel concluded by stating that the case for the plaintiff would be made out by the production of ancient documents and receipts, which he said he had no doubt would satisfy the jury of the validity of the claim that was set up.

At the conclusion of the learned counsel's address,

The learned Judge intimated that, from the nature of the case, it was utterly impossible that any decision come to at the present time could be final, and, as he would not attempt to give a judgment as to the admissibility of such a mass of documentary evidence, he should, under all circumstances, feel it to be his duty to both parties to direct that a special case should be laid before the Judges.

After some further argument it was arranged that a verdict should be taken for the plaintiff, subject to a special case.

ECCLESIASTICAL INTELLIGENCE.

CONSECRATION.—On Sunday, the 17th October, the Rev. George Augustus Selwyn, of St. John's College, Cambridge, was consecrated Bishop of New Zealand, in the chapel of Lambeth Palace, by the Archbishop of Canterbury, assisted by the Bishops of London, Lincoln, and Barbados, the latter of whom preached on the occasion.

ORDINATIONS.

| | |
|--|-----------|
| Bishop of Peterborough, Peterborough Cathedral | Sept. 19. |
| Bishop of Carlisle, Dalston Church | Sept. 19. |
| Bishop of Llandaff, Llandaff Cathedral | Sept. 26. |
| Bishop of Chichester, Salisbury Cathedral | Oct. 3. |
| Lord Bishop of St. David's, St. Peter's Church, Carmarthen | Oct. 3. |

DEACONS.

| <i>Name.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> | <i>Title.</i> |
|--------------------------|-----------------------|--------------------|---|---|
| Beauchamp, W. H. B.A. | Christ | Camb. | Peterborough | |
| Belgrave, Chas. W. B.A. | Lincoln | Oxford | Peterborough | |
| Bell, Robert, M.A. | Worcester | Oxford | Peterborough | |
| Brett, Philip, B.A. | Emmanuel | Camb. | Peterborough | |
| Bunsen, Henry G. B.A. | Oriel | Oxford | { Chichester, by l.d. from Bp. Worces. | |
| Bushnell, William, B.A. | University | Oxford | { Chichester, by l.d. from Bp. Salisbury | |
| Clarke, Thos. Grey, B.A. | Queen's | Oxford | { Chichester, by l.d. from Bp. Salisbury | |
| Coombes, Josiah | St. Bee's, Cumb. | | Carlisle | |
| Day, John Josiah, B.A. | Corpus Christi | Camb. | { Chichester, by l.d. from Bp. Salisbury | |
| Douglas, Alex. B.A. | St. Mary Mag. | Camb. | Peterborough | |
| Elliott, William, B.A. | Queens' | Camb. | Peterborough | |
| Evans, A. B. | | | St. David's | { C. of Clodock, Herefordshire |
| Evans, J. J. | St. David's, Lampeter | | St. David's | { C. of Nantmel, Radnorshire |
| Evans, Richard (Lit.) | | | Llandaff | |
| Gordon, G. C. B.A. | Corp. Christi | Camb. | { Chichester, by l.d. from Bp. Salisbury | |
| Grove, Wm. Chas. | St. David's, Lampeter | | Llandaff | |
| Harris, T. | | | St. David's | { C. of Hubberstone, Pembrokeshire |
| Hildyard, A. G. M.A. | Pembroke | Camb. | Peterborough | |
| Hodgson, O. A. B.A. | Magdalen | Oxford | { Chichester, by l.d. from Bp. Salisb. | { C. of Dinton, Wilts |
| Jones, W. E. | St. David's, Lampeter | | St. David's | { C. of Llanbadarn-fawr, Radnorshire |
| Lewis, D. | St. David's, Lampeter | | St. David's | { C. of Nantgwilt, Radnorshire |
| Morgan, George, B.A. | Trinity | Dublin | Peterborough | |
| Morgan, R. W. | St. David's, Lampeter | | St. David's | { C. of Moughtrey, Montgomeryshire |
| Oak, Chas. A. B.A. | St. John's | Camb. | Carlisle | |
| Pearson, Hugh, M.A. | Balliol | Oxford | { Chichester, by l.d. from Bp. Salisb. | { C. of Sonning, Berks |
| Powell, George, B.A. | Trinity | Camb. | Peterborough | |
| Powys, Hon. A. L. M.A. | Trinity | Camb. | Peterborough | |
| Price, Thomas C. B.A. | Merton | Oxford | Peterborough | |
| Pughe, R. | St. David's, Lampeter | | St. David's | { C. of Lland-dewi-Ystrademy, with Llanfihangel Rhydythion, Radnorshire |
| Randolph, Francis, B.A. | St. John's | Camb. | { Chichester, by l.d. from Bp. Salisbury | |
| Richards, P. M. B.A. | New Inn H. | Oxford | St. David's | C. of Nantddu, Breconshire |
| Rose, Joseph, B.A. | Trinity | Camb. | Peterborough | |
| Sandham, J. M. B.A. | St. John's | Oxford | { Chichester, by l.d. from Bp. Salisbury | |
| Thomas, R. J. H. | St. David's, Lampeter | | St. David's | { C. of St. Ishmael's, Carmarthenshire |
| Thorp, Robert, M.A. | Emmanuel | Camb. | Peterborough | |
| Ward, John M. B.A. | Trinity | Dublin | Carlisle | |
| White, Taylor, B. A. | Emmanuel | Camb. | Carlisle | |
| Williams, W. | St. David's, Lampeter | | St. David's | C. of Battle, Breconsh. |

PRIESTS.

| <i>Name.</i> | <i>College.</i> | <i>University.</i> | <i>Ordaining Bishop.</i> | <i>Title.</i> |
|----------------------------|-----------------------|--------------------|--------------------------|--|
| Andrew, Samuel, M.A.... | Lincoln | Oxford | Peterborough | { C. of Llan-saint St. Ishmael, Carmarthen-shire |
| Andrews, R. B.A..... | Trinity | Camb. | St. David's | |
| Bedford, Henry, B.A.... | St. Peter's | Camb. | Peterborough | { Assis. C. of Witchampton, Dorset |
| Bennett, J. H. B.A..... | Ch. Ch. | Oxford | Peterborough | |
| Bryan, Edward (Lit.).. | | | Llandaff | { Assis. C. of Broad Windsor, Dorset |
| Bryce, Henry C. B.A.... | Queens' | Camb. | Peterborough | |
| Clintson, Geo. J. B.A. | Trinity | Camb. | { Chichester, by l.d. } | { C. of Chaldon Herring |
| Cresser, W. M. M.A.... | Trinity | Oxford | { from Bp. Salisbury } | |
| Cree, James L. S.C.L.... | Corp. Christi | Camb. | { Chichester, by l.d. } | { C. of Llanddeinol, Cardigan-shire |
| Croaves, J..... | | | { from Bp. Salisbury } | |
| Croaves, J..... | | | St. David's | { C. of Morriston, Glamorganshire |
| Croaves, D..... | St. David's, Lampeter | | St. David's | |
| Croaves, T..... | St. David's, Lampeter | | St. David's | { C. of Llanbadarn Odyn, Cardigansh. |
| Croaves, R. B. B.A..... | Corp. Christi | Camb. | Carlisle | |
| Croaves, Wm. P. B.A.... | Queen's | Oxford | Carlisle | { C. of Semington, Wilts |
| Croaves, David, B.A.... | Exeter | Oxford | Carlisle | |
| Croaves, Thos. Wm. B.A.... | St. John's | Camb. | Peterborough | { C. of Verwood Chapel, Cranbourne, Dorset |
| Croaves, Thomas..... | St. David's, Lampeter | | Llandaff | |
| Croaves, Judah, B.A..... | Trinity | Camb. | Llandaff | { C. of Ogborne, St. George, Wilts |
| Croaves, R..... | St. David's, Lampeter | | St. David's | |
| Croshaw, Thos. A. B.A. | Brasen-nose | Oxford | Peterborough | { C. of Strata Florida, Cardiganshire |
| Croshaw, W. Moxon, B.A. | Clare Hall | Camb. | Carlisle | |
| Croshaw, A. B.A..... | Magdalen | Camb. | { Chichester, by l.d. } | { C. of Verwood Chapel, Cranbourne, Dorset |
| Croshaw, A. B.A..... | Magdalen | Camb. | { from Bp. Salisbury } | |
| Croshaw, Wm. B.A.... | Emmanuel | Camb. | { Chichester, by l.d. } | { C. of Ogborne, St. George, Wilts |
| Croshaw, John (Lit.).... | | | { from Bp. Salisbury } | |
| Croshaw, John (Lit.).... | | | Llandaff | { C. of Strata Florida, Cardiganshire |
| Croshaw, Geo. S. B.A.... | Ch. Ch. | Oxford | { Chichester, by l.d. } | |
| Croshaw, Geo. S. B.A.... | Ch. Ch. | Oxford | { from Bp. Salisbury } | { C. of Ogborne, St. George, Wilts |
| Croshaw, Chas. J. M.A. | Trinity | Camb. | Peterborough | |
| Croshaw, Fras. Chas. B.A.. | Trinity | Camb. | { Chichester, by l.d. } | { C. of Strata Florida, Cardiganshire |
| Croshaw, J. L. B.A. ... | Jesus | Oxford | St. David's | |
| Croshaw, J. G. B.A.. | Pembroke | Camb. | Peterborough | |

I R E L A N D.

CORK.—The following were ordained by the Lord Bishop of Cork, in the Cathedral Church of Cork, on Sunday, September 19 :—

Deacons.—S. Hayman, W. Newman, J. Beamish, R. Lane, R. Hayes, and B. Tuckey, for the diocese of Cork, Cloyne, and Ross; A. A. Jones, for the diocese of Killaloe.

Priests.—Rev. C. K. Seymour, G. Beamish, T. B. Tuckey, and J. C. Rogers, for the diocese of Cork, Cloyne, and Ross; Rev. S. B. G. Young, for the diocese of Killaloe; Rev. T. Elmes, for the diocese of Limerick.

KILDARE.—At an ordination held on Sunday, September 19, in the Cathedral Church at Kildare, by the Right Rev. the Lord Bishop of Kildare, the following gentlemen were admitted to holy orders :—

Deacons.—Messrs. J. Clibborn, R. Hill, T. Tomlinson, C. P. Ward, W. Doyne,

H. W. Dancer, A.B., Killaloe; J. M. Hobson, J. J. Egan, A. Sherwin, T. Leonard, W. L. A.M., F.T.C.D.

Priests—Revs. S. Kenny, E. F. Berry, J. B. Frith, J. Fitzgerald, J. F. T. Crampton, A.B., Killaloe; R. Healy, A.B., do. do.; A. Tatton, F. F. Fullam, do., Kilfenora; W. Irvine, J. Hamilton, W. Metge, T. O. Moore, E. Edgeworth, T. K. Little; J. W. Smith

ORDINATIONS APPOINTED.

THE Bishop of Rochester will hold an ordination at Bromley, Kent, on Sunday, the 14th day of November.

The Lord Bishop of Gloucester and Bristol will hold his next General Ordination in the Cathedral Church of Gloucester, on Sunday, the 19th of December. The examination will commence on Thursday, the 16th, at eleven o'clock.

The Lord Bishop of Bath and Wells purposes to hold his next Ordination on Sunday, the 19th of December. Candidates, having previously received the Bishop's permission to offer themselves, are required to send their papers (prepaid) to his Lordship's Secretary, at Wells, Henry Brookes, Esq., on or before the 27th of November.

The Lord Bishop of Worcester will hold his next Ordination in the Cathedral Church of Worcester, on Sunday, the 19th of December next. Candidates for Deacons' Orders are desired to make known to the Bishop, as soon as possible, their intention of offering themselves; and all candidates must send their papers to his Lordship's Secretary, Charles Evans, Esq., College-yard, Worcester, on or before the 20th of November, after which day no applications can be received.

The Lord Bishop of Norwich will hold his next Ordination at Norwich, on Sunday, the 16th day of January, 1842. The candidates are to forward their papers, without fail, to J. Kitson, Esq., Secretary, on or before the 16th day of November, (prepaid,) and to attend at the Palace for examination at a quarter past ten o'clock on the morning of Wednesday, the 12th of January next.

PREFERMENTS AND CLERICAL APPOINTMENTS.

Backhouse, Rev. R. D., to the V. of Eastry, Kent, dio. Canterbury; pat., Archbishop of Canterbury.

Bailey, Rev. W., to the V. of Ulting, Essex, dio. London; pat., R. Nicholson, Esq.

Bennett, Rev. F. H., to the Chaplaincy of the Daventry Union, Northamptonshire.

Berrington, Rev. W. M. D., to be Curate of Nilton and Rock, Pembrokeshire.

Bertie, Hon. and Rev. W., to the R. of Stanford, Worcestershire, dio. Hereford; pat., Sir Thomas Winnington.

Bowen, Rev. John, to the V. of Llandeloy with Llanhowel, Pembrokeshire, dio. St. David's; pat., Dean and Chapter of St. David's.

Bright, Rev. J. H., to the P. C. of Adstanton, Staffordshire, dio. Lichfield; pat., Dean and Chapter of Lichfield.

Browne, Rev. T. C., to the Incumbency of the New Church at Darnall, in the parish of Sheffield, on the nomination of the Trustees.

Bush, Rev. C., to the Incumbency of the Waterman's Church, Weston Point, Ramcorn, Cheshire, dio. Chester; pat., Bishop of Chester.

Cotter, Rev. J. W., late R. of Charlville, to the Living of Donoughmore, dio. Cork and Cloyne.

Creyke, Rev. S., to a Canonry in the Cathedral Church of York.

Daniell, Rev. G. W. B., to be C. of Wetheringsett and Brockford, Suffolk.

Eldridge, Rev. R., V. of Chipping Norton, to be a Surrogate for the diocese of Oxford.

Ehrington, Rev. Dr., Regius Professor of Divinity in the University of Dublin, to the R. of Armagh; pat., the Archb. of Dublin.

Falls, Rev. J., to the Chaplaincy of H. M. S. "St. Vincent."

Fearon, Rev. J., to the C. of Kirk Deighton, near Wetherby.

Fooks, Rev. T. B., D.C.L., to be Head Master of the Grammar School at Thame, Oxfordshire.

Fraser, Rev. G., to the C. of Hurstpierpoint, Sussex.

Gallwey, Rev. T. G., Chaplain to the Earl of Beauchamp, to be Chaplain of H. M. S. "Formidable."

Green, Rev. W., to the Incumbency of St. George's, Woodsetts, near Carlton.

Gurney, Rev. J., Hampden, to be Chaplain to the Lutterworth Poor Law Union.

Henslowe, Rev. W., M.A., to the P. C. of Tottenhull, Norfolk, dio. Norwich; pat., Bishop of Ely.

Hill, Rev. J. H., to the V. of Welham, Leicestershire, dio. Peterborough; pat., Lord Chancellor.

Hills, Rev. G., to be Afternoon Lecturer and Curate of St. Peter's Church, and Lecturer of St. John's, Leeds.

Hodgson, Rev. G. F., to the R. of Church Lench, Worcestershire, dio. Worcester; pat., Lord Chancellor.

Humphreys, Rev. O. J., M.A., to be Curate of Llansantffraid, Dyffrin Ceiriog, Denbighshire.

Hutton, Rev. J., to the R. of Thorpe Arnold, Leicestershire, dio. Peterborough; pat., Duke of Rutland.

Jones, Rev. E. I., to the V. of Bawdry, Suffolk, dio. Norwich; pat., the Queen.

Karslake, Rev. J. W., to the V. of Culm-

stock, Devonshire, dio. Exeter; pats., Dean and Chapter of Exeter.

Lawler, Rev. M., Assistant Minister of St. James's Church, Heywood, to the Incumbency of St. Michael's, Tonge, nr. Middleton.

Llewelyn, Rev. R. P., to the V. of Llangonyod, with the Chapelry of Bayden, dio. Llandaff; pat., L. W. Dylwyn, Esq.

Lowe, Rev. G., to the V. of Upper Ottery, Devonshire, dio. Exeter; pat., Lord Chancellor.

Mann, Rev. W. M., to the P. C. of the Chapelry of Thornthwaite, Cumberland, dio. Carlisle; pat., the Vicar of Crosthwaite.

Mason, Rev. Mr., C. of St. Catherine's, to the R. of St. Werburgh's, and Chancellorship of St. Patrick's Cathedral, Dublin.

Matthew, Rev. C., to the R. of Layer-Marney, Essex, dio. London; pat., M. Corvellis, Esq.

Mills, Rev. M., to the V. of Scalford, Leicestershire, dio. Peterborough; pat., Duke of Rutland.

Moriarty, Rev. W., to the C. of St. Cuthbert's Church, Carlisle, on the nomination of the Rev. J. Fawcett, the Incumbent.

Norman, Rev. F. J., B.A., to the V. of Welham, Leicestershire, dio. Peterborough; pat., the Queen.

Nunn, Rev. T., to the R. of Claydon-cum-Akenham, Suffolk, dio. Norwich; pat., Miss E. Drury.

Page, Rev. V., to the P. C. of Wigginton, Herts, dio. Lincoln; pat., Christ Church, Oxford.

Payne, Rev. R., to the V. of Downton, Wilts, dio. Sarum; pat., Winton College.

Phelps, Rev. R. A., M.A., Fellow of Sidney Sussex College, Cambridge, to be Tutor, in the room of the Rev. J. D. Simpson, M.A., resigned.

Pitte, Rev. T., to be C. of Sowerby Bridge, near Halifax.

Pollock, Rev. W., to the P. C. of St. Helen's, Lancashire; pats., the Trustees.

Powell, Rev. J. W. S., C. of Kingston-upon-Thames, to be a Surrogate for the County of Surrey.

Pratt, Rev. H. E., to the V. of Wartling, Sussex, dio. Chichester; pat., Rev. John Pratt.

Pratt, Rev. C. O'Neile, to the C. of Christ Church, Macclesfield.

Prosser, Rev. J., V. of Thame, to be a Surrogate for the Diocese of Oxford.

Putney, Rev. J. A., to be Principal of Lord Ranelagh's School and Chapel, at Winkfield, near Windsor, Berks.

Ramsey, Rev. E. B., Incumbent of St. John's Church, Edinburgh, to be Dean of the Diocese of Edinburgh.

Rees, Rev. T., to the P. C. of Mount, Cardiganshire, dio. St. David's; pat., Stephen Lewis, Esq.; and also C. of the adjoining parish of Verwick.

Roberts, Rev. W. D., to the P. C. of Llanbedr Goch, Anglesea, dio. Bangor.

Schwabe, Rev. W. H., to the R. of Throwleigh, Devonshire, dio. Exeter; pat., Lord Chancellor.

Sharpe, Rev. Dr., V. of Doncaster, to a Canonry in York Minster.

Shirley, Rev. W. A., Archdeacon of Derby, to a Prebend in the Cathedral Church of Lichfield.

Simpson, Rev. W. H. W., V. of Bexhill, Sussex, to the Prebend of Heathfield, void by the death of the Rev. M. Davy.

Snow, Rev. H., to the V. of Sherborne w. Windrush, Gloucestershire, dio. Gloucester and Bristol; pat., Lord Sherborne.

Stanley, Rev. A. P., M.A., Fellow of University College, Oxford, to be one of the Domestic Chaplains to the Bishop of Norwich.

Stevenson, Rev. H. J., to a Canonry in the Cathedral Church of Worcester.

Stone, Rev. W., to be Head Master of the Grammar School, Newcastle-under-Lyme.

Thompson, Rev. J., Fellow of Lincoln College, Oxford, to be a Surrogate for the Diocese of Oxford.

Topping, Rev. J., to the P. C. of Camerton, Cumberland, dio. Carlisle; pats., Dean and Chapter of Carlisle.

Turner, Rev. R. P., to the R. of Churchill, Worcestershire, dio. Worcester; pat., Rev. J. Turner.

Vignolles, Rev. Dr., the Dean of the Chapel Royal, to be first Chaplain to the Lord Lieutenant of Ireland.

Walsh, Rev. T. G., to the benefice of Immanuel Church, Feniscowles, Lancashire, pat., Vicar of Blackburn, vacant by the resignation of the Rev. G. Edmundson, now V. of Saintfield, dio. Down and Connor.

Weare, Rev. T. W., to be Under Master of Westminster School.

Wheeler, Rev. T. H., C. of St. Anne's Church, Lancashire, to the benefice of St. John the Evangelist, Lancaster, pat., the Vicar of Blackburn, vacant by the resignation of the Rev. J. Porter.

Wilberforce, Rev. H. W., to the P. C. of Walmer, Kent, dio. Canterbury; pat., Archbishop of Canterbury.

Williams, Rev. J. D., B.A., to be Assistant C. of Collington.

Williams, Rev. J., to be Chaplain of the County Gaol of Breconshire.

Williams, Rev. St. George A., to the V. of Llannor, Carnarvonshire, dio. Bangor; pat., Bishop of Bangor.

Williams, Rev. T. N., to the R. of Llan-Deinolen, Carnarvonshire, dio. Bangor; pat., Lord Chancellor.

Wood, Rev. J. R., M.A., to be a Prebendary of Worcester Cathedral.

CLERGYMEN DECEASED.

Bell, Rev. Isaac, F.L.S., at Heawood Hall, Alderley, Cheshire.

Beresford, Right Rev. George de la Poer, Lord Bishop of Kilmore and Ardagh.

Blake, Rev. R. P., of Stoke next Guilford, at Niton, Isle of Wight.

Boyle, Rev. R., M.A., of Handsworth.

Cathcart, Hamilton, Hon. and Rev. A., M.A., a Prebendary of York Cathedral, R. of Methley, Yorkshire, dio. York; *pat.*, the Chancellor of the Duchy of Lancaster; and Vicar of Kippax, Yorkshire, dio. York; *pat.*, Lord Chancellor.

Colley, Rev. A., C. of Wexford, Ireland.

Davies, Rev. R., Head Master of the Free Grammar School, and V. of St. Nicholas, Leicester, dio. Lincoln; *pat.*, Lord Chancellor; V. of Welton, Northamptonshire, dio. Peterborough, *pat.*, Lord Chancellor; and V. of Llanwenog, Cardiganshire, dio. St. David's; *pat.*, Bishop of St. David's.

Davies, Rev. T., in the Tything, Worcester.

Davis, Rev. H., P. C., V. of Great Barford, Oxfordshire, dio. Oxford; *pat.*, John Hale, Esq.

Debary, Rev. P., B.D., late Senior Fellow of Trinity College, Cambridge.

Fennell, Rev. J., P. C. of Cross-stone, Yorkshire, dio. Ripon; *pat.*, Vicar of Halifax.

Forester, Rev. T., D.D., Prebendary of Worcester, and V. of St. John, in Bedwardine, Worcestershire.

Gower, Rev. G. L., R. of St. Mabyn, Cornwall, dio. Exeter; *pat.*, Earl of Palmouth.

Hall, Rev. John R., a Prebendary of Exeter Cathedral, and R. of Batsford, Gloucestershire, dio. Gloucester and Bristol; *pat.*, Christ Church College, Oxford.

Herring, Rev. T., R. of Great Braxted, Essex,

dio. London; *pat.*, Christ College, Cambridge.

Jones, Rev. C. Keynall, formerly of Stockbridge, Hants, and lately of Potter-Heigham, Norfolk Langley, Rev. P. L., M.A., V. of Ballymore, Eustace, dio. Dublin.

Madder, Rev. G., D.C.L., Precentor of Embs, and R. of Ballybrood, Ireland; *pat.*, Bishop of Cashel.

Marriott, Rev. Robert, R. of Cottresbach, Leicestershire, dio. Peterborough.

Moore, Rev. G., P. C. of St. Peter's in Eastgate, and St. Margaret's, Lincoln, dio. Lincoln; *pat.*, Precentor and the Prebendary of Haydon, alternately, and R. of Crouby, near Spital.

Morris, Rev. Robert, a Prebendary of Salisbury Cathedral, and V. of Britford, Wilts, dio. Salisbury; *pat.*, Dean and Chapter of Salisbury.

Nickson, Rev. W., late Curate of West Cowes, Isle of Wight, and Domestic Chaplain to the Countess of Errol.

Ryding, Rev. B., at Ampleforth College.

Short, Rev. Montague, L., Prebendary of St. Patrick's Cathedral, and Domestic Chaplain to His Grace the Archbishop of Dublin.

Tomkinson, Rev. James, at Dorfold, Cheshire.

Walker, Rev. Thomas H., V. of Bickleigh, co. Devon, dio. Exeter; *pat.*, Sir R. Lopez, Bart.

Willis, Rev. J. Law, B.C.L., at Cheltenham.

UNIVERSITY NEWS.

OXFORD.

Oct. 16.

QUEEN'S COLLEGE.—An election of two Exhibitioners on the Michel Foundation at Queen's College will take place on Tuesday, the 23rd of November. Candidates must be natives of the Province of Canterbury, who have attained the full age of 15, and have not exceeded the age of 20 years; and, if members of the University, must not have been matriculated longer than twelve calendar months. Certificates of baptism, and testimonials of good conduct, must be delivered to the Provost of the said college on or before Wednesday, the 17th of November. The examination will commence on Friday, the 19th, at ten o'clock in the morning.

In a Convocation, holden on Saturday last, the Rev. Philip Wynter, D.D., President of St. John's College, having been re-nominated by his Grace the Chancellor to be Vice-Chancellor for the ensuing year, the nomination was approved by the House, and the Vice-Chancellor entered upon the duties of his office for the second year with the accustomed formalities. The following Heads of Houses were afterwards nominated by the new Vice-Chancellor to act as Pro-Vice-Chancellors during

his absence from the University—viz., Dr. Gilbert, Principal of Brasenose; Dr. Bridges, President of Corpus; Dr. Marsham, Warden of Merton; and Dr. Hawkins, Provost of Oriel.

In a Convocation holden on Monday last, being the first day of Michaelmas Term, the resignation of the Rev. W. W. Tireman, the Junior Proctor of the University, having been declared, the Rev. W. J. Buller, B.D., Vice-President of Magdalene College, presented the Rev. J. Posthumus Wilson, M.A., and Fellow of that College, to be the Proctor for the remainder of the academical year, and having made the parliamentary declaration, and taken the usual oaths, the Vice-Chancellor admitted Mr. Wilson to the office of Junior Proctor with the accustomed formalities.

In a Congregation holden at the same time, the following Degrees were conferred:—

Masters of Arts—Rev. W. J. Newman, Oriel College, grand comp.; Rev. J. C. Buchanan Riddle, Fellow of All Souls; Rev. W. J. Bennett, St. Edmund Hall.

Bachelor of Arts—E. Douglas, Gentleman Commoner of Christ Church.

The following are the days appointed for holding Congregations and conferring Degrees during the present Term:—Thursday, Nov.

11; Thursday, Nov. 18; Thursday, Nov. 25; Thursday, Dec. 2; and Friday, Dec. 17.

Mr. R. C. Whitmore Ryder, and Mr. S. J. Hulme, were yesterday admitted Scholars of Wadham College.

Oct. 23.

LINCOLN COLLEGE.—At the Revising Barrister's Court at Durham, the votes of the Rector of Lincoln College, the Rev. W. N. Darnal, Rector of Stanhope, and the Venerable Archdeacon Singleton, were disallowed, on the ground, that although as trustees of the Hunstanworth estate, under the will of Lord Crewe, they were in the receipt of a large annual surplus, after meeting all the trust charges, they still were not empowered to appropriate any portion to their own use. This the revising barrister thought was a necessary preliminary. The votes of Messrs. Calcutt, Gibbs, Green, Meredith, Pattison, and Thompson, all Fellows of Lincoln College, were objected to on the ground that they were a body corporate. But the annuity having been devised to them by Lord Crewe, as individuals, and proof of the ample amount of the rent charge having been given, their votes were retained.

ST. MARY HALL, OXFORD.—The trustees of the Scholarships founded in this university by Thomas Dyke, formerly of Kingston, in the county of Somerset, doctor of medicine, are desirous of appointing a Scholar to fill up a vacancy therein. Candidates must be either of the name and kindred of the said Thomas Dyke, or must be persons born in and inhabitants of the county of Somerset, whose parents are unable to provide for and maintain them in the university without assistance, and if already members of the University of Oxford, must not have kept more than fifteen terms. The candidates will be submitted to an examination at the university, with respect to their learning and abilities, and the candidate who shall pass the best examination will be appointed to the scholarship. The scholarship amounts to 40*l.* per annum, and may be enjoyed for six years, if the party shall so long continue a resident scholar and student at St. Mary Hall. Persons desirous of becoming candidates are required to send to James Randolph, of Milverton, in the said county of Somerset, solicitor, on or before the 31st day of December next the proper evidence of their places of birth and residence, and all such particulars as may satisfy the trustees of their circumstances.

EXHIBITION TO OXFORD OR CAMBRIDGE.—Notice is hereby given, that the Fishmongers' Company have now vacant an Exhibition of 4*l.* per annum, of the gift of Mark Quested, deceased, to a Student, (being poor, and having need thereof,) so long as he abides at his study in either of the Universities of Oxford or Cambridge. Forms of the certificates required by Candidates for the Exhibition (the election to which will take place on the 11th proximo) may be obtained on application to Mr. W. B. Towse, the Company's Clerk, at Fishmongers' Hall, London.

BALLIOL COLLEGE.—There will be an Election in this College on the 29th of November, to two open Fellowships and Scholarships, and also to an Exhibition limited to persons of the county of Somerset. Candidates for the Fellowship are requested to take the earliest opportunity of announcing to the Master their intention of offering themselves, and will be required to produce certificates of their birth and baptism, together with testimonials of character. Candidates for the Scholarships and Exhibition must present to the Master, on the 19th of November, certificates of their birth and baptism, and testimonials of their conduct from those under whom they have been educated. The Examination of the last-mentioned Candidates will begin on the morning of the 20th of November.

In a Congregation held on Thursday last, the following Degrees were conferred:

Masters of Arts—Rev. E. H. Adamson, Lincoln; Rev. W. H. Stevens, Worcester; Rev. J. Sandford, Balliol; Rev. C. O. Kenyon, Christ Church; Rev. R. C. W. Collins, Exeter; Rev. R. Lamb, St. John's.

Bachelors of Arts—W. C. Harrison Smith, Exeter; G. F. Sydenham Powell, Wadham.

The Camden Professor of Ancient History commences on Tuesday next, at one o'clock, a Course of Lectures on Athens in the time of Socrates; consisting of dissertations on the finance, police, education, manners, &c., of the Athenians at that period.

The meetings of the Architectural Society during the present term will be held at the Society's Room, on Wednesday, Nov. 3rd; Wednesday, Nov. 17th; and Wednesday, December 1st, at eight o'clock in the evening.

On Thursday last, Mr. E. H. Knowles was elected a Scholar of Queen's College, on Mr. Michel's foundation.

CAMBRIDGE.

Oct. 3.

CONGREGATIONS.—The following notice was issued yesterday by the Vice-Chancellor:—

"There will be congregations on the following days of the ensuing Michaelmas term:

| | |
|-----------------|-----------------------------|
| Monday | Oct. 11, at ten. |
| Wednesday | — 20, at eleven. |
| Tuesday | Nov. 2, at eleven. |
| Wednesday | — 17 at eleven. |
| Wednesday | Dec. 1, at eleven. |
| Wednesday | — 15, at eleven. |
| Thursday | — 16, (end of Term at ten.) |

Yesterday being first of October, the following gentlemen were elected Fellows of Trinity college:—

E. J. Lawrence, 29th Wrangler, and 12th in the second class of the Classical Tripos, 1889.

H. Lee Guillebaud, 15th Wrangler, 1889.

G. Hewitt Hodson, 31st Senior Optime, and 3rd Classic, 1840.

T. Taylor, 18th Junior Optime, and 5th Classic, 1840.

H. Cadman Jones, 2nd Wrangler, 1841.

Oct. 9.

The Vice-Chancellor has received from the Lord Bishop of Ely a letter, of which the following is a copy:—

“Ely, August 16, 1841.

“MY DEAR SIR—A Fellowship in St. John's College, in my gift as Bishop of Ely, being vacant, I am most anxious to dispose of it in such a manner as will be most advantageous to the college, and at the same time will hold out the greatest encouragement to learning in the University at large. I therefore intend to throw this Fellowship open to Bachelors of Arts, duly qualified, of all colleges in the University; and yourself, Professor Peacock, and the Rev. Edward Baines, my chaplain, having consented to undertake the office of Examiners, I hereby authorize you to give notice of this examination, to fix the time of it, and to receive the requisite testimonials of the candidates, and to adopt such method of examination as, in your opinion, is best suited to discover the merits of the respective candidates. I remain, my dear Sir,

“Your faithful servant,
“J. Ely.”

The examination will be in Mathematical Science and Classical Literature; and will commence on Monday, the 29th day of November, at ten o'clock in the forenoon, and be continued on the five following days.

The following students of St. John's College, in this university, were recently elected exhibitors on Dr. Wood's foundation, for the ensuing year,

Third Year.—Simpson, Bird, R. B. Mayor.

Second Year.—Adams, Gruggen, Campbell.

First Year.—T. Dixon, Hemming, Stephen.

PRINCE ALBERT'S PRIZE FOR MODERN LANGUAGES.—The examination for the prize which has been instituted at Eton, by his Royal Highness Prince Albert, for the encouragement of the study of modern languages, has just concluded. The examiners were Messrs. Tarver and Schönerstedt. Dr. Pretorius and the Hon. C. A. Murray were frequently present during the examination, which occupied four days. The successful competitor is Simpson, pupil of the Rev. E. H. Pickering; the five next in order of merit were Dodson, Lambton, De Horsey, Pigot, *max.* and Horton. It is understood that the competitors acquitted themselves with much credit. The examination excited great interest in the school, and there can be no doubt the institution of this prize by his Royal Highness will have a great influence in forwarding the object proposed—that of causing increased attention to be paid to modern languages.

This year the subjects were German and French, as follows:—

L'Iphigénie de Racine; *Minna Von Barnhelm*; *L'Avare*. (Molière); *Piccolomini* (Schiller); *T. Tasso* (Goethe); *Grandeur et Servitude Militaire* (De Vigny); *Thirty Years'*

War (Schiller); *Boileau's Third and Sixth Satires*; *Göts Von Berlichingen* (Goethe); *French and German Composition, and Critical Questions on each Language.*

Oct. 16.

UNIVERSITY OFFICERS, 1841.—At a Congregation held on Monday last, being the first day of term, the following officers of the University were appointed for the year ensuing:—

Proctors—*Sen.*, Rev. T. Gaskin, M.A., Fellow of Jesus College; *Jun.*, Rev. W. H. Thompson, Fellow of Trinity.

Scrutators—Rev. H. Calthrop, B.D., Fellow of Corpus Christi; Rev. C. Eyres, M.A., Fellow of Caius.

Moderators—Rev. T. Gaskin, M.A., Fellow of Jesus; D. F. Gregory, M.A., Fellow of Trinity.

Tutors—Rev. C. H. Maturin, M.A., Fellow of King's; Rev. J. Townson, M.A., Fellow of Queen's.

DEGREES.—At the same Congregation, the following degrees were conferred:—

Bachelor in Divinity—Rev. J. E. Dalton, Fellow of Queen's.

Master of Arts—F. A. Paley, St. John's.

Bachelor of Arts—J. Griffith, Christ's.

Auditors of Accounts—Rev. R. Tatham, D.D., Master of St. John's; Rev. R. Birkett, B.D., Fellow of Emmanuel; Rev. J. Cartmell, M.A., Fellow of Christ's.

At a Congregation held on Tuesday, the following were appointed for the ensuing year:—

THE CAPUT.

The Vice-Chancellor.

Divinity—Rev. R. Tatham, D.D., Master of St. John's.

Law—Rev. J. W. Geldart, LL.D., Trinity Hall.

Physic—W. W. Fisher, M.D., Downing.

Sen. Non Regent—Rev. R. Birkett, B.D., Emmanuel.

Sen. Regent—Rev. J. Smith, M.A., Christ's.

THE MASTERSHIP OF TRINITY COLLEGE.

—The Rev. Dr. Wordsworth, on Tuesday or Wednesday last, resigned the post he has held for upwards of twenty years, with honour to himself and advantage to the University.

The University news which appears in the London papers, preceded by the important announcement that it is “From our own correspondent,” is often very erroneous. A few days ago, for instance, it was stated that among the entries at Trinity College there are a dozen noblemen, the fact being that there are but two—Lord Nelson, (great grand-nephew of the hero of the Nile,) and Lord Fielden.

The Norrisian Professor of Divinity has given notice that his lectures will commence on Tuesday next, at one o'clock, in the lecture room, under the library, and be continued at the same hour every Tuesday, Thursday, and Saturday, throughout the remainder of the term.

Oct. 23.

At a Congregation on Wednesday last, the following degrees were conferred:—
Honorary Master of Arts—Lord Somerton, Trinity.

Doctor of Physic—W. D. Williams, Corpus Christi.

Masters of Arts—T. Wood, St. John's; M. Biggs, Pembroke; S. F. Montgomery, Corpus Christi.

Bachelors of Arts—H. W. Sherer and V. Germaine Hine, Trinity; J. Raw, Queen's; G. Hervey Foster, Magdalene.

At the same Congregation the following were admitted *ad eundem*:—J. Charnock, M.A., Lincoln College, Oxford; F. Curtis, M.A., Balliol College, Oxford.

At the same Congregation the following grades passed the Senate:—

To confer the degree of Doctor of Divinity on Mr. G. A. Selwyn, of St. John's College, by royal mandate.

To invest in the 3 per cent. Consolidated Annuities the sum of 1000*l.* sterling, bequeathed to the University by the late Rev. J. Palmer, B.D., Fellow of St. John's College, for the perpetual augmentation of Sir Thomas Adams's Professorship of Arabic.

To allow Mr. Bernard, Hebrew teacher, 30*l.* from the University chest.

To exempt persons who have either been admitted to the degree of Bachelor of Physic, or created Master of Arts before the end of last Easter term, from so much of the regulations sanctioned by the Senate, April 1, 1841, "respecting candidates for a licence *ad practican-dum in Medicina*, and also respecting candidates for the degree of Doctor of Physic as requires such candidates to produce to the Regius Professor of Physic certificates of their having attended lectures on certain subjects specified in the first of the aforesaid regulations.

To appoint, in conformity with the before-mentioned regulations, Dr. Paget, of Caius College, to be an Examiner for the ensuing year of candidates for a licence *ad practican-dum in Medicina*, and also of those candidates for the degree of Doctor of Physic who have not previously obtained such licence.

Her Majesty the Queen has been pleased to confer the valuable appointment of Master of Trinity College, vacant by the resignation of the Rev. Christopher Wordsworth, D.D., upon the Rev. William Whewell, B.D., late Fellow and Tutor of that College, and Professor of Casuistry in this university. The newly-appointed and distinguished Master was second Wrangler, and second Smith's prizeman in 1816, and Chancellor's English medallist in 1814. He was appointed Professor of Mineralogy in 1828, and on the death of Dr. Barnes, in 1838, was elected to the Professorship of Casuistry, which he has held up to this time. His name, as a man of the most eminent attainments in literature and science, is known in every corner of the civilized world. Amongst his published works, which are dis-

tinguished for the elegance and clearness of their style, as well as for the depth of their research, and some of which have become standard works in the university, we may mention the following:—"*Astronomy and Physics considered with reference to Natural Theology, (Bridgewater Treatises);*" "*A History of the Inductive Sciences*," 3 vols.; "*The Philosophy of the Inductive Sciences*," 2 vols.; "*Elementary Treatise on Mechanics*," "*Laws of Dynamics*," "*Analytical Statics*," "*Doctrine of Limits*;" "*Architectural Notes on the German Churches*;" "*Remarks on University Education*;" "*Sermons on the Foundation of Morals*," &c. He is a Vice-President of the Royal Society, and a member of all the most famous literary and scientific societies in the old and new worlds.

The first meeting of the Philosophical Society is announced for Saturday November 6th. The three other meetings for the term will take place on the Mondays, November 15th and 29th, and December 13th.

The Woodwardian Professor will commence his lectures on Friday, the 29th of October, and be continued six days in each week to the end of the term, at twelve o'clock, in the Lecture-room under the new wing of the Public Library.

The following gentlemen have been elected scholars of St. John's College, in this University:—

By Mr. Crick—Harris, Holmes, E. Allen, Handfield, R. Allen, Hobson, Sergeant, Hadfield, Edman, Spurrier, and Hawarth.

By Mr. Hymers—T. Taylor, Body, Parkington, Brett, W. B. Smith, Cherriman, T. D. S. Smith, Cox, and Brame.

James Wigram, Esq., M.A., of Trinity College, in this University, has been appointed to one of the new Judgeships created by the bill passed last session for facilitating the administration of justice in the Court of Chancery.

Mr. Richard Potter, M.A., Fellow of Queen's College, in this University, well known to men of science as an original investigator and experimentalist, has received the appointment of Professor of Natural Philosophy and Astronomy at University College, London, in the place of Professor Sylvester. Mr. Potter was sixth wrangler in 1838.

UNIVERSITY OF LONDON.

Matriculation Examination, 1841.

EXAMINERS:

- In Classics—Rev. Dr. Jerrard, and T. B. Burcham, Esq.
- In Mathematics and Natural Philosophy—G. B. Jerrard, Esq., and Rev. R. Murphy.
- In Chemistry—Professor Daniell.
- In Botany—Rev. Professor Denaloy.
- In Zoology—Dr. Roget.

The number of candidates that presented themselves at this examination was 89; and of

these the following have passed, and are arranged in two divisions:—

First Division.—W. H. G. Bagehawe, St. Mary's, Oscott; J. A. Baynea, Stepney; T. Beever, J. Browne, W. J. Champion, University; J. M. Charlton, B. H. Cooper, Highbury; J. Cowburn, Stourport Grammar School; J. Craig, Belfast R. Acad. Institution; A. Creak, Spring-hill; M. Crewe, St. Mary's, Oscott; A. Crowley, University; J. Edkins, Spring-hill; W. Farrer, Homerton; T. Fison, University; G. J. Gowring, Mr. Gowring's School, Finchley; S. G. Green, Stepney; A. J. Halley, University; F. J. Hensley, King's; H. G. Hopkins, St. Mary's Oscott; B. Lewis, University; J. H. Millard, Stepney; J. G. Pigg, J. Richards, Highbury; T. Sibby, Bristol; J. A. Spencer, University; J. Swarbrick, St. Cuthbert's, Ushaw; R. S. Taylor, Manchester (New); G. Thompson, Stonyhurst; E. H. Weeks, Cheshunt; T. Williams, Stonyhurst; J. G. Wilson, Bristol;

J. Wright, Manchester (New); W. Young, Cheshunt.

Second Division.—W. Bainbridge, King's; F. Blankart, Camberwell Collegiate School; J. Blackett, Stonyhurst; J. C. Bompa, Bristol; S. Bradley, private tuition; F. W. Brady, University; J. D. Buck, Highbury; P. Cahill, Carlrow; J. R. Carr, Manchester (New); H. Christapherson, Stepney; P. M. Duncan, College of Moravian Brothers, at Lausanne; J. Dunlop, University; W. F. Durant, private tuition; J. Edkins, University; E. Fletcher, Dr. Day's School, Bristol; E. Howe, St. Mary's, Oscott; J. Howell, Stonyhurst; J. B. King, Highbury; C. F. Kingdon, private tuition; W. C. Lewis, University; R. H. Marten, Stepney; A. O'Donovan, Carlrow; F. Rymer, St. Edmund's; E. Sherley, Cheshunt; G. W. Smith, J. Smith, W. Smith, T. T. Spicer, University; W. Strickland, T. Ullathorne, Stonyhurst; H. Vrignes, St. Gregory's, Downside.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Baldwin, Rev. C. F., Hampton.
Buckingham, Rev. J., r. of Doddicombeleigh, Devonshire, of twins, one of them still-born.
Currie, Rev. T., Bridgham Rectory, Suffolk.
Daniel, Rev. A., Trinity Parsonage, Froms.
Foabery, Rev. T. V., Gunton Hall, Suffolk.
Gehle, Rev. Dr., Rotterdam.
Harding, Rev. W., r. of Hockley, Essex.
Hart, Rev. J., v. of Otley, Yorkshire.
Hawkins, Rev. C. J., r. of Nunburnholme, Yorkshire.
Hobson, Rev. G., Barwick-in-Elmet.
Kennedy, Rev. Dr., Shrewsbury, (still-born.)
Key, Rev. S., Stamford-hill.
New, Rev. F. T., Chester-place, London.
Ormerod, Rev. O., r. of Prestegh.
Reade, Rev. F., Sillwood-place.
Redhead, Rev. J. R., v. of Thurnby, Leicestershire.
Sawbridge, Rev. E., Thelnetham Rectory, Suffolk.
Scott, Rev. Wm., the Parsonage, Hoxton.
Seymour, Rev. R., r. of Kinwarton, Warwickshire.
Shortland, Rev. V., Chaplain to the Hon. East India Company.
Smith, Rev. F., St. Mary's, Blandford, Dorset.
Strong, Rev. C. D., c. of Brampton Abbots, Herefordshire.
Taylor, Rev. J. R., Bath.
Thornhill, Rev. S., v. of Wendover, Bucks.
Tindall, Rev. J., Alnwick.
Tard, Rev. R., Cadogan-place, London.
Watson, Rev. A., M.A., St. John's, Cheltenham.
Whitehead, Rev. E., Assistant Chaplain, Kampsee.
Wimberly, Rev. C., Barrackpore.

OF DAUGHTERS—The Lady of

Atkinson, Rev. T., Rasek, Yorkshire.
Baseley, Rev. F., r. of St. Dominick, Cornwall.
Browne, Rev. J., Cheltenham.
Byron, Rev. J., v. of Elmstone Hardwick.
Donne, Rev. S., M.A., Oswestry.
Evans, Rev. T. S., v. of St. Leonard's, Shoreditch.
Griffiths, Rev. J. R., New Church, Cwmaman.
Hamilton, Rev. J., v. of Lynsted.
Harvey, Rev. G. L., Willbridge.
Hewson, Rev. F., Southall.
Hornby, Rev. R., Walton-le-Dale, near Preston.
Hulbert, Rev. C. A., Slaithwayt, near Huddersfield.
Kinsey, Rev. M., Boias Rectory, Salop.
Loveday, Rev. T., B.D., r. of Halsey, Berks.
Maude, Rev. T., Elvington Rectory, near York.
Moysey, Rev. F. L., B.A., v. of Combe St. Nicholas.
Onslow, Rev. C., Rectory, Knowle, Dorset.
Pilkington, Rev. C., B.C.L., r. of Stockton, Warwickshire.
Saunders, Rev. A. P., Charter House.
Smith, Rev. F., Hethe, county of Oxford.
St. John, Rev. H., St. Andrew, Hilton, Dorset.
Syme, Rev. Wm., Old Ford, Bow, Middlesex.
Thorpe, Rev. A. J., v. of Chippenham.
Thomas, Rev. L. L., r. of Newport, Pembrokeshire.
Thompson, Rev. C., Vicarage, Elkesley, Notts.
Wilson, Rev. D., Islington.

MARRIAGES.

Allfree, Rev. E., to Charlotte Eleanor, second d. of the late Rev. T. Bennett, r. of St. Alphage w. St. Mary, Northgate.

Barrow, Rev. J., to Marianne, e. d. of J. Golding, Esq., Ditton-place, Kent.
 Beckett, Rev. W., B.A., of Trinity College, Oxford, to Elizabeth Sarah, d. of the late J. Barrow, Esq., of Davies-street, Berkeley-square.
 Berkeley, Rev. G. C., v. of Southminster, Essex, to Caroline Albina, d. of the Ven. Stuart Corbett, D.D., Archdeacon of York.
 Campbell, Rev. G., B.A., of Lofthouse, near Leeds, to Mary Anne, e. d. of J. Jones, Esq., of Lofthouse Hall.
 Carrington, Rev. H., r. of Monks Eleigh, to Jane, niece of Archdeacon Lyall.
 Carles, Rev. C. E., to Georgiana, fifth d. of the late Rev. F. Baker.
 Clifford, Rev. J. B., incumbent of St. Matthews, Kingsdown, to Emily, y. d. of the late Wm. Hassell, Esq., of Bristol.
 Coleman, Rev. G., r. of Water Stratford, Bucks, to Augusta Anne, only d. of C. C. S. Worsley, Esq.
 Cooke, Rev. F., to Mary Elizabeth, e. d. of Capt. Down, R.N., of Langleigh, near Ilfracombe.
 Courthope, Rev. W., B.A., to Caroline Elizabeth, y. d. of J. Ryle, Esq., of Henbury, Cheshire.
 Cruttwell, Rev. H. E., B. A. of Worcester College, Oxford, to Eliza, d. of the late Rev. F. Hodson, D.D.
 Curteis, Rev. T. C., B.D., v. of Linton, Herefordshire, to Anne, widow of W. Noble, Esq., of Mitholm, Yorkshire.
 Davies, Rev. L. C., to Julia, y. d. of R. Radcliffe, Esq., of Foxdenton Hall, Lancashire, and of the Circus, Bath.
 Davies, Rev. T., to Miss Tamar Eden, of Farthinghoe, near Bambury.
 Day, Rev. G., r. of Baldwyn, Brightwell, to Isabella Anne, y. d. of W. T. L. Stone, Esq., of Brightwell Park.
 Foley, Rev. E. W., Incumbent of Trinity Church, Tewkesbury, to Caroline, e. d. of the Rev. F. Laing, of the Mythe, Gloucestershire.
 Gee, Rev. R., to Marianne, second d. of the late Capt. R. M. Jackson, R.N.
 Guyon, Rev. C. L., M.A., r. of Lamgatt, Somersetshire, to Catherine, y. d. of the late Rev. J. G. Coplestone, of Offwell, Devon.
 Heisch, Rev. J. G., of Trinity College, Cam-

bridge, to Julia Maria, second d. of R. Heintz, Esq., of Islington.
 Hill, Rev. T., Incumbent of Lye, Worcester-shire, to Urnula Frances, second d. of Lieut.-Col. Bund, of Worcester.
 Hutchins, Rev. H., to Elizabeth, y. d. of the late Rev. P. B. Homer, B.D., of Magdalene College.
 Hutton, Rev. H. J., to Mary Catherine, only d. of the late T. Lee, Esq., of Barbican Lodge, Barnstaple.
 Knox, Very Rev. H. B., r. of Hadleigh, and co-dean of Bocking, Suffolk, to Jane, e. d. of the late Hon. and Rev. A. Vesey, of Knapton.
 Orme, Rev. A., Incumbent of Tansley, Derbyshire, to Mary, d. of R. H. Levinge, Esq., of Levington Park.
 Orr, Rev. A., of Woodbank, county of Antrim, to Elizabeth Catherine, y. d. of J. Blackwood, Esq., of Strangford, county of Down.
 Parker, Rev. R., M.A., of Walton, Lincolnshire, to Harriet Emma, e. d. of G. Gowen, Esq., of Park-crescent, London.
 Perry, Rev. C., to Fanny, y. d. of S. Cooper, Esq., of Tranby, near Hull.
 Powys, Hon. and Rev. A. L., to Charlotte Elizabeth, d. of R. Norman, Esq., Melton Mowbray.
 Pratt, Rev. H., M.A., District Chaplain, Nuseerabad, to Elizabeth, sixth d. of Brigadier Kennedy, C.B., commanding the Rajpootora field force.
 Richards, Rev. T., M.A., to Oriana, y. d. of G. Wilkinson, Esq., of Howland-street, Fitzroy-square.
 Robertson, Rev. F., to Ellen, third d. of Sir G. W. Denys, Bart., and niece of the late Earl of Pomfret.
 Routh, Rev. J. W., to Frances, e. d. of the Rev. H. Pole, of Waltham-place, Berkshire.
 Turner, Rev. A., M.A., of St. John's College, Oxford, to Harriett Archer, fourth d. of the Rev. T. Archer, v. of Whitchurch.
 Viney, Rev. J., of Herne Bay, to Anne, third d. of T. Piper, Esq., of Denmark-hill, London.
 Whewell, Rev. Professor, B.D., to Cordelia, d. of S. Marshall, Esq., Hallsteads, near Penrith, Cumberland.
 Willis, Rev. H. de Leval, to Mary Anne, e.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen :—

Rev. T. Ainger, Perpetual Curate of Hampstead; a service of plate, value 180*l.* by the congregation of St. Mary's Church, Greenwich, of which he had been Assistant Minister for nearly 16 years.

VOL. XX.—Nov. 1841.

Rev. R. D. Backhouse, late Perpetual Curate of Walmer, Kent.

Rev. M. Barnard, Vicar of Great Amwell, Herts.

Rev. A. H. Bridges, late Curate of Beddington, Surrey.

Rev. S. R. Cupel, Curate of St. Thomas's Church, Salisbury, a silver salver,

with 110 sovereigns, on his leaving the curacy of that parish for the living of Wareham, Dorset.

Rev. C. E. Carles, Assistant Minister of St. Mary, Warwick, by his parishioners and neighbours, on his marriage, with a purse of 130 sovereigns, and an elegant massive silver inkstand.

Rev. T. Gibson, Perpetual Curate of Ash, Shropshire; a handsome silk gown, by some of the principal inhabitants of Wem, of which place he is the Sunday Evening Lecturer.

Rev. Walter Kerr Hamilton, Vicar of St. Peter in the East, Oxford, by his parishioners, on his appointment to a Canonry in Salisbury Cathedral, with a beautiful breakfast service of plate.

Rev. W. Hinson, Incumbent of St. James's, Sutton, near Macclesfield.

Rev. H. J. Hutton, Curate of West Buckland, Devon.

Rev. J. T. Mathews, of the Grammar School, Shifnal.

Rev. E. Marshall, Curate of Ruskington, Lincoln.

Rev. T. Michinson, of Frithville, Lincolnshire.

Rev. W. Murray, Rector of St. Martin's, Colchester; a handsomely bound Bible.

Rev. E. Norman, M.A., late Curate of Kingscourt, Ireland.

Rev. E. A. Ommaney, late Perpetual Curate of Mortlake.

Rev. C. G. Owen, Rector of Dodbrooke, Devon.

Rev. Dr. Powell, late Incumbent of St. James's, Clitheroe.

Rev. T. K. Thomas, late Curate of Ragland, near Monmouth.

BEDFORDSHIRE.

EVERSHOLT.—It is intended, in the course of the ensuing spring, to erect schools in this village, for which Miss Monoux, of Linden, in this parish, has most liberally contributed a site, on condition of the schools being placed in connexion with the National Society. The Rev. James Reed, the rector, has contributed the munificent donation of 100*l.*, and an annual subscription of 5*l.*

CORNWALL.

CAMBORNE.—On Oct. 13th, a new chapel of ease, at Treslothian, dedicated to St. John, was opened for divine service, when an impressive sermon was preached by the Rev. J. Punnett, of St. Erth, from Psalm xcii. 13; after which, nearly 17*l.* was collected in aid of the building fund. The chapel was crowded in every part, particularly by the poorer class, for whose advantage this increased accommodation was especially intended. The chapel is built in the earliest pointed or "lancet" style. The chapel has no galleries, and contains sittings for about 305 persons.

E. W. W. Pendarves, Esq., M.P., in addition to the site, handsomely gave a donation of 500*l.*

DERBYSHIRE.

The inhabitants of Great Rowaley, being three miles distant from their parish church, have hitherto been deprived of the power of regularly frequenting the house of God. His Grace the Duke of Rutland has, however, prevented the continuance of this evil, by building at his own expense a chapel of ease, to which is attached a school-house, communicating by a doorway with that part of the chapel which is meant to be used as a Sunday-school for young children. Both erections are built in a handsome and substantial manner, and are ornamental to the village. This chapel was opened for divine worship on Sunday, the 15th of August, by the Rev. H. K. Cornish, vicar of Bakewell, when a very crowded congregation assembled.

DEVONSHIRE.

The advowson of St. Edmond's, Exeter, was sold some years ago. The patron cannot be found. Unless he makes his appearance and presents before the 9th of December, the bishop of the diocese will get it by lapse.

The Lord Bishop of Exeter consecrated the new chapel, erected by Sir T. D. Acland, Bart., M.P., in Killerton Park, near Exeter, on September 21st. The Bishop of Barbadoes, and a large congregation of the clergy of the county, were present. Sir T. D. and Lady Acland gave an elegant *déjeuner* at Killerton House on the occasion.

EXETER.—Thursday, the 16th of September, being the day appointed for preaching the anniversary sermon in aid of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, led to the assembling of a large proportion of the gentry of the district. The sermon was preached in our noble cathedral, and the vast congregation (comprising about 2500 children belonging to the schools of this city and suburbs, who receive their books from the Society for Promoting Christian Knowledge) consisted of many thousand persons. Among these were the Lord Bishop of the diocese; the Rev. Chancellor Pott; the Rev. R. Stephens, Sub Dean; the Archdeacon of Exeter, J. Moore Stephens; the Archdeacon of Barnstaple, Dr. George Barnes; Rev. Canon John Bartholomew; Rev. Dr. James Duke Coleridge, &c. &c.; the Hon. Mr. Justice Patteson; Hon. Mr. Justice Coleridge; John Carew, Esq., Mayor of Exeter; Sir John Kennaway, Bart., &c. The Mayor of Exeter on this occasion, accompanied by the magistrates and members of the town council, and preceded by the officers bearing the sword of state and maces, repaired to the cathedral in procession. After divine service,

the annual meeting was held at Congdon's Royal Subscription Room, the Bishop of Exeter presiding. The proceedings were of the most interesting and gratifying description.

DORSETSHIRE.

Some years since the Marquess of Salisbury caused to be built, at his own expense, a small chapel of ease in the tithing of Alderholt, in the parish of Cranbourne, for the better accommodation of the inhabitants whose residences were generally at a remote distance from the mother church. It is now his lordship's intention to erect another small chapel in the same parish, at a place called Verwood, for the accommodation of the inhabitants. The foundation stone was laid by the Rev. F. H. Pare, the vicar of the parish, in the presence of a numerous congregation, who had assembled to witness the ceremony.

Sir Richard P. Glyn, Bart., High Sheriff of the county of Dorset, in addition to a liberal subscription, has presented the parish of Wambrook with a portion of land adjoining the churchyard for a garden and site for the erection of a parochial school. The Very Rev. the Dean of Salisbury (who is the ordinary), the Rev. Dr. Palmer, Mrs. Edwards, the patroness of the living, and the Rev. Henry Edwards, the rector of the parish, have handsomely contributed towards the building fund.

On the 28th September, a numerous and respectable meeting was held at the Town Hall, Sherborne, in behalf of the Society for the Propagation of the Gospel, Sir W. C. Medlycott, Bart., in the chair. The Rev. W. Short, deputed by the society, and several clergymen of the town and neighbourhood, addressed a most attentive audience in very interesting and impressive speeches. Upwards of 20*l*. were afterwards collected at the doors.

The Lord Bishop of Norwich is confirming throughout this county, and consecrating several churches and churchyards for the Bishop of Salisbury, whose late domestic bereavement detains him in seclusion at Salisbury.

DURHAM.

The total proceeds of Lady Londonderry's splendid bazaar at Sunderland, in behalf of the new church at Seaham Harbour, amounted to the handsome sum of 1200*l*.

The foundation stone of a new church at Pelton, near Chester-le-Street, was laid on Thursday, the 7th Oct., by Thomas Fenwick, Esq. The church will be built in the old English style, and will afford accommodation for 400 persons.

The quarterly meetings of the committee of the Diocesan Church Building Society, and of the Diocesan School Society, were lately held in Bishop Cosin's Library, Durham. The following grants were voted by the School Society:—20*l*.

towards building a new school at Windy-nook, in Heworth; 20*l*. towards building a new school at Seaham; 20*l*. towards building a new school at Crookham, in Ford; 10*l*. towards building a new school at Holy Island; and 5*l*. each, for general purposes, to schools at Gateshead, Tweedmouth, and Lowick.

GLOUCESTERSHIRE.

STROUD.—On Tuesday, 14th Sept., the Lord Bishop of Gloucester and Bristol, attended by his chaplains, the Rev. W. Spencer Phillips and the Rev. T. Murray Browne, held his triennial visitation of the deanery of Stonehouse in this town. His lordship delivered a charge, which will be printed at the especial request of the clergy. On Wednesday, his lordship consecrated the newly-erected church at Chalford, in the parish of Bisley. The sermon was preached by the Rev. T. Glascott, of Rodborough, and the sum of seventy-eight pounds (including twenty pounds sent by the munificent Dr. Warnesford) was collected at the doors in aid of expenses in fitting up the church, which contains 600 sittings, one-third of which are appropriated to the free use of the poorer inhabitants.

Daily and Sunday Schools are about to be established in connexion with St. John's Church, Cheltenham, under the immediate sanction of the lord bishop of the diocese, who has kindly forwarded a donation in aid of the undertaking. This good work was set on foot by the Rev. Alexander Watson, M.A., assistant minister, who has received from the Rev. W. Spencer Phillips, patron and incumbent of the church, an eligible piece of freehold land for the site; and the congregation has already subscribed the sum of 150*l*. In addition to the above contribution, one member of the congregation has promised a considerable supply of building materials, and another, Mr. C. Paul, his gratuitous services as architect.

HERTFORDSHIRE.

A subscription has been set on foot by the clergy of the archdeaconry at St. Albans, for placing a tablet or monument in the abbey church to the memory of their late revered archdeacon, Dr. Watson.

The names of the Archbishop of Canterbury, the Bishop of London, and the present archdeacon, Dr. Burney, are at the head of the list; but it includes also many of the laity, who have expressed a desire to contribute. [A farther demonstration of the strength and extent of the reverence and esteem which were manifested on the loss of the archdeacon, and recorded in the *British Magazine* for July, 1839, p. 115.—Ed.]

KENT.

PROPOSED FREE CHURCH, HILDENBOROUGH, TONBRIDGE.—The parish of

Tonbridge, which includes Southborough and part of Tonbridge Wells, is ten miles in length, and of an average breadth of $2\frac{1}{2}$ miles, and contains, according to the late census, a population of 12,511. Tonbridge Wells possesses a district church, a chapel of ease, and a proprietary chapel. There is also a district church at Southborough, leaving the remainder of the parish dependent on the mother church, which is capable of holding 1443 only. The population of this part of the parish is 4718; there are therefore 3275 persons unprovided for. To benefit a portion of these is the object of the intended church; but as they are scattered over a surface of above six miles in length, it is impossible that any one additional church can be made to accommodate the whole: it is proposed, therefore, to erect a church near the London road, between the town and the north-west boundary of the parish, which will thus be placed in the midst of an agricultural population, at present far distant from the church, and amongst whom a resident minister is greatly needed.

There will be not less than 600 sittings in the proposed new church, and all are to be free sittings. It will be within reach of the hamlet of Hollenden, in Leigh, which is distant nearly three miles from the parish church, and which is proposed to be annexed to Hildenborough, so as to form one ecclesiastical district.

The sum of 2000*l.* and upwards has been already subscribed, and a considerable portion is paid and invested in Exchequer bills. A very large further amount is required for the building, endowment, &c.

GRAVESEND.—A public meeting, under the sanction of the Archdeacon of Rochester and the clergy of Gravesend and its vicinity, was held in the Town Hall on Wednesday Evening, Sept. 22nd, in aid of the following important objects connected with the Church of England—viz., 1. Extending education amongst the poor. 2. Promoting Christian knowledge. 3. Building and enlarging churches. 4. Providing additional curates in populous places. 5. Propagating the Gospel in Foreign parts. The room was crowded with a most respectable auditory. Wm. Gladdish, Esq., was in the chair.

LANCASHIRE.

GIRT.—The Rev. Jackson Porter, M.A., the respected incumbent of St. John's church, in this town, with that laudable anxiety for the spiritual welfare of the youthful members of his flock, which has ever been a distinguishing feature in his conduct, a day or two previous to the confirmation we this day record, presented to each of the young persons who have been under his tuition preparatory for that holy rite, (upwards of 200 in number,) a copy of the services of our church with the

daily lessons, &c., neatly bound. The reverend gentleman expended, we understand, upon this occasion, upwards of 100*l.* —*Blackburn Standard.*

St. Matthew's church, at Turton, near Bolton, was consecrated on Oct. 3, by the Lord Bishop of Chester, who preached an admirable discourse from 1 Corinthians, c. iii., ver. 16. There are 1067 sittings, of which 403 are free. E. Sharpe, Esq., M.A. of St. John's college, in this university, is the architect.

During the past month great exertions have been made in furtherance of church extension and education at Manchester.

On Michaelmas day the foundation stone of a new school was laid by Rev. Canon Parkinson in the populous district assigned to St. Michael's church. There was a numerous attendance of clergy and laity to listen to the judicious observations made on the occasion. The selection of the patron saint's day was well alluded to by the speakers.

On the following day the foundation stone of a new church at Stretford, in the parish of Manchester, was laid by Lady de Trafford. Divine service was solemnized previously, and a most excellent sermon delivered by Rev. Canon Parkinson, from 2 Sam. vii. 1, 2, 3, wherein the necessity and value of a viable church, so long as the twofold nature of man continued, was most powerfully shewn. Prayer was offered up at the site by the Very Rev. the Dean, and the national hymn sung by the children. The church will be built in the early English style, and will accommodate between 900 and 1000 persons.

The sum required for its erection, 2000*l.*, has been raised chiefly through the indefatigable exertions of the Rev. J. Clarke, the curate, aided by grants from her Majesty's commissioners, the Incorporated Society, and Manchester and Ecclesiastical Church Building Society.

During the same week a most numerous and respectfully attended meeting was held in the school-room at Newton Heath, in the parish of Manchester, for the purpose of forming a Branch Association of the Society for the Propagation of the Gospel. Rev. W. Hutchinson, the incumbent, presided, and was ably supported by the neighbouring clergy and the laity of his district. The sentiments expressed by the different speakers were most cheering, and proved the great extent of good church feeling in the place.

The association for building and endowing ten churches have also laid the foundation stones of three churches within the last two months; in addition to which three new churches are shortly to be commenced by the Manchester and Ecclesiastical Church Building Society, whose exertions have only been suspended in consequence of the badness of the times.

LEICESTERSHIRE.

On Oct. 14, the churchwardens of the parish of St. Mary's, Leicester, convened a meeting of the inhabitants at the vestry, for the purpose of making a church-rate for the current year. It was moved by Mr. J. Chamberlain, and seconded by Colonel Winstanley, that a rate of 1d. in the pound be laid. An amendment was moved by the Radicals, that the meeting do adjourn for twelve months. This the rev. vicar refused to put to the meeting, but on a division, the original motion was lost. Mr. Chamberlain then moved that the minority do make the rate, after which the chairman vacated the chair, and thus the affair at present terminated.

MIDDLESEX.

The queen has been pleased to nominate, constitute, and appoint the Right Hon. Sir James Robert George Graham, Bart., and Anthony Ashley Cooper, Esq. (commonly called Lord Ashley), to be ecclesiastical commissioners for England.

EDUCATION COMMITTEE OF THE PRIVY COUNCIL.—Her Majesty has appointed Lord Wharncliffe (Lord President of the Council), the Right Hon. Sir Robert Peel, Bart., the Duke of Buckingham, the Right Hon. Henry Goulburn, Lord Stanley, Lord Granville Somerset, and Sir James Graham, Bart., to be members of the committee on the subject of education.

CHISWICK.—On Oct. 12th, the ceremony of laying the first stone of a new church for the parish of Chiswick, took place on the ground chosen for the site, in the centre of Turnham-green, near the five-mile stone, on the Great Western-road. The expense of the erection, which is estimated at 4000*l.*, will be defrayed by the subscriptions of the inhabitants of Chiswick, and of other benevolent individuals residing in that portion of Middlesex, which already amounts to about 2700*l.*

NEW BRENTFORD.—A vestry was held on Thursday, 30th September, for the purpose of granting a church-rate for the present year, the Rev. Dr. Stoddart, the vicar, in the chair, when it was moved by Mr. Michael Sims, one of the churchwardens, and seconded by Mr. Crighton, that a rate of 3d. in the pound be granted for that purpose. After a long discussion a poll was demanded by the opposers of the rate, and the result was, for the rate, 87, against it, 40—a greater majority than last year.

It appears from the report of the Ecclesiastical Commissioners for Ireland to Viscount Ebrington, that the receipts of the commission, for the year ending August 1, 1840, amounted to 161,407*l.*, and the disbursements to about 146,427*l.*, leaving a balance of 14,980*l.*

THE NEW CHURCH AT CLAPTON, built by voluntary contributions, was consecrated on Oct. 21st, by the Bishop of London, and was attended by the resident clergy,

the parochial authorities, and a large number of ladies. The Rev. Mr. Powell, whose father gave the ground, is appointed minister.

The queen has been graciously pleased to address a letter to the Archbishop of Canterbury, requiring a collection to be made in every church and chapel, in aid of the funds of the Society for the Propagation of the Gospel in Foreign Parts. Since the year 1836, when the last royal letter was issued, no fewer than 109 clergymen have been added to the missionary list of the society, whose annual expenditure has thus been increased by a sum of 10,900*l.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At the general meeting of the society, held on the 5th October, a grant of 500*l.* was placed at the disposal of the Lord Bishop of Australia, for the promotion of the designs of the society in his diocese. A similar amount will be granted to the Lord Bishop of New Zealand, in November, for a like object. A letter was read from the Lord Bishop of Calcutta, dated June 3, acknowledging with thankfulness the sum of 1000*l.*, being the first of five payments of an equal amount contributed by the society towards the erection of St. Paul's Cathedral, Calcutta, the first stone of which was laid in Oct. 1839. The external magnitude of this cathedral is enlarged from 181 feet to 231; or including the buttresses, 248—the extreme breadth is 83, and at the transepts 116 feet; the foundations of the tower and parts adjacent are brought up solid, and there are 39,000 feet of solid masonry in these foundations. "If," says the bishop, "on the feast of the Circumcision, or of the Epiphany (perhaps the latter will be most appropriate), of the year 1844, whosoever then may be Bishop of Calcutta, or myself, if God should so prolong my life, the solemn dedication of the first Protestant cathedral in heathen India should take place, praise will indeed be due to the God of all grace and mercy." After various donations had been announced, a letter was read from the Rev. Ralph Ord, Rector of Semleys, Wilts, informing the secretary that he had by his will bequeathed to the Society for Promoting Christian Knowledge, 1000*l.*, and a similar sum to the Society for the Propagation of the Gospel in Foreign Parts.

The Duke of Northumberland has presented a second donation of 200*l.* in aid of the Metropolis Churches Fund. The amount of the fund now reaches nearly 175,000*l.*

NORTHUMBERLAND.

The Duke of Northumberland has subscribed 100*l.* towards the sum being raised to defray the expense of restoring Hexham Abbey Church.

SHROPSHIRE.

CONSECRATION OF CRESSAGE CHURCH, IN THE PARISH OF COUND, NEAR SHREWSBURY.—A new church, just completed, in the village of Cressage, has been consecrated by the Right Rev. the Lord Bishop of Lichfield. On this occasion a procession was formed at the house of Mr. Studley, in the village, and proceeded from thence, accompanied by a band of music, in the following order, to the new church:—Sunday-school children; the architect and contractor, Edward Haycock, Esq., and Mr. J. P. Smith; the Bishop and Archdeacon Bather; the Lady Patrons, Mrs. Thursby; the Rector, the Rev. H. Thursby; the Rev. G. Burd, (curate of the new church); the Rural Dean; the Registrar; the Reverends Dr. Kennedy and Rowley, and the following clergy in their canonicals:—the Reverends C. Drury, R. Corfield, R. Maddocks, J. O. Hopkins, J. Stewart, R. L. Burton, J. Yardley, H. Burton, E. Bickersteth, W. Corbett, Gwythers, J. J. Barlow, Howell, J. S. Marvin, Brithur, W. Burd, R. Forester, Gambier-Egremont, C. P. Peters, Oliver, J. Charlton, Gleadow, Wainwright, Gleadow, jun., J. Jones, Baschurch, E. Bather, jun., &c. The service was read by the Rev. H. Thursby, Rector of Cound; the Archdeacon Bather officiating at the communion, owing to the indisposition of the bishop. The sermon was preached by the Venerable Archdeacon Bather, from the 28th chapter of Isaiah, and the 9th and 10th verses, (which was a most eloquent and impressive discourse.) The collection evinced the warm cordiality in the good work, amounting to upwards of 100*l*. After the service, the bishop, with the clergy, proceeded to consecrate the cemetery surrounding the building, which comprises nearly an acre of land.—*Salopian Journal*.

SOMERSETSHIRE.

The annual general meeting of the members of the Bath and Wells diocesan church building association, and Bath and Wells diocesan society for providing a fund for the maintenance of additional curates in populous parishes, was held at Wells, 6th October. No less a sum than 1551*l*. has been given during the past year, in furtherance of the society's objects, whereby additional church room has been provided for 3771 persons, the number of free and unappropriated sittings being 2682. Want of space alone prevents our giving the report; it is a most able and comprehensive document, and shews that the above assistance has been granted in a most judicious manner.

STAFFORDSHIRE.

The late Mrs. Barbor, of Rugeley, has bequeathed the sum of 500*l*. to the Stafford Infirmary, the interest of which is to be

devoted for ever towards the payment of the salary of a chaplain, he being the minister of Christ Church, Stafford, for the time being.

WILTSHIRE.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.—The Venerable Archdeacon Macdonald has, during the last fortnight, been presiding at various meetings called by the clergy of his archdeaconry, with the view of forwarding the objects of the Society for the Propagation of the Gospel in Foreign Parts. He was attended by the Rev. Ernest Hawkins, one of the secretaries of the society, deputed to make more fully known the objects and constitution of the society, and to give information on the state and prospects of its missions; and by the Rev. M. W. Mayow, Vicar of Market Lavington, as secretary to the archdeaconry. The circuit began at Bradford, and meetings were subsequently held at Steeple Ashton, Great Bedwyn, Marlborough, Broad Hinton, Wootton Bassett, Mildenhall, Hungerford, Calne, and Devizes. In all cases, they were specially convened by the clergy themselves, and thus free from the objection which is often felt and expressed against public meetings, as exciting and unauthorized. Those which have been recently held in the archdeaconry of Wilts, under the express sanction and wish of the archdeacon, may therefore more properly be considered in the light of conferences between the clergy and laity, on the best means of carrying out the blessings of our church into the distant colonies and dependencies of our most widely-extended empire; and it is gratifying to see that an increasing interest on these important subjects appears to be felt in almost every part of the country, and among all classes of the community. Especially was this feeling observable in the simple village meetings of Steeple Ashton, Great Bedwyn, Broad Hinton, and Mildenhall. Indeed, it may be affirmed generally of all the parishes where the experiment has been made, that the call of the incumbent, inviting his parishioners to consider the objects of the society, and followed by a plain and intelligible statement of its operations, has been met by more than an acquiescence on their part; and that rich and poor together have readily become subscribers as the matter has been submitted and explained to them; and this the more numerous and liberally, the more they become acquainted with the past history of the society and its present field of labour. We cannot but express an earnest hope that the example set in the parishes we have named, as well as in very many others in this and other dioceses, may tend to stimulate the exertions of those in which as yet no associations have been formed; and more especially by shewing the possibility of success even in

places whose population is almost exclusively of the labouring class, may be the means of multiplying parochial associations throughout the country, until it shall be something remarkable to find a parish without one. We ought to notice, as marking the progress which is being made in this direction, that whilst, in many of the places we have mentioned, associations in aid of the society had been previously formed, yet in Wootton Bassett, Calne, and Devizes, the recent meetings were the first held on behalf of this society, and in each were followed by the formation of parochial associations.

We understand also that at Marlborough, Chilton, Shalbourne, and Ramsbury, sermons were preached on behalf of the society. That at Marlborough, by the venerable the archdeacon of Wilts; and in the other places, by the Rev. Ernest Hawkins. Collections were made after each sermon or meeting, and we are sure the Rev. secretary has left our county very favourably impressed, as well by the interest taken in the society's proceedings by those whom he has met, as by the liberality of the contributions which he has received. It is but justice to him to say, that the simple unaffected manner in which he stated the operations of the society, and called attention to its great need of further assistance, was just that which is calculated in the best way to promote its interests, as tending to create a sober, reasonable, and permanent desire to forward its objects, rather than a tumultuous and feverish temporary excitement—an excitement unsatisfactory, because producing results far more from feeling than from principle; and necessarily temporary, because fresh stimulants cannot continually be supplied—tending therefore to make a man at one time desirous to do even more than he can, and at another leaving him too well satisfied with doing less than he ought. From all such false colouring, Mr. Hawkins' plain narratives were particularly free, and we trust, and indeed do not doubt, that he will find permanent and continually increasing subscribers added to the list of the society.—*Devizes and Wilts Gazette.*

The Ecclesiastical Commissioners for England and Wales have directed that the sinecure rectory or prebend of North Newton, anciently founded in the abbey or conventual church of Wilton, in this county, shall be united and permanently annexed to the vicarage of North Newton and the chapelry of Little Knoyle, in the same county, and that for the interests of religion the vicarage and chapelry, by reason of their great distance from each other, shall be separated and disunited, and form separate and distinct benefices. These alterations will take place on the first vacancy of the prebend or rectory, and the

patronage of both livings will be vested in the Earl of Pembroke.

Parochial schools, in connexion with the Salisbury Diocesan Board of Education, have been erected in the parishes of Mere and Melksham, and in the chapelries of South Wroxall and Westwood, in the parish of Bradford, in this county.

CHURCH EXTENSION.—The work of providing for the spiritual destitution of various parts of the diocese of Salisbury still progresses. The rebuilding of the parish church of Swallowcliffe—the repewing of the chapel of Ansty (a donative in the gift of Lord Arundel)—the repewing and enlargement of the parish church of Great Bedwin, respectively, in the county of Wilts; and the enlargement of West Lulworth church in Dorset, will soon be carried into effect. A new church has been erected at Monkwood, and a parochial chapel rebuilt at Stanton St. Gabriel, in the parish of Whitechurch Canonycorum.

YORKSHIRE.

BRIDLINGTON.—The chapel of ease, or Christ Church, lately erected at Bridlington Quay, was consecrated on Thursday, the 30th ult., by his Grace the Lord Archbishop of York. The Venerable Archdeacon Wilberforce read the prayers, &c., and the Rev. W. H. Dixon, canon residentiary and chaplain, preached from John ii. 16, "Make not my father's house a house of merchandise." The sum of 49*l.* 9*s.* was collected towards the endowment fund for the maintenance of the minister officiating at the church.

PROGRESS OF THE CHURCH IN THE DIOCESE OF RIPON.—Within the last four years and a half, forty new churches and chapels have been completed, a large proportion of them having received aid from our (the Diocesan Church Building) Society; seven churches have been wholly rebuilt, and seventeen are in different stages of progress towards completion; making a total of sixty-four new places of worship besides thirty schoolrooms licensed within that time for the like purpose.

RIPON DIOCESAN CHURCH BUILDING SOCIETY.—The committee recently published their second annual report. They gratefully acknowledge the continuance of the Divine blessing to their labours. The following statement of the funds received during the past year is given:—

| | | | |
|------------------------|-------|----|----|
| Donations | £1453 | 0 | 11 |
| Subscriptions | 1454 | 19 | 10 |
| Church collections ... | 1022 | 5 | 6 |
| Interest, &c. | 338 | 11 | 5 |

Total 4268 17 8

The committee present the following summary of their proceedings. Within the short period which has elapsed since its establishment, the society has contributed no less a sum than 14,320*l.* towards carrying out its several designs, exclusive of

1000*l.* transmitted to the Incorporated Society. This sum has been expended in the following manner:—4960*l.* in aid of the erection of new churches, whereby 9523 sittings have been obtained, 5212 of which have been appropriated to the use of the poor; 930*l.* in aid of the increase of accommodation in existing churches; by this expenditure 1051 additional sittings have been obtained, 985 of them being free; 500*l.* towards the purchase of buildings to be converted into churches, by which 1082 sittings, 456 of which are free, have been obtained. The expenditure by individuals engaged in these several works has been not less than 35,000*l.* additional. The society has also made grants to the amount of 6150*l.* in aid of the endowments of thirty churches in localities where the population connected therewith extends to 61,191 souls—whilst the average annual income of each church did not amount to 34*l.* It has also granted in aid of the erection of parsonage houses 1780*l.*, which have cost at least 7000*l.*

CHURCH UNION.—On the 10th instant a sermon was preached in Illingworth church, by the Rev. W. Gillmor, M.A., incumbent, in aid of the Church Union which, by permission of the diocesan, the Lord Bishop of

Ripon, has just been formed there. The societies comprised are the Venerable Societies for Promoting Christian Knowledge, and Propagating the Gospel, the Incorporated Societies for Promoting National Education, and the Building of Churches, and the Society for Promoting the Employment of Additional Curates. The reverend preacher gave a minute detail of the objects and operations of these various institutions of the Anglican branch of the catholic church.

On Tuesday, Sept. 21, the Bishop of Ripon consecrated the new church of the consolidated parishes of Barton St. Mary's and Barton St. Cuthbert's, in the archdeaconry of Richmond. The church has been erected by the principal landed proprietors of the parish, without any charge to the inhabitants, aided by grants of 150*l.* from the Ripon Diocesan Church Building Society, and 100*l.* from the Incorporated Society for Building and Enlarging Churches. The occupiers contributed their time and labour in loading the materials.

On Monday, Oct. 4, the Bishop of Ripon consecrated St. Luke's church, Leeds; and, on Tuesday, the new church at Batley Carr.

NOTICES TO CORRESPONDENTS.

RECEIVED: An English Churchman—An Ordained Minister of Christ's Catholic Church—J. C.—L. R.—Mr. Winning—Veles—S. P. R. +—J. O. H. N.—Litoralís—E. I. H.

The Editor is not sure that he understands the note of "A Catholic Priest." He does not recollect to have received *two* letters from him; but, nevertheless, he thinks it very possible that they may both have been printed, and would earnestly recommend his correspondent diligently to read all the Numbers of the Magazine hitherto published. Beside a great deal of other interesting and instructive matter, he will undoubtedly find that letter which he particularly specifies in No. CXIX. p. 440. No doubt, as he emphatically remarks, the "Magazine is for the purpose of affording information to *all* subscribers;" but that design is hugely frustrated by those who do not look at it sufficiently to find their own contributions. It is one step beyond an author who wrote to the editor to inquire whether his book had ever been reviewed, and if so in what number, and if not, when it would be reviewed, in order that he might take measures for getting a sight of that number. The intention, however, of affording information to all subscribers does not imply that the Editor feels bound to insert all letters, or discuss all subjects; and those who write anonymously must be satisfied by seeing an acknowledgment of letters received under the signatures which they have chosen to adopt. Explanation, except such mystical answers as may be given in the Notices to Correspondents, and which it may be most desirable to make where it is most difficult, they have voluntarily prevented, and the Editor is thankful to be saved the trouble. This refers to other correspondents rather than to "A Catholic Priest."

The alteration noticed by "L. de R." was made by the Publisher, in order to afford more room in the body of the work for matter which was thought likely to be more permanently interesting; but his suggestion shall be considered.

ERRATA.—In the September Number, in the list of Deacons, for "J. Harry Bigge," read "Harry John Bigge;" for "Joseph Stephenson," read "Joseph Stevenson;" for "Henry Wm. Tibbs," read "Henry Wall Tibbs."

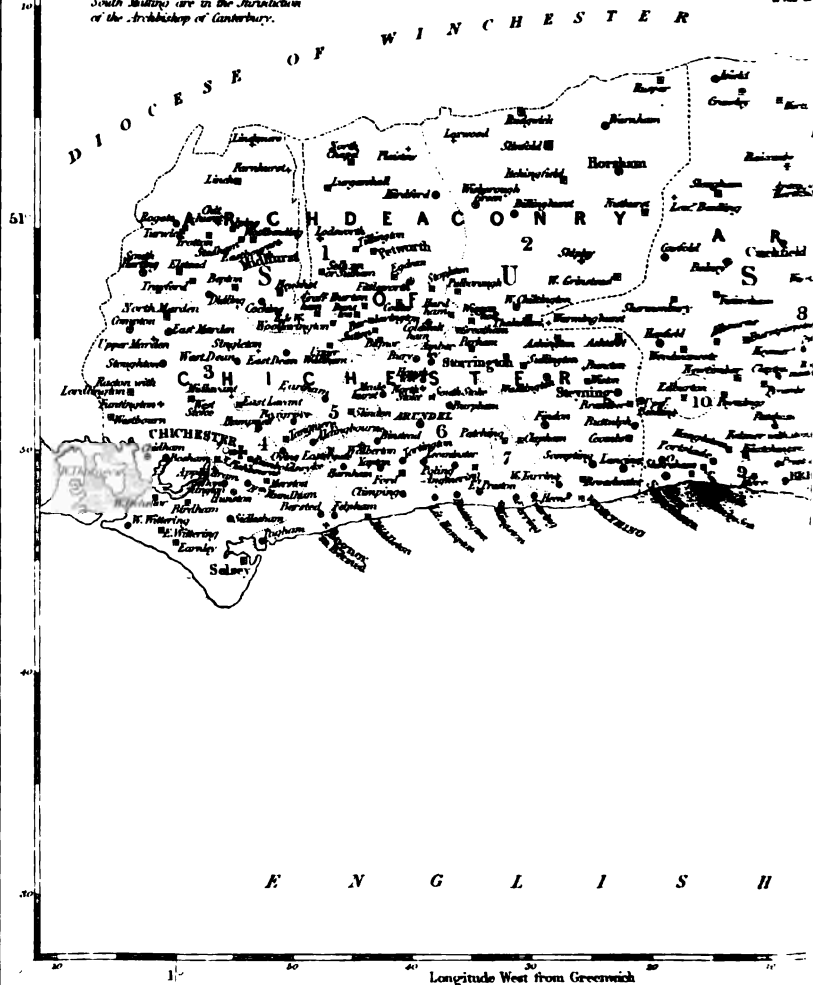
In the October Number, page 410, line 8 from the top, for "more worldly," read "mere worldly."

REFERENCE.

| | | | | |
|----|---------------------|------------------------|----|---------------------------|
| 1 | Deanery of Midhurst | Boundary of the County | Do | Archdeacons' Jurisdiction |
| 2 | Storrington | Do | Do | Do |
| 3 | Boxgrove | Do | Do | Do |
| 4 | Chichester | Do | Do | Do |
| 5 | Payham | Do | Do | Do |
| 6 | Arundel | Do | Do | Do |
| 7 | Tarring | Do | Do | Do |
| 8 | Lewes | Do | Do | Do |
| 9 | Pevensey | Do | Do | Do |
| 10 | South Malling | Do | Do | Do |
| 11 | Dallington | Do | Do | Do |
| 12 | Hastings | Do | Do | Do |

* The Deaneries of Payham, Tarring and South Malling are in the Jurisdiction of the Archbishop of Canterbury.

Figures affixed to Towns denote the number of Churches.



Longitude West from Greenwich

Chichester.

Scale of English Miles.



Drawn & Engraved by J. Arden, Ipswich, London.

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THE
BRITISH MAGAZINE.

DEC. 1, 1841.

ORIGINAL PAPERS.

FOX'S MARTYROLOGY.

MR. TOWNSEND, of Durham, and his kinsman, Mr. Cattley, have at length brought out the first volume of their edition of Fox's Martyrology; and the announcement that a supplementary volume is to be published, containing "between two hundred and three hundred cancel leaves," for the benefit of the subscribers, who are first to pay for these cancel leaves, and then to pull their volumes to pieces, and insert them instead of pages of which even the parties who published them are now ashamed, will perhaps be considered as an evidence that some of the blunders pointed out in this Magazine were not merely the inventions of an enemy or the microscopic discoveries of hyper-criticism.

It is not, however, my wish to occupy the pages of this work with what I may feel called upon to write in this controversy; but as to what concerns itself, it is of course the natural organ of reply. If on no other consideration, the reference which I have made to "W. B.," in the reprint of my letters, would make it my duty to defend him from such insolent abuse published in a work to which he seems to have been so lucky as not to be a subscriber, and which, as I know of no other way of addressing him, might therefore escape his notice. In "The Defence of this Edition by the Editor" Mr. Cattley says—

"Having said thus much, the Editor has only to add, that the first volume of this edition needs no defence. That it is perhaps open to attacks by some critics, that it will be attacked by others, is a subject which concerns him not at all. And now, without taking a survey of each individual volume, he would rather turn his attention to some of those observations which have been offered by certain ready scribes, touching the errors and oversights which exist in the second, and succeeding volumes. The first attack may be briefly disposed of. The Editor refers to a letter in the British Magazine of October, 1837. In this, a writer signing himself "W. B.,"* brings a direct charge of carelessness in collating the various editions, nay, of actually omitting some of the text of Foxe. The charge made is relative to the history of John Browne, a martyr. Now, there is no point which has been more attended to in the editorial department, than that of collation. The Editor is ready

* Page 404 of that journal.

to adhere to this as his stronghold.* He therefore felt at once that there was a positive falsehood, a wilful error, contained in this correspondent's remark.

"Few men who had so patiently and minutely investigated, collated, compared, and reviewed, the thousands of pages of the six standard editions of Foxe, including the Latin one, as the Editor has done, can read with equal patience, so careless and wilful a calumny as the one now referred to. The history of John Browne being given, this correspondent ventures to inquire—'Can this new text be as Foxe penned it?' Moreover, he asserts that he has compared the specimen page of the Acts and Monuments, containing this story, with the original, and that it does not tally with Foxe. Well indeed might this gentleman be an *anonymous* correspondent. Well might he only be known as Mr. "W. B.;" for can any man of honour,—can the Editor of the British Magazine, in common justice, admit such a direct false charge as is contained in this statement? If the editor of Foxe is to be held responsible for all the slips and errors of his amanuenses, scattered over so vast a field, is not the editor of a monthly journal responsible also? Shall the British Magazine go forth as an organ of the Christian church, and shall this falsehood be detected, as it has doubtless been by many, and shall it be three long years and a half before it be contradicted?† Does the writer now ask, 'Is this new text as Foxe penned it?' If he does, the Editor asserts that it is,—*verbatim et literatim*; yea, Foxe's old, faithful, text; that it is *no new text*; that it is found precisely where this cavilling correspondent might have found it, had he looked in the proper place, and with honest eyes, in p. 805 of the Edition of the Acts and Monuments of 1583-4; and not only so, but in all the five editions which the illustrious martyrologist himself revised, in its respective and corresponding place in the text.

"This correspondent has *taken the pains* to compare *one specimen page* of the new edition with his own edition. He gives the Editor no credit for *taking the pains* to compare *ten thousand pages* with each other; and there is a question whether it was not *possible* to overlook *something* in that vast field of type. No, he compares *one page*; and what is the result? Why he is guilty of a direct violation of truth and honesty, in turning to *another account* of the same martyr in a subsequent portion of the Acts and Monuments. Yes, he carefully conceals the page; but he turns *four hundred and eighty-seven pages forward*, in the edition of 1584, and he extracts from thence an incident of a 'graphic kind,' which he would lead the reader to believe that the Editor had omitted, and that Foxe had retained, in this first account of John Browne. Nor could this correspondent be mistaken in the existence of two slightly varying copies of the same story since the second insertion of it, and almost its verbal variations are carefully noticed by the Editor in vol. v. p. 694 (note 2) in the new edition. But, that every facility may be given to the reader to have Foxe, and the whole of Foxe, and a corrected Foxe, carefully reprinted, John Browne, and, it may be, Mr. 'W. B.' shall have another place also in the Appendix.

"This then is one of the puny, and false, and crafty insinuations with which this new edition is assailed."—p. 490.

"• This excepts the first volume, for reasons before alleged, and other acknowledged alterations.

After these heavy charges of "positive falsehood," "wilful error," "so wilful a calumny," "a direct false charge," "direct violation of truth and honesty," &c., in order that we may judge of their truth, let us look at "W. B.'s" letter:—

"SIR,—Being possessed of an old edition of Fox, I have been little solicitous to know how its recent editors accounted for that monstrous list of blunders which an acute correspondent of yours has detected. But, opening the advertisements of your July number this afternoon, I saw an attack upon him, and also a 'specimen page.' This specimen page I have been at pains to compare with my own edition. Several alterations occur in a passage impugning the efficacy of the mass to deliver souls from purgatory. The old text was, 'Neither can you tell where to find it [i.e., the soul] when you go to mass, nor where you leave it when the mass is done; how then can you *save* the soul?' The new edition reads, 'Neither can you tell where you

† [Why did not Mr. Cattley write and contradict it? He will not dare to express a suspicion that the Editor would have refused to insert his letter.—Ed.]

find it when you go to mass, nor where you leave it when the mass is done; how then can you *have* the soul? Can this new text be as Foxe penned it? And even if so, is it sense? What do the editors mean by 'having the soul'?

"Again, on what authority is 'Whitsunday even' substituted for 'Whitsun-even'? The day meant is the seventh, not the first, of the week.

"'St. Pulehri' is put for 'S. Pulcher's.' Is there such a saint as Pulcher? Is not S. Pulcher's an abbreviation, or a mistake, for Sepulchre's?

"'Baily-arrant' for 'Baily-errant.' This spelling is surely both obsolete and inaccurate.

"For 'Wye,' a large village near Ashford, the new edition reads inaccurately 'Wey.'

"These, except the first, are trifling faults, but they occur in the new specimen page.

"I find also an interesting particular of a graphic kind left out. 'As he was brought to the town one night, there to be set in the stocks, it happened, as God would, that a young maid of his house coming by, and seeing her master, ran home and told her mistress.'

"Having entered on this subject, let us ask whether Senibalde, in Groatete's address, may not have been meant as a pun? [Canusini more.] Matthew Paris writes Senibalde, though he calls the pope Sinibaldus. I suppose, too, that Cave must have had some authority for calling the Bishop Groshead. At all events, the example of Matthew Paris justifies Fox's change of spelling. W. B."

Now, in the first place, what can Mr. Cattley mean by talking about his *note*? Is he not telling us that "W. B.'s" letter was printed in October, 1837; and does he not know that the volume containing the note to which he refers was not published until some time in 1838? I trust this is not what Mr. Cattley calls "a wilful error."

Secondly, it will be apparent that there is either great stupidity or dishonesty in Mr. Cattley's assuming and asserting that "W. B." had and used the edition of 1583. "W. B." says no such thing; but only that he had "an old edition of Foxe." Now, how many editions Mr. Cattley would allow to bear this description I cannot tell; but in the note which "W. B." should have seen before it was published (and which, as it will be wanted presently, I may as well give here) he is sufficiently precise for our present purpose:—

"In the four standard editions of the Acts and Monuments from 1570 to 1596 (as also in some of the later editions), the reader is directed to 'the story of a good and constant martyr of the Lord before overpast, who suffered in Kent for the word of God, before Luther's time'—namely, 'The Story of John Browne, a blessed Martyr of Christ Jesus, burned at Ashford,' &c. Foxe seems to have forgotten that he had introduced it before vol. iv. p. 181, under the date A.D. 1517; where it may be found, as also in the corresponding place of other editions, the only variation between the second copy of the story and the former is in the date; and the only addition is this:—'This story the said Elizabeth Browne, his wife, did oftentimes repeat to Alice her daughter, who, dwelling yet in the parish of St. Pulcher's, testified the narration hereof unto me and certain others; upon whose credible information I have recorded the same.—Ed." vol. v. p. 694.

In the passage, however, which I have before quoted from his "Defence," he speaks of "the six standard editions of Foxe, including the Latin;" and also of "the five editions" which the martyrologist revised. And with regard to this latter description, I presume that he means the editions of 1563, 1570, 1576, 1583, 1596; and that in all and each of these editions the text is to be found as he has given in his specimen page. Now, I will not say that this is "a direct violation of truth and honesty," or that it is even a mistake, but I really believe that it is one or the other; at all events, if "W. B."

was in an error, it was, I am sure, a very natural one, and one which most people would have fallen into, if they had only (as, perhaps, "W. B." might have) the "standard" edition of 1576. I have not at present access to the editions of 1563 and 1570, and therefore cannot say anything about them; but that of 1576 is on my desk; and if the same version of John Brown's story, which the Editor has adopted, is to be found anywhere in it,—or if any version at all is to be found except at p. 1255, I shall be glad if he will tell me where. Now, supposing "W. B." to have had this edition, he might naturally turn first to the index, and there he would find only one "John Browen," with only one reference, and that to this p. 1255. If he turned to the place, it would, so far as I can see, justify every remark that he has made about it, except the first, as to the substitution of *you* for *to*, as will be seen by comparing the text as it there stands with the text as given in the specimen page. The reader must, however, remember that I have no means of knowing that "W. B." did not use some other edition, which might shew that he was *perfectly* correct. "*To find the soul*" is obviously a better reading, and was probably the original one. "*You find the soul*" is plainly nonsense, seeing that the charge (and almost the admission) was, that the priest did not find it at all. However, here are the two stories; and I think some readers will be amused to see how that one which "W. B." found (and which will, I fancy, turn out to be the original) has been abbreviated and modified by somebody who did not think it particularly creditable to the martyr that he shewed, even in a Gravesend boat, his want of respect for a priest.

Text of Ed. 1576.

"John Browne a blessed Martyr of Christ Jesus burned at Ashford by Archbishop Warham and Doct. Fisher Bishop of Rochester about the 2 years of K. Henry the 8. an 1511.

"The first occasion of the trouble of this J. Browne the blessed servant of God was by a certain priest who passing down to Gravesend in the common barge where the said J. Browne was amongst divers other passengers mo, and disdainyng that he so saucily should sit so near unto him in the barge who belike seemed not much to pass upon the priest, began to swell in stomach against him. At length bursting forth in his priestly voice and disdainful countenance he asked him in this manner 'Doeest thou know' said he 'who I am? Thou sittest too near me, and sittest on my cloaths.' 'No, sir,' said the other 'I know not what you are.' 'I tell thee' quoth he 'I am a priest.' 'What, sir, are you a person or vicar or some ladies chaplain?' 'No quoth he again I am a soul-priest. I sing for a soul.' 'Do you so, sir,' quoth the other 'that is well done. I pray you sir' said he 'Where find you

Text of Specimen Page.

"**John Browne, Martyr.***

"The occasion of the first trouble of this John Browne, was by a priest sitting in a Gravesend barge. John Browne, being at the same time in the barge, came and sat hard by him; whereupon, after certain communication, the priest

asked him; 'Doeest thou know,' said he, 'who I am? thou sittest too near me, thou sittest on my clothes:.' 'No, sir,'

* This John Browne was father to Richard Browne, who was in prison in Canterbury, and should have been burned, with two more besides himself, the next day after the death of queen Mary, but that by the proclaiming of queen Elizabeth, they escaped.

the soul when you go to mass?' 'I cannot tell thee,' said the priest.' 'I pray you where do you leave it sir when the mass is done?' 'I cannot tell thee,' said the priest.' 'Neither can you tell where you find it when you go to mass nor where you leave it when the mass is done.' 'How can you then save the soul?' said he. 'Go thy ways said the priest I perceive thou art an heretic and I will be even with thee.'

"So at the landing, the priest taking with him Walter More and W. More, two gentlemen and brethren rode straightways to the Archbishop who then was Will. Warham. Whereupon the said John Browne within three days after was sent for by the Archbishop, his bringers up were Chilton of Wye *bailly* arraunt and one Beare of Wilsborough with two of the Bishops servants who with certain other, being appointed for the same, came suddenly to his house upon him the same day when his wife was churched, as he was bringing in a mess of porridge to the board serving his guests, and so laying hands upon him set him upon his own horse, binding his feet under the horses belly carried him away to Canterbury neither he nor his wife nor any of his friends knowing whether he went nor whether he should and there continuing the space of forty days, from Low Sunday, till Friday before Whit Sunday through the cruel handling of the said Archbishop and the Bishop of Rochester D. Fisher he was so piteously intreated that his bare feet were set upon the hot burning coals to make him reny his faith which notwithstanding he would not do; but patiently abiding the pain continued in the Lords quarrel unremoveable. At length after all this cruelty sustained his wife yet not knowing where he was become, on Friday before Whitsunday he was sent to Ashford where he dwelt, the next day there to be burned.

"In the meantime as he was brought to the town over night there to be set in the stocks it happened as God would that a young maid of his house coming by, and seeing her master ran home and told her mistress.

"Then she coming to him and finding him in the stocks appointed to be burned the next morrow sat by him all the night long. To whom then he declared the whole story or rather tragedy how he was handled and how his feet were burned to the bones that he could not set them upon the ground, by the two Bishops afore-said (he thanked God therefore) 'and all

said he, 'I know not what you are.' 'I tell thee I am a priest.' 'What, sir! are you a parson, or vicar, or a lady's chaplain?' 'No,' quoth he again, 'I am a soul-priest, I sing for a soul,' saith he. 'Do you so, sir?' quoth the other, 'that is well done; I pray you, sir,' quoth he, 'where find you the soul when you go to mass?' 'I cannot tell thee,' said the priest. 'I pray you, where do you leave it, sir, when the mass is done?' 'I cannot tell thee,' said the priest. 'Neither can you tell where you find it when you go to mass, nor where you leave it when the mass is done? how can you then have the soul?' said he. 'Go thy ways,' said the priest, 'thou art a heretic, and I will be even with thee.' So at the landing, the priest, taking with him Walter More, and William More, two gentlemen, brethren, rode straightways to the archbishop Warham. Hereupon the said John Browne within three days after, his wife being churched the same day, and he, bringing in a mess of pottage to the board to his guests, was sent for, and his feet bound under his own horse, and so brought up to Canterbury; neither his wife, nor he, nor any of his, knowing whither he went,* nor whither he should:

and there continuing from Low-Sunday, till the Friday before Whitsunday (his wife not knowing all this while where he was), he was set in the stocks overnight, and on the morrow went to death, and was burned at Ashford, A.D. 1517. The same night, as he was in the stocks at Ashford, where he and his wife dwelt,

his wife then hearing of him, came and sat by him all the night before he should be burned: to whom he, declaring the whole story how he was handled, showed

* Chilton of Wey, a *bailly*-arraunt, and one Beare of Wilsborough, with two of the bishop's servants, set him upon the horse, and so carried him away.

to make me' said he 'to deny my Lord, which I will never do, for if I should deny him said he in this world he would deny me hereafter and therefore I pray thee said he good Elizabeth continue as thou hast begun and bring up thy children virtuously in the fear of God.'

"And so the next day which was on *Whitsun even*, this godly martyr was burned; where he standing at the stake, said this prayer holding up his hands as followeth:—

"The prayer of Browne at his death.

O Lord I yield me to thy grace
Grant me mercy for my trespass
Let never the fiend my soul chase
Lord I will bow and thou shalt beat
Let never my soul come in hell heat.

"Into thy hands I commend my spirit,
Thou hast redeemed me O Lord of truth.

"And so this blessed martyr ended his life in peace anno 1511.

"This story the said Elizabeth Browne his wife did oftentimes repeat to Alice her daughter who dwelling yet in the parish of *S. Pulchers* testified the narration thereof unto me and certain other upon whose credible information I have recorded the same.

"Furthermore here is to be noted that the said John Browne bare a faggot seven years before this in the days of King Henry the 7. Whose son also, named Rich. Browne for the like cause of religion was imprisoned at Canterbury likewise, in the latter time of Queen Mary and should have been burned with two mo besides himself the next day after the death of Queen Mary, but that by the proclaiming of Queen Elizabeth they escaped."—Ed. 1576, p. 1255.

and told, how that he could not set his feet to the ground, for they were burned to the bones; and told her, how by the two bishops, Warham and Fisher, his feet were heated upon the hot coals, and burned to the bones, 'to make me.' said he, 'to deny my Lord, which I will never do; for if I should deny my Lord in this world, he would hereafter deny me.' 'I pray thee,' said he, 'therefore, good Elizabeth! continue as thou hast begun, and bring up thy children virtuously, and in the fear of God.' And so the next day, on *Whitsunday even*, this godly martyr was burned. Standing at the stake, this prayer he made, holding up his hands:

"O Lord, I yield me to thy grace,
Grant me mercy for my trespass;
Let never the fiend my soul chase.
Lord, I will bow, and thou shalt beat,
Let never my soul come in hell heat.
"Into thy hands I commend my spirit;
thou hast redeemed me, O Lord of truth."

"And so he ended.*

"At the fire one Chilton, the baili-arrant, bade cast in Browne's children also, for they would spring, said he, of his ashes.

"This blessed martyr, John Browne, had borne a faggot seven years before, in the days of king Henry VII."

* Ex testimonio Aliciæ Browne, ejus filię, cujus mariti nomen dicebatur Strat. in parochia *St. Pulcri*.

Now, here it will be clear that (with the single exception already mentioned) the text of the edition of 1576 fully bears out everything said by "W. B." There is, I admit, a possibility that both versions may be in this edition; but as I have not been able to find it, I am disposed to defend "W. B.," even if Mr. Cattley should (as he is bound) point out the repetition. Of one thing I feel pretty certain—namely, that if by its "respective and corresponding place in the text" he means that the story of Brown should appear in that part of the edition of 1576 which answers to the specimen page (that is, between the martyrdom of Sweeting and Brewster, and the Story of Richard Hun) it certainly is not there. I have not, however, thought it worth while to make any great search; for, if he knows how to do it, Mr. Cattley will of course point out the pages of ALL the standard editions which are necessary to maintain his character for veracity.

One reason for giving the whole of both versions of the story is, that readers may judge how much the work has gained by Mr. Cattley's boasted collations. To myself it appears that he has chosen the

worst version of the story; certainly the most incorrect as to that respecting which we can be sure, for (to say nothing of the absurd and inconsistent side-note, talking of the *fourth* year of Henry VIII.) it refers to the year 1517 what certainly happened in 1511. It is also clear that it does contain "a graphic incident" which the editor *has omitted*—nay, he has not merely omitted it, but actually denied its existence, by stating that "the *only* addition" is that which he has given about Alice Browne.

But is it not singular—nay, when I consider how deeply the cause of truth is involved in the exposure of ignorant and impudent pretenders, I would say, with sincere belief and reverence, is it not a thing which we should thankfully ascribe to the good Providence of God, that those who write in a reckless manner about what they do not understand, so commonly expose themselves more completely than we could do without their help? Is it not singular that Mr. Cattley should have exploded all this conceit and insolence upon a matter which very particularly displays his ignorance and negligence? He professes to have given the story of John Browne at vol. iv. p. 181, as he found it p. 805 of the edition of 1583, (and this may be true for what I know, as I do not possess that part of that edition,) and going forward four hundred and eighty-seven pages in the same volume he found a "second insertion," which he did not think it expedient to reprint, but of which "almost its verbal variations are carefully noticed by the Editor" at vol. v. p. 694. What could the most painstaking editor have done more? Why, with very little additional trouble, he might have told his readers, what it is obviously necessary to tell Mr. Cattley as a piece of news, that *between* those specified pages in the fourth and fifth volume, and without the slightest reference to either of them, he had given yet another account of John Browne's martyrdom, actually setting out at length the articles on which he was condemned. If he had not written the note of which he boasts, or made this silly attack on "W. B.," we might not have been certain that he had not suspected John Browne of Ashford, named in his note, p. 694, was the same person as John Browne of Ashford, mentioned at p. 648 of the same volume. Why, he was one of the "FIVE BLESSED MARTYRS CONDEMNED AND BURNED," as the head line of p. 647 tells us, in the "Persecution in Kent," an account of which occupies nearly seven pages. This account of John Browne, which rests not on the recollection of an old woman, but on Archbishop Warham's Register, shews that the editor has adopted the worst version of the story, and that the true date is 1511, and not 1517.

This is not the place to enter on the history of the Kentish Persecution so fully as I hope to do elsewhere; but having referred to the account of John Browne's martyrdom, which is professedly taken from Archbishop Warham's Register, I feel bound to add that it is not taken correctly. This is the more necessary because the strong vouchers which have been given by various writers for Fox's strict fidelity and accuracy have been, in this same volume with Mr. Cattley's defence, collected and put forward with childish parade by Mr. Townsend. He has actually thought to do honour to Fox by stooping to pick up

the praise of such an author as Neal;* thereby shewing (as he does in another way more fully and more comically) how little he apprehends that the really valuable thing is "laudari a laudatis," and that very fine commendation is worth but little if it comes from the dunce, or the partisan, or the parasite. As to these vouchers for Fox, I hope to say something another time; meanwhile, so far as this case is concerned, will the reader be so good as to observe, that according to Fox's account, the articles upon which John Browne was condemned were as follows:—

"First, For holding that the sacrament of the altar was not the true and very body of Christ, but only material bread in substance.

"II. That auricular confession was not to be made to a priest.

"III. That no power is given of God to priests, of ministering sacraments, saying mass, or other divine service, more than to laymen.†

"IV. That the solemnization of matrimony is not necessary to salvation of soul, neither was instituted of God.‡

"V. That the sacrament of extreme unction is not available, nor necessary to soul's health.

"VI. That the images of the cross, of the crucifix, of the blessed Virgin, and other saints, are not to be worshipped; and that those who worship them do commit idolatry.

"VII. That pilgrimages to holy places, and holy relics, be not necessary, nor meritorious to soul's health.

"VIII. That invocation is not to be made to saints, but only to God, and that he only heareth their prayers.

"IX. That holy bread and holy water have no more virtue after their consecration than before.

"X. That they have believed, taught, and holden all and every of the same damnable opinions before; as they did at that present.

"XI. That whereas they now have confessed their errors, they would not have so done, but only for fear of manifest proofs brought against them, or else but for fear to be convicted by them: they would never have confessed the same of their own accord.

"XII. That they have communed and talked of the said damnable errors heretofore, with divers other persons, and have had books concerning the same."—vol. v. p. 648.

"† Their meaning was this, that priests can claim no more virtue or high estate by their order than can a layman.

"‡ For a sacrament, they meant.

Now, I say nothing at present of the two notes which Fox has appended, because it would require a good deal of extract from the Register to enable those who have not seen it to form any opinion of the *possibility* that they could be written by anybody who understood the Process and meant to report the matter fairly; but I ask the reader just to look over the articles as here given from Fox, and see if he can find anything in them that is a translation of the following, which in the Register stands second among the articles ministered to John Browne:—"Item, quod sacramenta BAPTISMI et CONFIRMATIONIS non sunt necessaria ad salutem anime." Those who vouch for Fox may account for this omission as they please.

S. R. MAITLAND.

* Vol. i. p. 28.

TIMES OF THE REFORMATION, FROM THE CONTEMPORARY
PULPIT.

NO. II.—THE SPREAD OF IMMORALITY.

"I suspect I may be censured by some of different persuasions: as that I had not used a discretion in concealing some things rather than in relating them, and that the knowledge of other things might have, better for the service of the church, been buried in oblivion."—PREFACE TO STRYPE'S ANNALS.

THERE seems little doubt that popery is making advances in this country; there is as little that they are made against a purer faith, a more reasonable worship, and a more generous polity than that of Rome. It remains to be considered where the fault lies; and whether, when the wrong prospers against the right, it must not be owing to mismanagement, want of zeal, or want of ability in its defenders. To the writer it appears that the spirit of self complacency with which Protestants are accustomed to look back upon the Reformation, the pertinacity with which they charge principles on their opponents which they disavow, and practices in which every reformer desired to participate, have contributed to undermine religion in one party, and bolster up superstition in the other. Among other things, the habit of regarding the age in which that revolution occurred as in itself an authority and model, has had an unfavourable influence on protestantism throughout the world. That it deserved no such character it will not be difficult to prove.

The degradation of the clergy at a period commencing with the reign of Edward, and continuing throughout the greater part of the sixteenth century, has been noticed in a former paper; the result of that degradation, a total inattention to their instructions, a general demoralization of society, a stalking abroad of vice and profaneness, which made good men, who looked upon the world with feelings alive to the exceeding sinfulness of sin, believe that divine vengeance must speedily break forth and consume it with its iniquities, shall be illustrated in this.

Assaults on the persons of clergymen for wearing their professional attire, sufficiently indicated the spirit that was abroad. Various conjectures have been offered as to the cause of that disgust which the reformers had pretty generally conceived against their robes. That a few good honest enthusiasts thought them criminal in themselves there can be no doubt; but when a state of opinion prevailed which raised the clamour of the populace against them, there is no need to seek further for a reason why men who were not insensible to reproach from their own party, should rather join in the outcry than incur what appeared to them unnecessary odium by resistance. How bitterly they felt the contempt of their office has been shewn already; why should they bind it upon their persons by the old Popish attire? A royal proclamation, in November, 1547, forbidding "serving men, and other young light persons, apprentices of London," to use "insolency and evil demeanour towards priests, as revelling, (qy. reviling?) tossing of them, taking away violently their caps and tippets from them,"

&c.,* speaks intelligibly enough as to one quarrel churchmen had with their costume.

No one would expect a high tone of morality to result from the teaching of a body thus derided and despised. Perhaps, however, there may have been something which acted unfavourably on public morals in the dogmas which their convictions led them to advance in the foreground of their discourses. Suffice it to say at present, that the monstrous doctrine of supererogation was usually met by extreme statements as to the completeness of the work of the atonement, and man's inability to merit anything but death. "Ἀέτιος ἱκανός," and words of similar import were translated with more adroitness than candour in the English bibles then in use;† and Antinomians were not slow in discovering that he who could have no merits could of course have no sins. Such views getting abroad at a juncture when auricular confession fell into disuse, could not be favourable to morality.

Whether the evils of such a practice as confession could ever be balanced by the advantages, it is difficult to form a just opinion. There can be but one, however, as to the probable results of suddenly withdrawing any check from the conduct of a community which had always been kept under its restraint in matters beyond the reach of human laws. If all priests could be passionless, impartial, and wise; deeply impressed with the responsibility of their office, and enjoying a double portion of that blessed Spirit which makes all things pure to the pure, the habit of auricular confession must be most valuable, and the personal intercourse between the minister and every member of his flock which it must create, would be worth half the reforms of the Reformation. God, however, carries on his work by common and imperfect instruments; the confessional was a test which the documents of the Romish church prove that her ministers could not stand. One bad priest would do more harm than twenty good could repair; and on the whole, that optional confession, recommended by the reformers, was perhaps the best substitute that demoralized age admitted of.

"As touching confession, I tell you that they that can be content with the general absolution which every minister of God's word giveth in his sermons when he pronounceth that all that be sorry for their sins, and believe in Christ; seek help and remedy by him, and afterward intend to amend their lives and avoid sin and wickedness, all those that be so minded shall have remission of sins. Now, I say they that can be content with this general absolution it is well, but they that are not satisfied with it, they may go to some godly learned minister which is able to instruct and comfort them with the word of God, and to minister the same unto them, to the quieting and consolation of their consciences."‡

Such were found among the reformed clergy, and are found still. Long after, Dr. Andrews would be seen at twilight lingering in the

* Collier II. 239.

† For a curious exposure of these contrivances, see Gregory Martin's "Discovery of the Manifold Corruptions of the Holy Scriptures by the Heretics of our days," &c. Chap. IX.

‡ Latimer's Sermon on First Sunday in Advent. Of the Absolution at Sermons, see some further particulars wittily told in the Third Sermon before Edward.

aisles of St. Paul's, where penitents who knew him to be a man of God reposed their sins and sorrows in his breast, and were not a little comforted. Yet, all things considered, England may rejoice that she has no stated father confessors.

The extent to which the bishops' courts were crippled in their powers, and treated with contempt by the old Romanists, as well as the "carnal gossellers," prevented them from acting with vigour in stemming the tide of immorality. Sir Anthony Kingston assaulted Bishop Hooper as he sat on the bench of his Consistory; and although that outrage on a very favoured prelate was punished by fine, the temper which it indicated remained unchecked. These courts, moreover, were both badly administered and inefficient.* Much of the canon law had become obsolete with modern changes. All Cranmer's efforts to get his review of them legalized providentially failed; and such ample opportunities presented themselves for the removal of ecclesiastical causes to civil courts, that no bishop could depend on carrying into execution any sentence pronounced by his commissary, even in the worst cases. The consequence seems to have been, that many laid by the rusty sword, and waited in torpor or impatience until time should restore its edge. One thing, however, is certain, whether it arose from contempt of the clergy, the abuse of doctrinal instruction, the disuse of confession, the decay of ecclesiastical courts, or any other combination of causes, in an age when men thought it safer to doubt everything than to believe too much,† all parties agreed that the nation had grown worse; none imagined that the gospel was doing its legitimate work upon the people, "purifying their hearts through faith," but each was inquiring with shame or exultation, "What is the cause that the former times were better than these?"

Hugh Latimer, from whose discourses most of the present extracts will be gathered, was decidedly the most conspicuous preacher of the Reformation. Other orators may have excelled in strains of passion, stirring rhetoric, depth of learning, refinement, and accuracy; but Father Latimer was the popular man; and while scholars have gradually laid aside the theology of an age too agitated for the discovery of truth, Latimer continues to be read: his sermons are the prose classic of his day, or only divide that honour with More's Utopia. Although not equal in learning to some of his contemporaries, he had been educated at Cambridge, where he studied the school authors with great assiduity, and formed a considerable acquaintance with the Fathers. For some time he energetically opposed the Reformation, but was induced by Bilney to change his sentiments as to the motives of those who supported it; and while residing on his benefice in Wiltshire, became obnoxious to the Romanists, although still holding

* All this seems to have been admitted by the best advocates of the church. See Cooper's Admonition to the People of England, pp. 93, 181.

† "Scio hic variare multorum judicia, sed quoniam scimus infinitas ubique a Satana salutis nostræ insidias strui, tutius esse puto etiam ea quæ certa esse credimus habere pro dubiis, ne nimis securi simus quam quæ dubia sunt pro certis reputare."—Alasco in "Miscellanea Groningana, ii. 621."

most of their doctrines. As he never seems to have doubted transubstantiation until Ridley and Cranmer led the way, he escaped from Warham's Consistory without any material concessions, and in 1535 was elevated to the see of Worcester, which he resigned in 1539, when the Six Articles became law, and was committed to the Tower on his next visit to London.

On Henry's death he regained his liberty, but never seems to have taken any steps to recover his preferments, which fell into the hands of one as disposed on principle to allow, as Latimer would have been to resist, encroachments. Although enfeebled by a casualty, confinement, and the weight of sixty-seven years, he resumed his labours in the pulpit with all the freshness of youth, until, on Edward's demise, he was again imprisoned, and only released by martyrdom. Hence it appears that the earlier portion of his life alone can have afforded opportunities for research. Few men pursue literature entirely for its own sake, when debarred from communicating the results of their reading; and Latimer emphatically called his prison the school of oblivion. For a long time, however, he sustained a considerable reputation for learning, preaching "ad clerum" and before Henry with great applause.

Now he is chiefly known as the jester and the martyr. To the former character an accidental circumstance has given very disproportionate currency,—all his most humorous sermons, those preached before Edward, and evidently composed to catch the attention of a child, being placed first in the volume. Whether this end justified the means or not, there is a rich vein of truth and soberness in the remainder of the book; and the general respect felt for Latimer, his singularly primitive life, and contempt of the world, counteracted much mischief his levity might have done. His style was generally that which would become a father at his fireside, surrounded by his children; his peculiar temperament prevented him from hesitating to produce any anecdote to point a moral; and when he lashed and reviled vice and superstition he sent forth his sentences bold and uncouth as his father when he buckled on the old man's armour, and saw him start for Blackheath field.* Such a man is just the sort of witness an antiquarian would desire.

"London was never so ill as it is now.† In times past men were full of pity and compassion, but now there is no pity, for in London their brother shall die in the streets for cold, he shall lie at the door between stock and stock . . . and there perish with hunger. Was there ever more unmercifulness in Nebo? I think not. . . . When I was a scholar at Cambridge myself, I often heard good report of London, but now I can hear no such good report, although I inquire of it and hearken for it: for now charity is waxen cold and none helpeth the poor. Marry, they maintained and gave them livings that were very papists . . . and now the knowledge of God's word is brought to light, and many earnestly study to set it forth, almost no man helpeth to maintain them."‡

* "I can remember that I buckled his harness when he went to Blackheath field."
—First Sermon before Edward.

† London was the stronghold of the reformers. See Sanders, in Soames' Reformation. The date of this sermon is 1549.

‡ Sermon of the Plough.

Sins of omission were not the worst. A maladministration of justice, scarcely conceivable in the present day, deformed the reigns of Edward, Mary, and Elizabeth. That it existed before, there is little doubt; but we seek in vain for symptoms of improvement.

"There was a certain widow that was suitor to a judge, and she met him at every corner of the street, crying, 'I pray you, hear me; I beseech you, hear me; I ask nothing but right.' When the judge saw her so importunate, 'Though I fear neither God,' saith he, 'nor the world, yet because of her importunateness I will grant her request.' But our judges are worse than this judge was, for they will neither hear men for God's sake, nor fear of the world, nor importunateness, nor anything else. Yea, some of them will command them to ward if they be importunate."*

"Now-a-days judges be afraid to hear a poor man against a rich."†

Latimer's vision in the place of torment of the assemblages of unpreaching prelates and bribing judges is to the same import, and he supports the charge by strange and cruel instances. He is equally forcible in asserting the increase of sexual profligacy.

"You have put down the stewes, but, I pray you, what is the matter amended. . . . I advertise you in God's name look to it. I hear say there is now more whoredom in London than ever there was on the bank . . . more stewed whoredom than ever was before."

And again:—

"The Bank when it stood was never so common. . . . There is some place in London, as they say, *immune impune*; what should I call it? a privileged place for whoredom. The lord mayor hath nothing to do there; the sheriffs may not meddle with it, and the quest they do not inquire of it. . . . if it be true that is told, I marvel that the earth gapeth not and swalloweth it up."‡

Gambling had started into an activity unknown in former times.

"There is such dicing houses also, they say, as hath not been wont to be, where young gentlemen dice away their thrift. . . . For the love of Almighty God, let some remedy be had."§

Ill behaviour to superiors was increasingly prominent.

"Men the more they know the worse they be. It is truly said, *scientia inflat*, knowledge maketh us proud, and causeth us to forget all, and set away discipline. Surely in popery they had a reverence, but now we have none at all. I never saw the like."||

The following passage, strongly marked with Latimer's manner, shews that the shrewd old man had discovered that all were not to be implicitly trusted in money matters who made great profession of the gospel:—

"I hear say there is a certain cunning come up in the mixing of wares. How say you; were it not a wonder to hear that the cloth-makers should become 'poticaries? Yea, and I hear say in such a place, whereas they have professed the gospel and the word of God most earnestly of a long time. See how busy the devil is to slander the word of God. Thus the poor gospel goeth to wrack. . . . If his cloth be xvii yards long, he will set him on a rack, and stretch him out with ropes, and rack him till the sinews shrink again whilst he hath brought him to xviii yards. When they have brought him to that perfection, they have a pretty feat to thicken him again. He makes me a powder for it, and plays the poticary; they call it flock powder. . . . they were wont to make beds of flocks, and it was a good bed too; now

* Latimer's II. Sermon before Edward.

† III. ditto.

‡ V. ditto. Up to the time of their suppression in 1545, the stewes were subject to a weekly investigation by constables and bailiffs. See Fuller, Ch. Hist. ii. 110.

§ VI. ditto.

|| Ditto.

they have turned the flocks to powder, and play the false thieves with it. Oh wicked devil, what can he not invent to blaspheme God's word! . . . Woe worth that these flocks should slander the word of God. As he said to the Jews, thy wine is mingled with water, so might he have said to us of this land, thy cloth is mingled with flock powder."*

Such masters deserved towardly apprentices, and they had them.

"Prentices can do nothing but lie, and the better they lie the more they are regarded of their master and the more accepted. And therefore there was never such falsehood as there is now, by reason that the youth is brought up in lies and falsehood, for we see daily what falsehood is abroad, and how every one deceiveth his neighbour. There will no writing serve us now-a-days; every man worketh craftily with his neighbour."†

So spake the Democritus of the Reformation. Hooper was the Heraclitus, and although his sermons are few, they want not indications of his opinion as to the deteriorated state of public morals. For example:—

"Noah was a preacher before the flood, Jonah before the destruction of Nineveh, Lot of Sodom, Christ and his apostles of Jerusalem. Seeing now that God hath sent his word, his king, his magistrates, and his preachers into England, it is (take heed of it) a sure token that the sins of England are ascended up into his sight, so that out of hand we must amend, or suddenly look for the most severe punishment of God. All men confess that sin never so abounded, but no one of us says, 'It is I that provoke the wrath of God, I will amend.' The nobility lay all the fault on the people, the people on the nobility, bishops, merchants, priests, and others; but will you be judged at one word by the testimony of a noble wise man? Noble Isaiah the prophet saith, The ox knoweth his lord, and the ass his owner's stable; woe is me, ye sinful people, people laden with iniquity, a seed malicious, lost children; ye have forsaken the Lord, the holy one of Israel ye have provoked. Let every man look upon himself, acknowledge his sin, and study to amend it, from the highest to the lowest, for the Lord is ready to smite."‡

In an age when the laws were very sanguinary, and executed upon women and children for offences which a few months' imprisonment would now expiate, the following passage shews a trifling with justice as astonishing as the insecurity of property it asserts:—

"The laws that should be justly executed upon thieves and murderers are dispensed with out of foolish pity, and many judge it were better to save after his opinion than to condemn after the commandment of God; for they say, 'Oh, he is a tall fellow, and can do the king good service; it were a pity he should be hanged;' but in case they knew God's laws or man's laws, and knew what best maintains a commonwealth, they would say, Such a thief or murderer can never do the king's majesty better service than when he is hanged for his fault, that other men may fear to offend the law by his example. Mark how preposterous and sinister pity hath brought the realm to be pestered with more thieves than half Europe besides, inso-much that a man cannot travel safely by the way with 20*l.* in his purse, though twenty men are together in company, as it was seen by experience of late days."§

Similar statements occur in many discourses. Bernard Gilpin, in his sermon at Greenwich, says:—

"When Christ suffered his passion there was one Barabbas; St. Matthew calleth

* III. ditto. There is an amusing account of a similar experiment on a large scale, late in the last century, in "Wine and walnut."

† Sermon on XXI. Sunday after Trinity. 1552.

‡ Hooper's First Sermon on Jonah.

§ Ditto III. Sermon. Yet these were the times which Becon could deplore in 1558, saying, "*Auferantur magistratus æquissimi.*" (Ep. *dedicatoria ad Cœnæ comparat.* a. ß. 2.) So variously do we estimate the present and the past.

him a notable thief, a gentleman thief, such as rob now-a-days in velvet coats; and other two obscure thieves, nothing famous. The rustical thieves were hanged, and Barabbas was delivered; even so now-a-days the little thieves are hanged that steal of necessity, but the great Barabbases have free liberty to rob and spoil without measure in the midst of the city."

Profaneness was general and excessive. Latimer reproves parents for teaching their children to swear, and represents merchants as excusing themselves for that practice by saying, that unless they swore no one would believe them. Chambers hung with altar cloths, and feasts served in chalices and patens, were suitable to the tastes of such profligates.

"The more to be pitied it is so now, that whosoever enters and marks the conditions of many men in the court, shall find in the most part of the house hangings of God's wounds, his flesh and blood, with such blasphemous oaths as the devil himself, if he were incarnate, would tremble to speak."[†]

In Becon's Homily against Whoredom, another evil consequent on this general demoralization of the age is feelingly alluded to—the great prevalence of separation and divorce:—

"What contention and manslaughter cometh of whoredom. How many maidens be deflowered, how many wives corrupted, how many widows defiled through whoredom. How much is the public and commonweal impoverished and troubled through whoredom; how much is God's word contemned and depraved through whoredom and whoremongers. Of this vice cometh a great part of the divorces which now-a-days be so commonly accustomed and used by men's private authority, to the great displeasure of God, and the breach of the most holy knot and bond of matrimony; for when this most detestable sin is once crept into the breast of the adulterer, straightways his true and lawful wife is despised, her presence is abhorred . . . to make short work, she must away."[‡]

Matters certainly did not mend as Edward attained an age when he might be supposed effectively to influence the movements of the government. As liberal opinions spread, "ambition and emulation among the nobility, presumption and disobedience among the common people, grew so extravagant and insolent, that England seemed to be in a downright frenzy."[‡] The wise and good amongst the papists began to suspect that a corrupt church was better than no church at all; the worthless mourned over their lost pageantry and plundered benefices; and it is surprising how readily even the nobles withdrew from spoil almost their own when popery, purged of many practical abuses, but theoretically worse than ever, came back to renew the agitation which none but His voice who stilled the waves of Galilee could have quelled. Unfortunately, and in the present instance incorrectly, men judge of a faith by the works it produces. What Edward seized they saw Mary endeavour to restore, and they more blessed the giver than the receiver.

It will not easily be believed, however, that any great moral improvement took place in the short and melancholy reign of Mary. Although Brooks might stand at Paul's Cross, and draw a parallel between her ecclesiastical measures and Christ raising the daughter of Jairus,[§] and Pole address her in language appropriated to the blessed

* Ditto III. Sermon.

‡ Camden in Dod. II. 221.

† Second part of Homily against Whoredom.

§ Strype, Mem. III. i. 113.

Virgin,* the injustice and ingratitude which commenced her reign gave too faithful an earnest of its concluding cruelty. The Reformers complain bitterly of the licentious and tyrannical conduct of the Spaniards, and charge them with introducing a dissoluteness which was already naturalized;† the papists, on the other hand, were too politic to admit into their discourses what the reformers had owned candidly enough, nor would it be easy to find any public acknowledgment from their preachers that the return to Romish superstition had not made them better men. A remarkable assertion of the reverse, however, was made by Abbot Feckenham, in the House of Lords, when the Reformation was about to be restored by Elizabeth. Of three tests which he desires to have impartially applied to the two religions, the third is, "which of them both doth breed more obedient, humble, and better subjects; first and chiefly unto our Saviour and Redeemer; secondly, unto our sovereign lady the Queen's highness, and to all other superiors."

"And for some trial and probation thereof, I shall desire your lordships to consider the sudden mutation of the subjects of this realm since the death of good Queen Mary. . . . The subjects of this realm, and especially the nobility and such as were of the honourable council, did in Queen Mary's days know the way unto churches and chapels, there to begin their day's work with calling for help and grace by humble prayers and serving of God; and now since the coming and reign of our most sovereign and dear lady Queen Elizabeth, by the only preachers and scaffold players of the new religion all things are turned upside down, and notwithstanding the queen's majesty's proclamations most godly made to the contrary, and her virtuous example of living, sufficient to move the hearts of all obedient subjects to the due service and honour of God. But obedience is gone, humility and meekness clear abolished, virtuous chastity and straight living denied as though they had never been heard of in this realm, all degrees and kinds being desirous of fleshly and carnal liberty, whereby the young springalls and children are degenerate from their natural fathers, the servants contemptuous of their masters' commandments, the subjects disobedient to God and all superior powers."‡

To pursue this subject through another reign must be reserved for a future essay. The present is sent forth with no agreeable feelings,

* Soames, vol. IV. 258.

† When the pulpit was silenced, this testimony could no longer be given *vice versa*, Bishop Ponet's "Exhortation to the Lords and Commons of England" contains the following deplorable passage:—"In what nation under the cope of heaven hath God shewed greater tokens of his favour, and it so little set by, as in England? What contempt of him, his word, and ministers hath been there; what dissimulation with God, what hypocrisy, what swearing and forswearing, what traitory to their country, what disobedience to the governors in good, godly, and necessary things; what ready obedience to their rulers in evil things; what . . . between the father and daughter, brother and sister; what abominable whoredom suffered unpunished, yea, in many and the chiefest places, the greatest whoremongers, the impudentest ribalds, the peltingest bribers, and the lewdest persons made justices of the peace and correctors of vice . . . what pilling and polling, taking and snatching, stealing and robbing, not only among the mean sort, but among the greatest. Where is so great hatred and malice, so little love and charity, as in England? I should never make an end, if I should tell but that I have myself seen and known." (Short Treatise of Politick Power, sign. K 7, A.D. 1556.) The Romanized pulpit bewailed a very different sort of offences. "I leave here to speak of the unshameless breaking of dead men's testaments, and their most godly intents and ordinances. Abbeys are pulled down, colleges and chantries are overthrowen, churches are robbed, and poor Christ, that is to say, the hungry and needful people, famish and cry out therefore." (H. Pendleton's Homily in the Profitable Doctrine.)

‡ Strype's Ann. II. 436.

but its aim is single. The Reformers should not be identified with the Reformation ; still less should individuals be selected and assailed because they hated points of discipline which none of their brethren liked, and loudly preached errors which none wished to have refuted. Some mismanagement there must have been, when an undeniable improvement in doctrine was accompanied by evident moral deterioration. Let their errors, not their cause, be blamed for it. They taught us to look to Christ for our example, not to them ; for their personal holiness, their courage, and sincerity, they ought to be admired ; where they failed, let us take warning ; and one great failing they had, which was sitting " in the seat of the scornful." It was this that drove from their society men who had little or nothing to object to their doctrines, and would have done as much honour to their cause as any who adhered to it. Such men as Tunstall and Heath, who went with them until they dreaded to go any further, and saw what made them think Rome with superstition better than England with profligacy, infidelity, and sacrilege.

THE CHURCH IN SCOTLAND.—No. III.

It is no part of our plan to detail, at length, the various and prolonged distractions to which this conduct, on the part of the wilder portion of the covenanting Presbyterians gave rise. Suffice it to say, that it was conduct which no government, however unwilling to strain its authority, or however leniently inclined, could long endure ; and, accordingly, acting on the principle of the Presbyterian ministers themselves, and indeed on the almost universal maxim of the age, that toleration of an opponent's religious opinions was no part of the Christian system, but rather the reverse, we find the Scottish parliament, in 1663, by an overwhelming majority, enacting a statute whereby it was rendered highly penal to attend public worship anywhere but at the parish church. A court of high commission, consisting of all the bishops, the lord chancellor, and about thirty laymen—five members, a prelate being one, to constitute a quorum—was erected for the exclusive trial of all cases of ecclesiastical offence. This commission, on account of representations made by some of the nobility, and the more moderate churchmen, to the king, was soon dissolved. Its dissolution, however, did not prevent the horrors of civil war. The fanatic ministers, finding that their plan for intimidating the government by a resignation of their livings had failed, and waxing bolder as the zeal of their followers increased, were now in the habit of preaching daily in the midst of armed assemblies, who made no secret of their intention to resist the supreme authority of the state by force. In 1666 a skirmish took place between the insurgent peasantry of the west and their ministers, on the one hand, and the king's troops, under the command of Generals Drummond and Dalzell, on the other, at a place called Rullion Green, in the Pentland hills, on the south of Edinburgh, whither they had marched in the vain expectation that they should

be joined by malcontents from the metropolis; and in this skirmish the former were completely broken and dispersed. But for the deception practised upon the unfortunate peasantry by their leaders, in assuring them that the whole country was prepared to make common cause with them, and to rise as one man in their support, it is probable that this effusion of human blood would never have occurred.

While we, the generation of the nineteenth century, cannot but look back with feelings of the most entire disapprobation to the manner in which the civil rulers of Scotland, of Charles the Second's reign, thought fit to avenge the defeated insurrection of Rullion Green upon the persons by whom it had been planned, and carried deliberately into execution, it is still due to the memory of those rulers to remember, that the men whom they so severely punished were men not merely in open rebellion against the laws of the land, and against an established church to which a vast majority of the Scottish nation was attached, but that they were also so, not primarily in consequence of any persecution of their own religious opinions, but on the broad and avowed principle that, in matters of faith, they would neither accept of toleration for themselves nor grant it to others. Presbytery being, as they conceived, a direct and immediate emanation from God, and the Solemn League and Covenant—a document on which they set a much higher value than they did even on the obligations of their baptismal vow—having bound them to extirpate Prelacy, and the government of the Christian church by archbishops and bishops, as an unholy and accursed thing, they regarded the very permission for Episcopacy to exist, in any part of the British dominions, as (to use their own forcible language) an “*establishing of iniquity by law!*” In addition to these reasons for visiting the insurgents of Rullion Green with all the penalties of treason, the government had others, which have lately come to light, and which were connected with their being in possession of secret information that a plot existed for landing a foreign army in Scotland, and for putting the principal fortresses of the country—the castles of Edinburgh, Stirling, and Dumbarton, which were to have been delivered up in July, 1666—into their hands. From the *Memoirs of Veitch, Brysson, and Wallace*, edited by the late biographer of John Knox and Andrew Melville, Dr. M'Crie, it appears that Holland was to have supplied the Covenanters with “3000 muskets, 1000 matchlocks, 1500 pikes, with side-arms for the musketeers and pikemen, and ten brass field-pieces; for the cavalry, 2000 brace of pistols, all with snap-locks, and 1000 horsemen's carabines.” To these armunitions of war a subsidy of 150,000 *guldens* was promised; and at the present moment, in reference to this conspiracy, the following minute stands in the Register of the Secret Resolutions of the States General, dated July the 15th, 1666:—“It was notified in the Assembly that overtures had been made by *certain friends of religion* in the dominions of the king of Great Britain, who had resolved, without delay, to seize upon the first good opportunity for vindicating from constraint and oppression the reformed worship of God, to take arms, and *do their utmost to get possession of some or more towns or fortresses lying in the forecauld*

king of Great Britain's dominions. Their high mightinesses, therefore, feel themselves here called upon to give assurance that how soon soever they shall be masters of one or more such towns or forts, assistance shall be promptly sent to them, and arms and munition of war expedited to such town." This minute is signed by the president, Van Vryberg.

How great soever may have been the severities, necessarily or otherwise, inflicted by the government—and we beg again to call attention to the fact, that of this government the leading members, such as Lauderdale, Tweeddale, and others, *were not Episcopals, but Presbyterians*, and had at one time been violent partisans of the Solemn League and Covenant—upon the defeated rebels of the Pentland hills, nothing can be more evident, to every impartial student of this portion of Scottish history, than that for these severities neither the church nor her rulers could by any means, or with any appearance of reason, be held to be answerable. As a proof of the even indulgent feelings with which the latter were inclined to regard the obstinate and impracticable fanatics who had so determinedly brought themselves within the lash of the law, we may mention, that after the affair of Rullion Green, Burnet, Archbishop of Glasgow, pitying the sufferings to which the misguided peasantry who had been engaged in it were exposed, not only exerted his influence in the privy council to have their lives spared, but actually sent to the king, through the English secretary, Sir Henry Bennet, an account of the proceedings of the council against them, and solicited his Majesty's clemency in their behalf. For this offence—for such it was construed—Lauderdale threatened him with an impeachment of treason; and the result was, that he was ultimately and tyrannically deprived of his archbishopric!

Indeed, there are two points of consideration which, as connected with the repeated insurrections of the Covenanters of the latter part of the seventeenth century, and the steps taken for the suppression and punishment of these insurrections, have never, in our opinion, been brought in a sufficiently prominent manner before the public eye of the present day. The first is, that if the Covenanters—that is, the wild and fanatical ministers and their adherents in the western counties, as contradistinguished from the moderate and constitutional Presbyterians—were persecuted at all, they were persecuted, not, as has been so perversely asserted by themselves and by those who borrow from them, by the *church*, but by the state. It does not alter the case, that at the time to which our observations relate a few dignified ecclesiastics of the church established by law happened to be members of the privy council of Scotland. If the rebels of Rullion Green, or of Bothwell Bridge, were arraigned before these persons, it was in the latter's capacity of statesmen, and not of churchmen; as conservators of, and sworn magistrates, acting under the laws of their country, and not by virtue of any authority which they assumed, as bishops, to interfere with the freedom of their fellow-creatures' consciences. In the nineteenth century, every English prelate is a civil magistrate. Now, what would be thought of the judgment of that man who, in the event of any party's—say Socialist, Chartist, or other—being sentenced

to punishment for a civil crime by such authority, should raise a cry of persecution against the church of England? And yet, on no better foundation, has the charge of persecution against the Scottish church, with respect to the Covenanters, been reared. The second point of consideration is, that the Covenanters were not, in a religious sense, persecuted at all. By the government—even after their defeat at the Pentland Hills, when, by the king's express desire, an indulgence was issued, declaring to all who had taken part in the late insurrection a complete indemnity, on the sole condition of their signing a bond of peace, by which they should promise obedience to the civil authority—they were offered the most perfect impunity in the performance of their public worship, provided their ministers would only pledge themselves to live as peaceable subjects, and cease to make their religious meetings the occasion of stirring up the people to acts of rebellion. Nay, more. Such of these ministers as were willing to accept of vacant parish churches on these conditions were presented to them, nor were they compelled so much as to submit to any Episcopal jurisdiction whatever. What was the consequence? Those who did so, and they were not a few, were stigmatized by their nonconforming brethren as Erastians, and as having accepted the *black indulgence*. They were reviled as the “king’s curates,” while the real Episcopal clergy had the nickname of the “bishops’ curates” applied to them. The ministers who had accepted the indulgence were styled “dumb dogs,” because they had ceased to “preach to the times”—in other words, to preach treason—and because they now confined their pulpit exhortations to an elucidation of the doctrines and an enforcement of the duties of Christianity. In truth, as they had solemnly renounced, even for themselves, all toleration of religious opinions, so the determination of the Covenanters was to attain *supremacy* over all who differed from them. In the pursuit of this object they were guilty of innumerable acts of *lese majesté*. A favourite text with them was, “Tophet is ordained of old; yea, for the king it is prepared.” They *excommunicated* Charles, publicly pronounced him a *tyrant*, and even absolved his subjects from their allegiance to him, as a usurper over what they were pleased to term the rights and privileges of God’s people. It was impossible for any government to carry toleration farther than did that of the year 1667 in Scotland with regard to the mere religious tenets of the Covenanters; and yet all which “Charles Stuart,” as they in their harangues termed him, received in return was, to have war declared against him, the “Duke of York,” and “all their adherents,” the following Christian resolution being appended to the document containing the declaration,—viz., “to reward those that are against us as they have done to us, *as the Lord shall give us opportunity.*”

As we have in the previous paragraph parenthetically remarked, the indulgence granted in 1667 was one of the most ample nature, the only condition with which it was clogged being, that those accepting it should declare themselves willing to submit to the civil authority, and to refrain in future from disturbing the peace of the kingdom. In vain, however, as regarded the most rigid and most illiterate part

of the western fanatics, was this indulgence issued. Even while it was in progress, an attempt was made in the streets of Edinburgh to assassinate Sharp, the primate; and in this attempt the Bishop of Orkney's arm was broken by a pistol shot. On the expulsion of Burnet from the archiepiscopal see of Glasgow, (which took place in December, 1669,) the celebrated Leighton was appointed to succeed him; and this latter prelate, whose personal piety and mildness of disposition form a sad but pleasing contrast to the tempers of most of the leading men on both sides of his own age, did everything in his power to induce the recusants of the indulgence to forego their opposition to it. Bishop Burnet, in his *History of His Own Time*, has given us a lengthened account of the conferences with the covenanting ministers, at which this object of the new archbishop was endeavoured to be accomplished; and of the various arguments which Leighton and himself used to bring a comprehension about. Favourable as, on all occasions, he is to the Covenanters, he acknowledges, on this one, the blind and headstrong bigotry with which they refused either to accede to Leighton's terms, or so much as to propose any of their own. So ample were the terms offered by Leighton, that had they been accepted of, Episcopacy in Scotland would have existed but in name; and, indeed, on this account many of his brethren did not scruple to accuse him of a design to sap the foundations of the Episcopal church, and to erect Presbytery in its stead. Nevertheless, his proposals were rejected, and rejected without even the shadow of a reason, on the part of the Presbyterians. "All," says the Bishop of Sarum, "was lost labour. Hot men among them were positive, and *all of them were full of contention.*" And again: "I hope this will be thought a useful part of the history of that time. None knew the steps made in it better than myself. The fierce episcopal men"—that is, every man who, in the present day, would, in opposition to the low-church notions of Bishop Burnet, be held a sound churchman—"will see how much they were to blame for accusing that apostolical man, Leighton, as they did on this occasion, as if he had designed in this whole matter to betray his own order and to set up Presbytery. The Presbyterians may also see *how much their behaviour* DISGUSTED ALL WISE, MODERATE, AND GOOD MEN, when they rejected propositions that came so home *even to the maxims they had set up*, that nothing but the fear of offending, that is, of losing the credit they had with their party, could be so much as pretended for their refusing to agree to them." The bitterness of this political intriguer's reproof to his friends the Presbyterians was perhaps aggravated by the circumstance, that to his own eloquence and to his own powers of persuasion at these conferences the latter had turned as deaf an ear as they did to those of "that apostolical man, Leighton."

What were the true reasons, if any existed apart from the fanaticism of their principles, which could possibly induce the Presbyterian preachers of the west to reject such terms as those offered to them, under the sanction of the government, by Archbishop Leighton, it were a difficult matter for those living in the nineteenth century so much as to sur-

rise; but one, and a not improbable one, has been suggested by Bishop Burnet in these words:—"A report was spread among them which they believed, and had its full effect upon them. It was said that the king was alienated from the church of England, and weary of supporting Episcopacy in Scotland, and so was resolved not to clog his government any longer with it; and that the concessions now made did not arise from any tenderness we had for them, but from artifice to preserve Episcopacy. So that they were made to believe that their agreeing to them was really a strengthening of that government which was otherwise ready to fall with its own weight; and because a passage of Scripture, according to its general sound, was apt to work much on them, that of *touch not, taste not, handle not*, was often repeated among them." By Dr. Cook, in his History of the Church of Scotland, it is admitted, that had Leighton's offers been accepted, almost every one of the covenanting ministers would have been restored to the parish churches which they had been compelled to vacate.

The offence given by Archbishop Burnet to Lauderdale, now raised from the post of Secretary for Scotland to that of Commissioner, in the matter of his recommendation of the rebels of the Pentland Hills to his Majesty's clemency, was not the only one for which he had been deprived of his see. He had also given umbrage to the king, by his disapproving of the indulged Presbyterian ministers having been permitted to hold parishes without its being rendered incumbent on them to submit themselves to Episcopal jurisdiction. The great engine by which this prelate's removal from Glasgow had been effected was an act of the Scottish parliament of 1669, termed the Act of Supremacy, or the *Assertory Act*, from its asserting the king's right, "by virtue of his prerogative," to "order and dispose of the external government and polity of the church as an *inherent right of his crown*." By it it was declared "that his Majesty and his successors may settle, enact, and direct such constitutions, acts, and orders, concerning the administration of the external government of the church, and all persons employed in the same, and concerning ecclesiastical meetings, and matters to be proposed and determined therein, as they in their royal wisdom shall think fit." Than this act, nothing could be more subversive of the first principles of the church of Christ. On that account it was opposed when introduced into parliament by the bishops, some of whom, however, (among them Leighton,) through terror of Lauderdale's vengeance, voted for it. Presbyterian writers have been very fond of appealing to the Assertory Act as a proof of the deep-dyed Erastianism of Scottish Episcopacy in Charles the Second's reign; but when we remember that its author, Lauderdale, was a *presbyterian*,—that its great object was to render the Episcopal church contemptible, by making its powers, as a religious society, have the appearance of emanating from royal whim and royal caprice,—and when we reflect that the persons who principally supported it were those Presbyterian ministers who had taken the benefit of the indulgence, we can consider it in no other light than as one of the many schemes for the ruin of

Scottish Episcopacy of that crafty noble who had sworn to Archbishop Sharp that one grand aim of his life would be, "to smite him (Sharp) and his order under the fifth rib."

Wearied by the distractions of the turbulent diocese over which he had been called upon to preside, and heart-sick with the repeated unsuccessful attempts made by him to conciliate the minds of the Covenanters to thoughts of charity and peace, the amiable and excellent Leighton resigned his archbishopric in 1674, and retired to Sussex, in England, where, according to Bishop Burnet, "he lived ten years in a most heavenly manner, and with a shining conversation." His successor was Burnet, the prelate whom Charles had deprived, and who now made such submissions to his Majesty and Lauderdale as secured his restoration. Leighton died, upwards of seventy years of age, in 1684, at the Bell Inn, Warwick Lane, London, thanking God "that his work and his labour were now done."

Every effort on the part of the government to procure the confidence of, and to make some satisfactory arrangement with, the Covenanters having now failed, and the sole consequence of each attempt to conciliate them being that their conventicles became every day more numerous attended by men wearing arms, and accoutred in such a manner as to be ready, at a moment's warning, to take the field against the lawful authorities of the country, the Scottish parliament deemed it necessary to take measures of the most prompt and decided kind for the purpose of affording protection to the well-disposed and peaceably-inclined portion of the community. Fully aware of the traitorous league of the Covenanters with Holland previous to the skirmish of Rullion Green, and dreading some sudden outbreak of the fanatics in collusion with the same foreign power, an act was passed in 1670, by which meetings for religious purposes in the open air were strictly prohibited. According to this act, his majesty, "considering that these meetings are *the rendezvous of rebellion*, and tend in a high degree to the disturbance of the public peace, doth therefore statute and declare that whosoever, without license or authority, shall preach, expound Scripture, or pray at any of these meetings in the field, or in any house where there be more persons than the house contains, so as some of them be without doors, or who shall convocate any number of people to these meetings, shall be punished with death and confiscation of goods." In such imminent danger was the public peace at this period judged to be, that in parliament there was but one dissentient voice against the passing of this act, whose duration was limited to three years. The powers with which it armed the government were very great; but it will be seen at once that it had relation to the congregating and addressing large bodies of the king's subjects in the open air only, and not to the mere performance of religious worship within doors. And when we call to mind the state of Scotland at that period—the determined opposition of the Covenanters to an established church, which, by the confession of Robert Douglas, was based on the affections of the great majority of the nation—their former insurrection and alliance for treasonable purposes with the States-General—the meaning of the terms "preach," "expound Scripture," and

"pray," as applied to their pulpit exhortations and ministrations—together with the fact, that even in the present day, and amid the blaze of modern civilization and enlightenment with regard to the real principles of civil and religious freedom, such things as the suspension of the *habeas corpus* in England, and a proclamation of martial law in Ireland, have, in similar circumstances, been repeatedly resorted to—it is impossible for any candid and impartial person to regard the act to which we have just referred otherwise than as one of those desperate remedies for the removal of disease in the social system, to which even the best and most temperate of civil rulers are sometimes driven, by a refractory and indomitable spirit of rebellion and anarchy on the part of those with whom they have to deal.

Henceforward, till the year 1680, a continued struggle was kept up, by the government on the one hand and the Covenanters on the other, for the adjustment of the question as to whether the latter were to be contented with religious toleration, and with the right to worship God as they chose, without forcing their own dogmas on the nation at large; or whether the government, the laws of the land, and the liberty of their fellow-subjects were to be prostrated beneath their feet. In this struggle, statutes of additional harshness were enacted against the latter; an oath, founded upon the Assertory Act, was dictated to them by the Presbyterian Lauderdale; and bonds, tests, and injunctions against unlawful assemblies of armed men were issued in rapid succession. On the 3d of May of the year mentioned, a crime was perpetrated by some of the most daring of the fanatical party, the atrocity of which spoke trumpet-tongued to every corner of civilized Europe. On that day, Archbishop Sharp was waylaid on Magus Muir, near St. Andrew's—dragged from his coach amid the agonized shrieks of his daughter—his head was cloven with a broadsword, while the rapiers of his murderers pierced him in every quarter of his body;—and all this was done in the name of the Solemn League and Covenant, and in the name of God, and of his most holy religion!

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 388.)

WE will now return to the history of that "ecclesiastical ministry" with which, as we have seen,* Bishop Gibson was entrusted under Walpole's administration. The following extract from the bishop's life, in the *Biographia Britannica*, gives an account of the rise and sudden fall of that influence by which, in days when so much evil was rife, the church was providentially protected, in so great a degree, from the dangers to which it was at that time peculiarly exposed.

* Vid. sup.

"In the end of October, 1721, our prelate was, too, appointed dean of the chapel in the room of Dr. Talbot, Bishop of Durham; and upon the death of Dr. Robinson, in 1723, he was translated to the see of London; for the great business of which diocese he was particularly qualified. His talents seem, indeed, as is observed by the writer of his life, to be exactly suited to the duties, and equal to all the difficulties of this important station; upon the right management of which so much depends, in respect to the peace and good order of the civil, as well as the ecclesiastical state of the nation. He had a particular genius for business, which he happily transacted by means of a most exact method used by him on all occasions; and this he pursued with great advantage, not only in the affairs of his diocese in England, which he governed with the most exact regularity, but also in that vastly large district of it, the West Indies. The ministry at this time were so sensible of his great abilities, that there was committed to him a kind of ecclesiastical ministry for several years, and more especially on occasion of the long decline of health of body, and vigour of mind of Archbishop Wake, when almost everything that concerned the church was, in a great measure, left to the care of the Bishop of London. . . . The writer of his life mentions it as a memorable instance of our prelate's service to the church of England, that he constantly guarded against the repeated attempts of some persons to procure a repeal of the Corporation and Test Acts. To which must be added his distinguished zeal in opposing the bold scheme of the quakers, in order to deprive the clergy of their legal right and tithes: after animating his brethren of the bench to concur with him, he timely apprized the clergy what was in agitation, and advised them to avert the blow by an early application to the legislature. By this means the pernicious design was happily defeated; but such umbrage was taken by the then great minister (Sir Robert Walpole) on occasion of that advice, as in fact soon terminated in the visible diminution, if not the entire sinking, of the superior interest and authority of his lordship. Hitherto he had been long looked on, to use Mr. Whiston's phrase, as heir apparent to the see of Canterbury, to succeed thereto after the demise of Dr. Wake; but from this period, that prospect entirely vanished upon his disgrace at court. In the church much pains were taken to fix the character upon him of a haughty persecutor, and even a secret enemy to the civil establishment. To this end, in 1735, a passage in the Introduction to his Codex, suggesting the groundlessness of the modern practice of sending prohibitions to the spiritual from the temporal courts, was severely handled by the direction of the then Chief Justice of the King's Bench, (Lord Hardwick,) as derogatory to the supreme power and superintendency of that court over others. And there likewise were not wanting great numbers to join in a general cry of persecution against our prelate, for hindering the promotion of a chaplain of the Lord Chancellor Talbot to an English bishopric, on a suspicion of Deism. To these public mortifications may be added a private disgust, said to be taken by the king, for his censuring, with an episcopal boldness, the abuse which was frequently made of masquerades, a diversion to which his majesty shewed a particular liking.* However, neither any nor all these, nor yet many more discouragements which he met with, were able to break his steady and vigilant attention to the duties of his pastoral office, in writing and printing pastoral letters, addressed both to the clergy and laity, in order to stop the growth of infidelity and enthusiasm, in directions to the clergy and visitation charges, as well as occasional sermons; besides some lesser pieces of a mixed nature, and several particular tracts against the prevailing immoralities of the age; in the repeated editions of which last he took more satisfaction in his decline of life than in his large volumes of a disciplinarian and more controversial nature. For

* He had not only preached against this diversion in the former reign, but procured an address to the king from several of his brethren the bishops to break them off.

some time before his death, he was very sensible of his decay, in which he complained of a languor that hung about him. As indeed he had made free with his constitution, in the best sense of that word, by incredible industry in a long course of study, and business of various kinds, he had well nigh exhausted his spirits by his unintermitted labours, and worn out a constitution which was naturally so vigorous that life might otherwise probably have been protracted to several more years than seventy-nine, in the end of which year of his age—namely, on the 6th of Sept. 1748, he departed out of this life, with true Christian fortitude, an approaching sense of his approaching dissolution, and in a perfect tranquillity of mind during the intervals of his last fatal indisposition, at Bath, after a very short continuance there. His remains were conveyed to Fulham, and interred the following month in a family vault, at the east end of that churchyard, with no other inscription than his name—viz., Edmund Gibson, Bishop of London.”

The biographer of Sir Robert Walpole gives us some further information as to the causes of the vehement displeasure which broke out so suddenly against Bishop Gibson. In regard to the Tithe Bill, it appears, besides the aversion with which Walpole regarded, as we are told, “all measures which bore the appearance of persecution in religious matters,” “his conduct was also influenced by personal considerations.”

“A large body of quakers were established in the county of Norfolk, and particularly in the city of Norwich, who had always supported the candidates whom he favoured at the general elections; and he was anxious, from a principle of gratitude, to prove that he was not unmindful of past favours, and deserving of future assistance. These motives operated so strongly in its favour, that few circumstances ever ruffled his temper, or affected his equanimity, more than the rejection of this bill. He bitterly complained of the vindictive spirit which reigned in the House of Lords, and his resentment was principally excited against the Bishop of London, to whom he attributed its defeat. That prelate had prevailed upon the bench of bishops to give their decided opposition to the bill, and had exhorted the clergy, in all quarters of the kingdom, to petition against it, as highly prejudicial to the interests of the church. In consequence of these exertions, the minister, with a spirit of acrimony very unusual to him, withdrew from the learned prelate the full confidence which he had hitherto placed in him, and transferred into other hands the conduct of ecclesiastical affairs with which he had been chiefly entrusted.”

Archdeacon Coxe proceeds—

“The inveteracy displayed against this eminent prelate for the conscientious discharge of his duty, reflects no credit on the memory of Sir Robert Walpole. His esteem for the Bishop of London had been so great, that when he was reproached with giving him the authority of a pope, he replied, ‘And a very good pope he is.’* Even after their disagreement, he never failed to pay an eulogium to the learning and integrity of his former friend.”†

It might have been supposed that Walpole was the last person who would incur the charge of giving too much power to ecclesiastics; and that he would have jealously kept in his own hands everything which might be turned to his account so availably as church patronage. Walpole, however, was, in this point at least, a wise minister, he saw the advantage to a government of having those on whom it can, with

* Etough's Minutes of Conversation with Sir Robert Walpole.

† Coxe's Memoirs of Walpole, vol. i., pp. 478, 9.

full confidence, devolve responsibilities which, from the nature of things, it must, in itself and unaided, be incompetent rightly to discharge.

The opposition, however, made by Bishop Gibson to the nomination of Dr. Rundle to the bishopric of Gloucester, brought down upon the bishop the most violent abuse, and gave rise to a regular pamphlet war. The topics may be easily imagined, drawn from the supposed usurpation of the prerogative of the crown, persecution, &c. One argument, however, which was put forward in the first pamphlet which appeared,* is singular, and somewhat ingenious, though specially fitted only to the particular case of a recommendation coming, as in the present instance, from the lord chancellor.

"You know, Sir, it is the GREAT SEAL alone that hath any virtue or effect in the ORDINATION OF BISHOPS. All other proceedings are matters of form. . . . The consecration itself is an act of indisputable necessity. The laws have provided severe penalties against disobedience of this sort. But the CHANCELLOR who affixes the great seal to every instrument of election or creation, HE who by his office gives life to every nomination of bishops, dignitaries, and churchmen preferred by the crown, it is his right, and it is HIS DUTY to advise the crown; it belongs so justly to his province, that were he to neglect it, there can be no doubt, that it would be a crime in his conduct, and he is so far from being restrained, as churchmen are in these matters, that he is sworn to it when he receives the great seal, nor ought to affix that seal in such cases, until he hath discharged this duty."†

This may serve as a specimen of the argument on the one side; the chief ground of attack, however, was sought in the principles of Gibson's great work, "the Codex Juris Anglicani," and the inquisitorial and tyrannical system which it was represented the bishop wished to establish, &c. On the other side, it was argued temperately enough, in vindication of "the confidence which the government" had "reposed in the bishop"—

"The Bp. (sic) of L. (sic) is sometimes honoured with being consulted in ecclesiastical promotions, and in affairs relating to the church. And is he to be reviled and censured for this? Is it not rather a mark of his superior worth and integrity that he is to be relied on in his judgment and counsel relating to that part of our constitution? Kings, and those in authority under them, are frequently under a necessity to delegate some share of their power (if in this case it may be called so) to others, to consult and procure information in ten thousand cases, which they have neither ability nor leisure to inquire after, and to rely upon the advice and instruction of others, in many instances which they can come at no knowledge of by any other means. And this is certainly a wise and prudent method of proceeding, and particularly in appointing some person or persons to get a true knowledge (as far as can be had) of the characters and fitness of persons designed for the royal favour, and to receive marks of distinction in their respective professions. If a lord chancellor should be consulted in the fitness of a person to fill a vacant place in that bench, I cannot see the justness of the reasoning that the giving their opinions freely of the fitness or unfitness of the person whom the king designs to distinguish with that favour can be interpreted as an encroachment upon the prerogative, or any crime at all in their conduct. And if the Bp. (sic) of L. (sic) hath been honoured with that province with regard to ecclesiasticks, I know of no blame

* A letter to the Rev. Dr. Codex, &c.

† Letter, p. 13.

that can accrue to him, but rather the contrary, unless it can be proved that he hath abused this great trust reposed in him. And bare assertions that he hath done so will never pass for arguments with wise and judicious men. Nor doth it appear, as the author insinuates, that he hath ever assumed an unwarrantable function, or papal or tyrannical power in ecclesiastical matters, but hath only acted in subordination to a confidence (not a power) lodged in him. And if he hath been often successful in his recommendations, hath he not also been frequently disappointed?"*

This, perhaps, may serve as a sufficient specimen of the controversy which was carried on in several pamphlets, with great virulence, against the bishop. With regard to the merits of the particular case, it may perhaps be best judged of from the following notice of the candidate for preferment, given by Bishop Mant, in his *History of the Church of Ireland* :—

"Thomas Rundle, as we learn from a Biographical Preface to his *Letters*, edited by Mr. Dallaway, in Dublin, 1789, was born of parents in the middle rank of life, near Tavistock, in Devonshire, about 1686. He was brought up at the free-school in Exeter, and thence transferred, in 1702, to Exeter College, Oxford, where he formed an intimate friendship with Mr. Talbot, son of the Bishop of Salisbury. Having taken the degree of B.C.L., in 1710, he soon afterwards became acquainted with Mr. William Whiston, who was endeavouring to form a society for promoting what he called 'Primitive Christianity;' whose opinions Mr. Rundle appears in some degree to have imbibed, but soon saw cause to renounce them. Having been introduced to the notice of Bishop Talbot by his college friend, who, however, died at an early age, he enjoyed his favourable opinion and patronage; was admitted to holy orders; and promoted first to the archdeaconry of Wilts, and afterwards, on his patron's translation to Durham, to a prebendal stall in that cathedral, and to the mastership of Sherborne hospital; residing, however, in the episcopal palace, as the bishop's domestick chaplain, in which office he was associated with Dr. Secker, afterwards Archbishop of Canterbury.

"On the death of the Bishop of Durham, his son, the Lord Chancellor Talbot, particularly distinguished Dr. Rundle as his friend, and entertained him on the same terms as his father had done; and endeavoured to promote his advancement by a measure which caused him, as Dr. Johnson observed, to become 'unfortunately famous.' For the see of Gloucester having been vacated in December, 1733, he was nominated to it on the lord chancellor's solicitation, and publicly announced as the successor, when his preferment was stopped by the interposition of Gibson, Bishop of London. In filling up vacancies in the English episcopate at that time, Bishop Gibson's influence was most powerful; and he refused to sanction the appointment of Dr. Rundle, against whom he had conceived a strong objection, founded on his former connection with Whiston, notorious for his heterodox opinions, and on some sceptical sentiments, vaguely imputed to him by a Mr. Venn, as having been uttered in conversation many years before.

"The editors of Archbishop Secker's Works, Bishop Porteus and Dr. Stinton, speaking of the archbishop's early association with Dr. Rundle, describe the latter as 'a man of warm fancy and very brilliant conversation, but apt sometimes to be carried by the vivacity of his wit into indiscreet and ludicrous expressions, which created him enemies, and on one occasion produced disagreeable consequences.†' And in a letter to a friend, Dr. Rundle gives the following description of himself :—'I am an open, talkative man, and not one of my acquaintances ever suspected my disbelief of the Christian religion from

* A Modest Reply to the Author of the Letter to Dr. Codex, pp. 7, 8.

† Life of Archbishop Secker, p. 10.

any expression that ever dropped from me in the most unguarded hour of vehemence in dispute. I never omitted one opportunity of defending it in private, when the turn of conversation made it decent, or in publick, when the disputes of the age made it necessary. I have spoken charges to the clergy, or preached on the most solemn occasions, against Collins, Woolston, Tindal, as multitudes will, and have testified. But, from a chance conversation, Mr. Venn thinks otherwise. . . . I do not doubt but the Bishop of London thinks me a very bad man, and thinks in opposing me he doth God and the church good service; but it is not me, but the phantom represented to him under my name, that he so vehemently opposes. If he knew me, possibly I should have the favour of his esteem and recommendation. I only complain that he prefers a tittle-tattle hearsay character from men that have no intimacy with me to the dean of Christ Church (Dr. Conybeare), whom he loves; to all my acquaintance, whom he hath examined; to the speaker, whom he cannot but esteem; and the lord chancellor, whom every man in England, unless those who are angry on this occasion, loves and esteems, and rejoices in his integrity. . . . If these testimonies on my behalf are insufficient, I am contented to be disregarded, and must submit to an usage that is as unexampled as undeserved.*

"The consequence, however, of the Bishop of London's opposition was, that the bishoprick of Gloucester, which had been designed for Dr. Rundle, was given to his friend Dr. Benson, whom the Bishop of London with much difficulty prevailed on to accept that dignity.† And the influence of the lord chancellor was soon afterwards exerted to procure for Dr. Rundle the lucrative see of Derry.

"The suspicion which had been thus cast on the bishop elect's opinions, and the fact of his consequent rejection from an English bishoprick, were by no means an auspicious introduction of him to a similar station in the Irish church. It is not, therefore, cause of wonder if the appointment was spoken of with disapprobation. 'What do you say,' demands Mr. Pulteney of Dean Swift, in a letter, dated London, March 11, 1735, 'to the bustle made here to prevent the man from being an English bishop, and afterwards allowing him to be good Christian enough for an Irish one? Sure the opposition, or the acquiescence, must have been abominably scandalous. By what I can learn of Dr. Rundle's character, for I am not in the least acquainted with him myself, he is far from being the great and learned man his friends would have the world believe him; and much further yet from the bad man his enemies represent him.'

"In Ireland, the appointment was naturally regarded with disfavour. 'I have had the honour of your grace's, of January 23, and February 13' writes Archbishop Boulter, to the Duke of Dorset, February 20, 1735. 'I am obliged to your lordship for your kind information, that there was room for accidents in England, in relation to the bishoprick of Derry, which, otherwise, was likely to go, as desired, from hence. . . . I confess I am very sorry to hear, that the public service has made it necessary to give the bishoprick of Derry to Dr. Rundle, because your grace cannot but be sensible it will give a handle to some clamour here.' And with the other members of the episcopal bench, it was far from being a source of satisfaction. Dean Swift, indeed, satirised the bishops with severity, as if dissatisfaction was occasioned solely by the superior qualities of their new brother:—

" 'Rundle a Bishop! Well he may—
He's still a Christian more than they!
I know the subject of their quarrels—
The man has learning, sense, and morals.'‡

* Biog. Preface.

† Life of Secker, p. 17.

‡ Swift's Works, xiii, p. 160.

And the biographer of Rundle, Mr. Dallaway, observes of those who were disgusted with the appointment, that they 'had imbibed the prejudices of popular clamour; and thought, without examining the circumstances, that the rejection from an English mitre could be no qualification for one in Ireland. But before these objections can prevail, it must be proved that the original deficiencies, whatever they were supposed to be, did truly and really exist.' To this observation it may be sufficient to answer, that the very rejection of an individual for such a cause from one bishoprick was, with the church and community at large, a reasonable argument of his disqualification for another; and that means of investigating the charge were not within reach of those to whom the rejection itself was notorious. As to the comparison and insinuation of the satirist, they are not at all to the purpose, and need no reply.

"In the event, however, the prepossession conceived in disfavour of Dr. Rundle in Ireland gradually abated. On personal acquaintance he became highly valued by his metropolitan; acquired, by his amiable manners and integrity, the goodwill of his brethren; and, in the language of Dean Swift,* was generally 'esteemed as a person of learning, and conversation, and humanity, and beloved by all people.'"[†]

It cannot be doubted, on a general view of the case, that Bishop Gibson was perfectly right in the opposition which he made to Dr. Rundle's appointment to the see of Gloucester. With regard to his appointment afterwards to the see of Derry, it does not appear that any responsibility attaches save to the ministry. Bishop Gibson would, doubtless, have resisted any such proposal.

Of the importance to the church's most sacred interests of the power with which Bishop Gibson had been entrusted, during many years of a most perilous period, the following passage from Whiston's Memoirs of his own Life may serve as sufficient proof. It will be recollected that by "Athanasians" Whiston means Orthodox Christians, and by "Primitive Christianity," Arianism.

"One thing further I have to observe in the conduct of this bishop during the many years during which he was the *grand recommender to ecclesiastical preferments* at court—viz., that he took vast care to keep out such as were suspected not to be *Athanasians*. At length Dr. Rundle was recommended by the Lord Chancellor Talbot, whom I well knew to be no *Athanasian*, but once a zealous promoter of primitive Christianity. . . . I say the bishop's overgrown zeal against his promotion, and the over earnest solicitations for the easy recovery of tithes to the clergy from the Quakers, at length overset him at court. . . . And this, which is to me very remarkable, in the celebrated astronomical year 1736. For which stoppage to his career, of bringing on a codex persecution, which I was at that time aware of, he ought sincerely to have thanked Divine Providence; lest . . . he should have been found . . . among the heretical persecutors of the Christian religion."[‡]

A passage like this—and it has been inserted here with many omissions, its language is so offensive and profane—is evidence sufficient how much cause of thankfulness we have to that Divine Providence which, at such a time, protected the church from the extreme of evil, by means which would antecedently have seemed so unlikely, as that a minister like Walpole should have surrendered himself, in the disposal of ecclesiastical patronage, to what was stigmatized as the papal influence of a zealous and high principled bishop.

* Swift's Works, xiii. p. 314.

† Mant's History, vol. ii., pp. 537—541.

‡ Whiston's Memoirs, vol. i. pp. 255, 6.

SACRED POETRY.

NETLEY IN AUTUMN.

νῆα γὰρ φροντίς οὐκ ἀλγεῖν φιλεῖ.—Eurip. Medea.

GREY towers of Netley! boyhood's favourite haunt,
When Spring smiled fair on ruined courts, that seemed
Enchanted ground, seen in the magic hues
Of fancy, and the light of young romance,
How oft thy visionary aisles I paced;
Or clomb the turret's fractured stair, and down
From the *triforia's* dizzy height, that wound
Their narrow path along the transept, gazed
Upon the choir below; or, listening to
The mystic tones which the low wind drew forth
From grey-worn arch and vaulted corridor,
Each natural sight and sound became instinct
With terrors not its own; I started at
Each rustling bough; upon the whispering breeze
Methought the voices of the dead swept past,
And from dark hood peered darker eyes upon me
To scare the intruder! Then with wayward step
I sought the old dismantled fortalice
By the sea-beach, and sat and watched the waves
Break on the shore at regular interval,
Soothed by the ceaseless melancholy sound
Low booming on the half-conscious ear. Anon
The prison-cell, (that skirts the croft where once
The old monastic garden bloomed, and now
The wild weed rankly grows,) invites me. Gazing through
The staunchioned window, fancy picturing
Some meagre form wasted with misery,
On every breeze I heard a dying moan!

How well I know yon spot! 'Twas there of yore
We stood, a youthful band, in sportive glee,
Mocking the echo with its airy voice,
Returning shout for shout. In yonder grove
The nightingale sang sweetest, and the thrush
Prolonged his clear bold notes. 'Twas from this bank
We plucked the earliest violets. Ever seemed
The air more delicate here, and the sun shone
Brighter than he was wont. Athwart yon wood,
O'er thymy common and by dingled copse,
With wreathed arms we strayed, such tales recounting
As boyhood loves:—wondering with Crusoe at
The foot-mark strange on the sea-sand;—or reading
Of Buccaneers, that moored their pirate-bark
Under the lee, keeping close ambushment
Beside their Caribb isle, prepared to seize
Some argosy with merchandise of Spain
Deep laden;—or the names of old renown
Detained us, lingering o'er the knightly deeds
Of Arthur and his British chivalry,
And the seven stalwart champions of the cross:

Then, swift as thought, our nimble phantasy
 Shifting the scene afar to the gorgeous East,
 Lo ! Sinbad and Sarendib's court, and he
 Whose potent spell the giant forms of air
 And earth obey, Aladdin, owner of
 The enchanted lamp ! Each nook we peopled then
 With all Arabia's genii brood, the while,
 From noontide to the robin's evensong,
 The happy hours flew by.

Now all is changed,
 And waning Autumn's solemn melancholy
 Hangs o'er the saddened pile ; the fitful breeze
 Sighs through its dreary chambers mournfully
 The requiem of the dying year. From out
 His veil of mist, with wan and watery beam
 November's sun looks forth aslant, and gilds
 Gable and cloistral arch with tender light.
 On the bare spray the lonely redbreast sits
 And iterates his low soft note. Dry fern
 And withered lace-leaves rustle as I tread
 The holy ground, made holier by the dust
 Of a long line of peaceful convertites.
 Ere Faith had fled and love had waxen cold.
 On mossy stone I sit me down, beneath
 Some sculptured niche of the old chapter-house,
 (Where once the central column's fan-like ribs
 Upbore the pendant roof, and now the ash,
 Self-planted, rears its mimic shaft ;) and as,
 Fraught with its own pathetic influences,
 The languid freshness of th' autumnal air
 Comes, like the fannings of an angel's wing,
 Soothing the weary soul, it brings again
 Dear mournful thoughts of springtime and of youth !
 The scene returns as but of yesterday :—
 Voices, by death long silenced, heard again
 With well-remembered tones ; familiar forms,
 By mountains and by seas divided, back
 At memory's bidding come ; old thoughts, old feelings,
 Knock at the heart in solemn recollections.
 Ye nameless aspirations, wishes vague,
 Youth's happy recklessness and spirits light !
 Ye visions of perfection,—ideal dreams
 Of purity and beauty unfulfilled,—
 That lingered longest, and which still the mind
 Delights to cherish, as their rainbow hues
 Melt into cold reality, farewell !
 No more the boyish heart dances for joy
 It knows not why, with childhood's alchemy
 Turning all things to gladness ! Early flowers
 And withered leaves of hope, by the rude breath
 Of custom, and the world's cold selfishness
 Nipt i' the bud, your charmed life is gone !

Yes ! it is gone, life's vernal sunshine ; and
 To mourn its loss were folly,—to learn from it
 Is wisdom and true happiness. For God,
 Alike in what he gives and what he takes,

Is merciful, and such the blessed law
 Of compensation, that the wiser mind
 Finds even in change and mutability
 A precious use; and in the wintry garb
 Of earth, devotion reads a homily
 That speaks of hidden promise, and a prelude
 Of mightier renovation in decay.
 Why then o'er fading nature vainly sigh?
 Why mourn the forest's decadence, that falls
 To reappear in shapes of greater beauty?
 Nay, rather grieve we why for vanished years,
 That leave a richer recompence,—if o'er
 Life's downward path her own sweet autumn flowers
 Meek wisdom shed, nor manhood's kindly fruit
 Be in its season wanting,—self-respect
 And mental dignity, severer thoughts
 From solitude and sadness won, and all
 That elevates and disciplines the soul?

Yet never may the freshness of the heart,
 And loving free simplicity of youth,
 Forsake me utterly! Still may be mine
 Its genial glow, its generous confidence
 That knows no guile; with store of simple pleasures
 And unbought homely joys, that after leave
 No sting behind! Still may I feel all beauty
 Of nature and of mind, all truthfulness
 Of heart and life, with natural sympathies
 Unweakened! Still be mine the *sacred Three*,
 Undying Love, daughter of Paradise,
 Hope, ever young, with upturned gaze, and eye
 Lightened with holy gleam, caught from within
 The veil, and Faith's bright antepast of heaven!

Alverstone.

W. L. N.

WALDENSIAN POEMS.*

(Continued from p. 134.)

LA BARCA, OR THE BARK.

The Holy Trinity gives us to speak
 A thing which may be of honour and of glory,
 And which may turn to the perfection of all,
 And give to the hearers a disposition
 That they should set their will and their heart
 To hearken well to our parlance.

* * * * *

Of four elements hath God formed the world.
 Fire, air, water, and earth are they named,
 Stars and planets he made of fire;
 The breeze and the wind have their place in
 the air;
 The water produces the birds and the fish,
 The earth [produces] the beasts and the felon
 men.

The earth is the most vile of the four elements,
 Whereof was made Adam, father of all people.
 Oh dirt! oh dust! now dost thou exalt thyself!
 Oh vessel of misery! now dost thou pride thy-
 self.

Adorn thee well, and seek vain beauty!
 The end shall shew thee what thou hast done.

* * * * *

Behold, just after our birth
 Of what value is our vestment;
 Naked to the world we come and naked we
 return from it,
 Poor we enter there, and with poverty go out.
 And rich and poor have the like entrance,
 Lords and serfs have the same exit.

* The Editor is sorry that, owing to a mistake, these poems were omitted in the preceding Number. It is indeed his fault that they did not immediately follow the translation of the Noble Lesson in the August Number.

† These are pleasing lines:—

O fane! O polver! or te ensuperbis.
 O vaysel de miseria! or te enorgolhoas.
 Horna te ben, e quer vana beota.
 La fin te mostrare que tu aures obra.

LO NOVEL SERMON, OR THE NEW DISCOURSE.

* * * * *
 For, according to my thinking, I see them err
 much,
 For they leave the good and do very much the
 evil.

All leave to do good, for fear of the people ;
 Some for cupidity to amass gold and silver.
 Others so love honour, and their pleasure de-
 lights them,

That few care to work [that] by which they
 may be elect.

Well would they wish Paradise, so far as de-
 siring goes,
 But they would scarcely do that by which it is
 acquired.

* * * * *
 But I pray God the Father, and his glorious
 Son,

And the Holy Ghost who is of both the two,
 That he save all those who hear the lessons
 And who keep them, according as reason is.
 Well would I that all those, who are at the
 present time,

Might have will, power, and understanding,
 To serve that Lord who promises and waits,
 Who gives riches most abundantly,
 Delights, and great honour, without fail.
 By the three said things* comes the work to
 completion.

When man has will, and power, and under-
 standing ;

Then does he the service which to God is much
 pleasing.

But when he has wisdom and has not the
 power,

God counts it to him for done, such good will
 has he.

But when he has power and great under-
 standing,

It profits him very little, as to his salvation,
 If he does not complete it by work, since he
 has it by will ;

When he comes to the judgment he will be
 much condemned.

But if any one has the will to do well,
 And has the power, to be able to work good,
 If he has not wisdom, he cannot save him-
 self,

For ignorance makes him very much err.
 Therefore to every one who wishes to save
 himself

Need is that he understand what thing is good
 and ill,

And have great force in persevering well,
 And bear in patience, when he has adversity,
 And love God above all by good will,
 And, before himself, his neighbour by way of
 charity,

And think of his own heart, by great humility,
 That the others are greater in wisdom and
 goodness.

Then wisdom teaches us, if we would hold it,

That we should love God and fear him and
 serve him,
 And have true faith in his fulfilment ;
 That is virtuous work and right understanding.
 Then shall we receive the glory which hope is
 waiting for.

Therefore let us serve this Lord whom wisdom
 says,

The which is very powerful and wise also,
 Just and good and very merciful,
 Which is king of the kings and lord of the
 lords.

Much out of their senses are they who leave
 such a lord,

To serve this world, of which they will have
 evil reward.

But he who well contemplates the man of this
 world

[Sees that] since they have not wisdom they
 are in many errors,

For there is but one God, and they worship
 several.

* * * * *
 Briefly is recounted, in the remount which is
 said,

Concerning four services which are made in
 life.

The first is very vain, it is to serve the world,
 For it shall pass away and lose its reward ;

The second is very vile, it is to serve the body.
 Worms shall eat the flesh, and the bones shall
 fall ;

But the third is very grievous, that is to serve
 the enemy,

The soul shall be tormented and the body shall
 be punish'd.

When it shall be raised up at the day of judg-
 ment,

It shall receive such sentence whereof it shall
 be sorry.

But the fourth is very worthy, it is to serve the
 Lord.

They shall be happy who shall have done such
 labour.

Crowned kings shall they be, and shall judge
 the world.

Then they who say that they wish to keep
 themselves

With the greater party, to be more secure,
 Why do they not look with deliberate thought

On the written reason which is here recounted ?
 The three parts are lost and the fourth is
 saved.

And the gospel, which Christ hath spoken,
 saith

That few are the chosen and many the called.
 It is the twelve apostles that were chosen.

To follow the Lord they left delights.
 Those who are serfs of Christ hold this way.

But they are in this world a small company.
 Yet they are much comforted by Christ their
 lord,

* This line and the twenty-two counted from it are worthy of consideration, with a view to the question of Pelagianism.

† Words referring to an antecedent, which has been omitted by the Excerptor.

For they will receive the kingdom for wages of the labour,
 And will have in aid the celestial host always with them,
 For no one can count how great is the company.
 Then shall the felons be much deceived.
 But too late shall they know, that they have done ill.
 Then shall be made a change of each one that is.
 They who have here the delight shall have there the torment.

But the serfs of the Lord who here have tribulation,
 Shall there have eternal glory and great consolation.
 Happy shall they be who are of the perfect,
 When the number of the elect shall there be completed.
 May the power of the Father, and the wisdom of the Son,
 And the goodness of the Holy Ghost guard us all
 From hell, and give us Paradise. Amen.

LO NOVEL CONFORT, OR THE NEW COMFORT.

This new confort of virtuous labour
 I send, writing to you in charity and love;
 I pray you dearly by the love of the Lord,
 Abandon the sæculum, do service to God with fear.

Long do ye sleep in your sadness,
 Ye will not wake, for ye follow the sloth,
 Finely to repose on the bed of avarice,
 Making for your head a pillow of concupiscence.

All your life is a little slumber,
 Sleeping ye dream a dream of pleasure.
 Seemeth to you your dream cannot fail.
 Much appall'd shall ye be, and sad, at the waking.

At your dream you have such gratification;
 Suddenly the staff of death shall smite you.
 At your waking you shall be of bad appearance.
 You shall have neither parent nor riches to give you comfort.

* * * * *
 The body shall be placed in an obscure fosse,
 The spirit shall render account according to righteousness,
 And ye will not be excused, by walling, or by rage.

For all shall ye be payed, measure by measure.

* * * * *
 Many follow the world by great ignorance.
 Not knowing God, being in misbelief.
 They go by the world's way, like a bestial being,
 They know not to serve God, nor do true penitence.

* * * * *
 For though they should hear the right way clearly,
 Never for that do they believe it nor give it hearing;
 The demon takes away from them the eye of the understanding,
 So that, in them, the divine seed does not take.
 * * * * *
 For they so place their care in the present life,
 In delicately nourishing their evil flesh,

In eating, and in drinking, and living fatly;
 All their desires they would fulfill entirely.

For several are tempted with false temptation,
 They place their intention against the scripture,
 They place their devotion in the carnal^a enclosures,
 With which the demon draws them to perdition.

* * * * *
 Serfs are they of the Lord, signed with his seal.

Jesus Christ calls them his little flock.
 These are his sheep and his true lambs,
 Often are they persecuted by the wicked rabble.

These good lambs follow their shepherd,
 And know him well, and he knows them,
 And calls them by name, and goes before them,
 (With meekness they hear his pleasant voice.)

And leads them to depasture the spiritual feed;
 They find much pasture very substantial,
 They will eat no evil herb nor deadly pasture,
 But are fed with the living and celestial bread.

To the fountain of life he leads them with delight,
 Precious water they drink which gives them comfort.

Each man that drinks thereof is of such a noble lot
 That he shall never have† *treason*, nor taste of death.

Our good shepherd loved his flock,
 And for his lambs laid down his life;
 He announced to them the will of the Father,
 Well he advised them of the way of salvation.

* * * * *
 The joy and the great glory cannot be recounted,
 No man is there living who in his heart can think it,
 No tongue so subtle, that can speak thus much,
 No sight of eye so clear, that can behold [it].

^a *Las septas carnales*—questionably translated *fiens charnels*, by Raynouard.

† *Mangana*, translated 'trahison' by Raynouard. *Sed qu.*

O dear friends ! raise yourselves from the slumber,
 For ye know not the hour when Christ is to come.
 Watch always cordially in serving God,
 To be at the glory which is not to terminate.
 Come now to the clear day, and be not negligent,
 Knock at the door, do virtuously,

And the Holy Ghost will open to you gently.
 And lead you to the glory of heaven truly.

Come, and wait not for the darkness night,
 Which is very obscure, horrible, appalling.
 He who cometh by night, never the bridegroom
 nor the bride
 To him shall open the precious door.
 Amen.

LO PAYRE ETERNAL, OR THE ETERNAL FATHER.

* * * * *
 Ruler humble and merciful !
 Give to the believers in thee courage to be good,
 And convert the others by your preachers.

Consoler, rectifier, holy and chief !
 Purify my soul of all mortal sin,
 Plant there the virtues, and root out the venial [sins].

Glorious king, reigning over all the kingdoms,
 Make me reign with you in your celestial kingdom,
 That I may sing with all the saints and ever praise thee worthily.

Gracious heir of all the good treasures !
 Give living hope and comfort to my heart,
 And to me and all mine give of your treasure.

Pledge,* firm and not moveable, of our inheritance !
 Give me here to taste of your great goodness,
 That the virtues may be [found] pleasing and the sins be hated.

Eternal governor of all the creatures !
 Take from us the vices, and repair the *format*
 That they may shine with virtues and never be obscure.

* * * * *
 True lamb of God, innocent, who takest away the sins !
 Lead me to Mount Sion joyful and very secure,
 following the unsullied :
 In verdant herbs and sweet-smelling flowers
 there be I guarded by thee !

Faithful counsellor, wonderful and strong !
 Counsel your people that is tormented wrongfully
 That it abandon this world to come to your garden.

Generator of the living, marvellous and great light !
 All things are alike, thine eye beholding them ;
 Thou art the guardian of men, of the little and the great.

* * * * *
 Great and good shepherd of the sheep that follow thee !
 Keep them from bears and lions and unknown wolves ;
 As thou knowest them, make them know thee.

* * * * *
Advocate learned in laws and in decretals !
 Speak for us mortals before God our father
 That by thy love he may make us celestial inheritors.

* * * * *
 Pure bishop, holy and faithful according to Adam !
 Offer us to thy God, as Abraham did his son ;
 Living and daily bread ! keep us from all ill-regulated hunger.

Divine friendship, of gracious essence !
 Give true friendship to my understanding,
 That as thou wilt, or not, I may will one same deed.

Most benign Trinity, primary will !
 Against your good pleasure have the felons wrought ;
 But against your will can it not be contended.

LO DESPRECZI DEL MONT, OR THE CONTEMPT OF THE WORLD.

Oh ye dearest ! place here your care,
 For it is [said] by holy scripture
 That no one should place his hope or love

In the things of the world, which lead to grief.
 And whomsoever Jesus Christ will love,
 The vile world must powerfully hate him ;

* *Peng*, translated *gag*.

† i.e. *the souls* ; an expression borrowed from realism, and observed upon above, vol. xviii. p. 136. This circumstance forms one of the distinctions between Waldism and Beguinism.

‡ Non socca. Sozzo, unclean. Italian.

§ i.e. disguised in sheep's clothing.

¶ These poets seem quite untainted with the spirit of satire and irony, and to speak in all earnestness and simplicity. The simplicity of this ejaculation is extreme.

And that which the world loves and holds for
sweet,
He ought to hold for bitter and very veno-
mous,
And as a great *spitting** and great mortal
venom.

Strongly should he eschew the pomp and
honour of the world,
And sigh with great vigour for the kingdom of
heaven.

* * * * *
O brethren dearest, rejoice not at the world,
For death perhaps tomorrow comes to take
thee thence;
Against cruel death thou canst not contend
By any compact or reasoning which thou canst
find.

* * * * *
Now will be come the time to lament,
And to have great grief and sigh grievously;
Now will be the time to lead great joyfulness,
And devoutly deplore all our sins.

* * * * *
We all see the world, wretched and dolorous,
Perish under death and have no resource.

* * * * *
It hath not *mercy* of any one,
To dukes and princes it is very common,
Young as well as old it will not pardon,
By no means can the strong escape,
So as not to be attrite under the foot of death.

* * * * *
For short life passeth like the light wind
And like a shadow, and flies, and turns to
nought.

With what shalt thou recover thyself, when
death shall slay thee?

For death will not receive compact or agree-
ment.

Gold and silver will not succour thee,
Nor will the prayers of friends deliver thee.

* * * * *
Therefore! journeying we will work the good
that we can do,

For death does not cease every day to threaten
us.

Nor in the things of the world will we hope,
But put our hope in the good things celestial.
The fool is deceived in the love of the present
life,

But the sage knows how much it is full of
torment.

The beauty and the treasure of the world
compares

To the flower of the field that is nobly
honoured,

Which, when it is cut, suddenly dries
After the heat of the sun touches it,
And the beauty which it had previously
is soon turned to great deformation.

I will recount to you the honour of the world,
For that you may understand and be not able
to deny.

How brief is, and how little can last,
All earthly power and royal lordship.

* * * * *
You can all learn that there is no great credit
In possessions of lands, nor in the other great
delights,

Nor in towers, nor in palaces, nor in grand
lodging,

Nor in tables, nor in feasts, nor in the great
eatings,

Nor in the honourable beds, nor in the fine
apparels,

Nor in vestments bright and very resplendent,
Nor in herds of beasts, nor in tilth of many
fields,

Nor in fine vines, nor in orchard, nor in great
garden,

Nor in many sons, nor in other great family,
Nor in other worldly honour turning [old]
like embers.

Who then is the wise, who hath care to
acquire

That which with labour is acquired and can
last so short a time?

That one is not secure, nor very well lodged,
The which can be by death suddenly caught.

L'AVANGELI DE LI QUATRE SEMENCZ, OR THE GOSPEL OF THE FOUR SEEDS.

Now we speak of the gospel of the four seeds
Which Christ spoke to the present age,
Because he had in the world a certain com-
mencement

Of his creature newly generated.

The sower sowed his seed.

One fell in the way; fruit it did not germinate,
And it could not spring up, root it took not,
Men† trampled it, birds devoured it.

The other among the stones made not pro-
ficiency,
Feeling the heat it dried without delay;

The other among the thorns had great suffer-
ance,
And could not make fruit nor good bearing,

The other grew upright in the good earth
Making a good ear straight and well filled;
Its cultivator rightly gathered it.

For one, a hundred, or fifty, or thirty, he
gathered of it.

The evangelist shews who is the sower.
He is Jesus Christ our Saviour,
King of the kings, prince of the shepherds,
Sowing the grain of the celestial tillage.

* Spucza, translated crachat.
‡ Viaczament.

† Marzenelancza, translated misericorde.
‡ Calpisavan.

That seed was his preaching,
The which he sowed with great affection.
But often it met with great temptation,
Falling on the vile earth it suffered destruction.

For the birds of the air come to fight,
With the good pure sower they wish to contend.
All his seed they seek to devour,
For in many ways they try to tempt.

These false birds are the malign spirits,
Scripture shews it, and in the gospel 'tis
written;
And they would devour the little flock
Of which the Lord Jesus Christ is the good
shepherd.

When these birds find the seed
Scattered by the way, without cultivation,
Which hath not root, nor hath taken reason-
cence,
Presently they steal it away very cruelly.

* * * * *
But when the sower sows the seed,
One falls in the stones where it has little
aliment;
And, for there is little earth, springs from it
suddenly,
But makes little root and a shabby bearing.

When that seed from the earth is sprung
It hath not firm root, nor the marrow fill'd,
Is burnt by the sun and struck by great heat,
Accordingly turn'd dry and without vigour.

These are they who, when a man admonishes
them
That they hear the word and listen to it with
joy,
Do willingly receive it, and well seems it to
them honesty:
But they are too temporal and of naughty deed.

And the moment that they feel the persecution,
A little of fear, or of tribulation,
They deny, and leave the preaching
Which they had heard with so great devotion.

* * * * *
Their adversary, the eternal enemy,
Dragon, ancient serpent, full of mortal venom,
Which is Sathanas, sower of the evils,
Mixed his tares with the *real* seed.

This evil herb, seed of woe,
It is the feign sons, full of all malice;
To persecute the just they have much desire,
They wish them to deviate from divine justice.

It gives them tribulations and works them
much,
Doing them much hardships and torment until
death.
But the just are firm, and have Christ their
comfort;
In the kingdom of paradise they will be
with joy.

For that they fear God, keeping themselves
from ill doing;
The law of God they exert themselves to keep,
And to bear all adversities in patience
Until the time of harvesting is come.

And when Christ shall make the great judg-
ment,
He shall say to his angels, "Make separation
Between the happy and the evil seed."
Then the felons will be sad and sorrowing.

For the Lord Jesus Christ, *the Divine Windm*,
Will give against them a very bitter sentence,
Saying, "Depart ye from my presence,
"Go down to hell in great pestilence.

"For that is the wages of your work
"And of your desires; doing without fear,
"Serving your body, you have left the Lord;
"You shall have great pain, lamenting, and
grief.

"You shall receive the heritage which never
can die,
"The cruel venomous serpent which never
can end;
"And the sharp burning fire it befores you
to suffer,
"Never from the obscure darkness can you
go forth."

Then shall he speak with pleasing joyfulness
To his happy [ones] filled with strength,
"Come to possess the kingdom of beauty,
"More shall ye not suffer lamenting, nor
grief, nor distress."

As the good shepherd admonishes them well,
He will deliver to them the kingdom of the
father with joy;
They will not fear the adversary nor their own
ill deeds,
Nor their own temptation full of great tempest.

With the celestial father shall they have their
company,
They shall wear a royal crown of great lord-
ship,
Precious, and noble, and full of beauty.
In solace and in joy shall be all their life.

For they shall be sons of God, the father of
humility;
They shall possess glory for their own in-
heritance,
They shall be glorious angels shining in bright-
ness.
For all time they shall be before the Holy
Trinity.

Amen.

* *Real* is more usually *royal*. And so Raynourd renders it in this place.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

HIEROGLYPHICS.

SIR,—Mons. F. P., the editor of a Swedenborgian publication, entitled *La Nouvelle* Jerusalem*, is indignant at the following passage of a letter addressed to you by me in† May last. “The hieroglyphics of Egypt (says Swedenborg) and the fabulous stories of antiquity were founded on the same‡ science. For he followed the notions of Kircher and all that school; and his angels had not read Young and Champollion.” The first part of the French essay is directed to the illustration of the above proposition of the Swede, though without allusion to its words; and the postscript or second part has reference to my§ observation. That observation was intended to expose, and did expose, a remarkable proof of imposture.

The *science* (as it is ridiculously termed) of correspondencies means the system of involving religious and philosophical tenets in such discourse as does not really signify those ideas which it expresses, but some other ideas corresponding to them. Down to about A.D. 1820, it was generally esteemed that the hieroglyphics of Egypt were of such a nature as I have just described. They were thought to represent things; and things not directly, which would have been pictures, but indirectly and by *allegoria*, i. e., meaning one thing and *saying another*. That is to say, they were thought to be framed on the system of correspondencies. Such are, almost manifestly, the basso-relievos of the Mithratic rite, which agree in exhibiting the pileated youth jugulating the bull, while the scorpion fastens on another portion of his body, and the raven sits by, observing what is done. Such, in Dr. Darwin's opinion, are the cameos on the Portland Vase. “These, I think, (saith he) are hieroglyphics or Eleusinian emblems of HUMANKIND.” And such, in his opinion, in that of Warburton, Jacob Bryant, and the learned in general, were the figures called hieroglyphics. In 1812, when the long-sealed doors were about to be opened, and hidden things of an antiquity “when the young down was on the wings of hoary time” about to be disclosed, Dr. Pritchard published his fine work on Egyptian Mythology, under|| the influence of the same prevailing impression. “The hieroglyphical or symbolical writing is supposed to represent the most mysterious ideas under visible and tangible forms, by associations or allusions more or less striking.” In other words, correspondencies more or less remote. The secrets of religion, cosmogony, and physics, were usually regarded as the subject, and

* No. 40, Saint Amand, June, 1841.

† British Magazine, No. 114, p. 528.

‡ That of Correspondencies.

§ With which the editor of *La Nouvelle Jerusalem* signifies himself to have been unacquainted, at the time he composed the previous portion of his argument.

|| See pp. 105, 334.

allegory was universally regarded as the method. In consonance with this universal belief, Swedenborg wrote his unmistakeable words. He considered those characters neither as a writing of words, nor yet as a representation of objects, but as a representation of their conventional equivalents. To illustrate this—a hieroglyphic of the Lord's supper would not convey any words or sentences concerning it, for that would be mere writing; nor would it exhibit a priest dispensing the sacred elements from the Lord's table, for that would be only a picture of it; but it would exhibit dead bodies lying on the ground, with wild beasts and birds of prey devouring them, for that we know to be the correspondence thereof. So held and professed this baron, the Second Advent of Christ, and vice-judge of the day of judgment, sent to restore the wisdom of the ancient Egyptians and Magi, and taught by God and angels. Nor, in so saying, was he propounding any paradox.

But it has since been ascertained, by Dr. Young and Mons. Champollion, that hieroglyphics are no more than a phonetic notation, a mode of writing. The major part of them are *literally* phonetic, or represent letters of the alphabet; and the remainder are *verbally* phonetic, that is, represent* entire words. This notation is in no degree limited to the matter or topic which in any given instance is committed to writing, but stands in the like relation as other characters do to the various subjects treated of in language. It has been further discovered that the other Egyptian characters, the hieratic commonly used by the learned, and the enchorial used by the people in general, are only the hieroglyphic degenerated into a running hand, and written with an imperfect formation. In this state of the case it requires no little assurance to brazen out, in the face of common sense and knowledge, what Swedenborg wrote, erroneously indeed, but agreeably to the sense and knowledge of his day. In ignorance I might say, "the mystic *αλφα βητα γαμμα* of the Grecians contained all the secrets of the universe." And you would of course expose that ignorance with a common school grammar. But suppose I were then to persist—"Ay, just so; that is what I mean. Ocellus Lucanus used that sacred character when he wrote his *ἀναρχαῖον ἀρα καὶ ὑπελευραῖον τὸ πᾶν*. What doctrine would you have, deeper than that?" You would, I think, be astonished at the audacity which persevered in confounding the ordinary vehicle of language to the eye, with the sentiments casually contained therein.

The mode of handling this desperate case in the Nouvelle Jerusalem is obscure and complicated. One method is, to fasten upon some Egyptian sentence, and assign to it an allegorical meaning. Such as, "Oh, thou, who art the germ upon the waters!" where it is maintained that "waters" mean "spiritual darkness." Another seems to rest upon a small portion of the *verbal* phonetics or word-characters, which class is, inconveniently for the world, but conveniently for Mons. F. P., called "symbolic," for that is the very word which used to be applied to the disproved allegorical theory, and ought therefore to be entirely discarded now. Some of this class of notes or characters seem to have been originally assigned to their respective words, in a

* That the significant sound, or word, not the thing signified by that sound, is (in these cases) the immediate antitype, I conceive it superfluous to argue at length.

spirit of* allegorical similitudes, though such is not universally, or even generally, the case. He adduces the instance of the words *a son†* expressed by the note of *rain* or *dew falling*. The former of these plans is a gross fallacy. No one doubts but many effata of the priests of Egypt had a hidden sense. But that is equally true of them (where true at all) in whatever character or even language they are written. Closely allied to this plan, or rather a part of it, is the writer's attempt to confound *the word* with *the sign* or *character* which expresses it; and consequently to pass off the hieroglyphic itself for a correspondence, whenever the word may appear to be so used. But the second contrivance, if considered for a moment, will prove equally futile. The question is not, whether a limited number of verbal signs were *originally selected* in some metaphorical allusion; but it is, whether they were *used* as positive and simple characters to write certain words, or as types of certain occult ideas, conventionally signified to the adept by the objects depicted or sculptured. The equality of an ostrich's feathers may have originally caused an ostrich feather to stand, in writing, for the word *justice*. But it represents that word as positively and absolutely as the seven English letters do.

The one proposition, which nobody disputes—viz., that figurative discourse was employed by the priests of Egypt,—is not Swedenborg's proposition in question, and is *utterly irrelevant*. The other proposition, that the hieroglyphics are allegorical delineations of occult ideas, is Swedenborg's, and is *utterly false*. An irrelevancy and a falsehood mixed up together, will go no further to make a sound argument than cyder and sloe-juice to make a good bottle of port. But such mixtures serve to puzzle inexperienced palates and weak understandings. Mr. Swedenborg thought himself on very safe ground. He said what he thought, and what all his neighbours also thought. But time and subsequent discovery have fully detected their common error, and his most impious imposture. It is not in the power‡ of human ingenuity to raise a valid doubt as to the meaning and intention of his words.

H.

* See the Tract Society's *Antiquities of Egypt*, p. 93, which contains a clear and excellent explanation of this subject.

† Ditto, p. 109.

‡ As my opponent has formally summed up his reply to my observation in these five numbered propositions, I subjoin them in a literal version, for the benefit of whoever can make anything out of them:—

"1. Fifty years after the death of Swedenborg, the discoveries of Young and Champollion came and *traced themselves* (se calquer) grammatically on his exegesis.

"2. According to the Swedish Revealer, the Bible is composed of words in their proper sense and of symbols; and the hieroglyphics, according to Young and Champollion, are composed of words taken in their proper sense and of symbols.

"3. The mixture of signs phonetic, figurative, and tropic, which is remarked in every Egyptian inscription, is also found in the spiritual sense of every verse of the Bible.

"4. According to the explanations of Swedenborg, the articles, pronouns, adverbs, prepositions, conjunctions, and several substantives, adjectives, and verbs possess, as in Egyptian, only their phonetic and grammatical value, and other words, considered

THE ARCHBISHOP OF DUBLIN'S WORK ON "THE KINGDOM OF CHRIST."

SIR,—The Archbishop of Dublin's new work on "The Kingdom of Christ" has just fallen into my hands. I have read the first essay with some surprise, considering the powers of its author; and if it have not convinced me of the truth of the leading position attempted to be maintained, it has convinced me that *liberalism* can blind the eyes of a clever man, no less than what the liberals of Archbishop Whately's school would call *bigotry*.

In the preface the archbishop states that the conclusions maintained in these essays have long been maintained by him in previous publications, and that no one has ventured to answer his arguments. He speaks, in rather a triumphant tone, of the neglect of his arguments by those who advocate opposite conclusions; and once more boldly throws down the challenge, which, if many do not take up, I confess, I do not think they are deterred by the fear of being vanquished.

I would even venture myself to throw out a few thoughts, although, with such poor weapons as I possess, hardly fit to enter the field with a champion armed at all points, whose name is so terrible as a disputant.

With little skill in controversy, and no great name to add weight to small arguments, it would appear presumptuous to attempt to controvert the arguments of a very giant logician and an archbishop; but the fact is, that Dr. Whately makes his chief appeal to men's common sense, not to their erudition or their critical acumen; and I would only say that, bringing such a measure of common sense as God has given me to the consideration of Christ's Trial before Pilate,—which is the subject of the latter part of this first essay,—whilst I agree in the truth of much that is most shrewdly stated by the archbishop, and particularly of many of the admirable preliminary observations, I cannot conclude from that Trial what the archbishop infers.

Opening his book at page 26, I would state my entire concurrence in the principles of interpretation there referred to, that the declarations of Christ ought to be interpreted "*with reference to the meaning they were meant to convey at the time, and to the very persons he was addressing.*" I perfectly admit that we should endeavour "*to understand our Lord's expressions, not in any sense whatever that they can be brought to bear, nor necessarily in the sense which to us may appear the most suitable, but in the sense, as far as we can ascertain it, in which he must have known that he was understood at the time.*"

I admit that the circumstances of the trial are fairly and candidly stated. Christ is brought before Pilate, and accused of treason against the Emperor of Rome. "The whole multitude of them arose and led him unto Pilate: and they began to accuse him, saying, we found

as true figurative and tropic signs, have, as in Egyptian, the double value of that which they represent naturally and symbolically.

"5. The symbols of Egypt had the same origin as the symbols of the Bible. The science of Correspondencies gives the only key to it."

Confusion of ideas and equivocation seem to me to pervade every sentence.

this fellow perverting the nation and forbidding to give tribute to Cæsar, saying that he himself is Christ, a King."

It must be acknowledged that here is a plain charge of attempting to subvert the Roman government; and it must be further acknowledged, that Christ's defence, leading as it did to an acquittal, must have been admitted by the Roman governor, and therefore ought to be admitted by us, as an unequivocal disclaimer of all intention to interfere with the secular power then established; nay, I am ready to admit that Christ's defence amounts to a general disclaimer of its being his object, or that of his followers, to interfere with *any* secular government whatever. I am willing to take the archbishop's own account of Christ's defence, and even to admit his conclusion:—

"When thus he was charged before Pilate with speaking against Cæsar, and making himself a king, how does he defend himself? As on a former occasion, when his adversaries had tried to make him commit the offence with which they now charged him, of interfering with the secular government of Cæsar, He, so far from *forbidding to give tribute*, drew the line between secular and spiritual government, saying, 'Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's,'—so now, before Pilate, He asserts his claim to be a king, but declares that his kingdom is not of this world, and accordingly his servants were not allowed to fight for him; and he further describes his kingly office to consist in bearing witness of the truth. The result was, that Pilate acquitted him, declaring publicly that he found no fault in him. It is plain, therefore, that he must have believed, or at least professed to believe, both that the declarations of Jesus were true, and that they amounted to a total disavowal of all interference with the secular government by himself or his followers, as such."

Now all this I subscribe to; it commends itself to my common sense: but here I must pause; for here the archbishop's logic comes in, and *grates* upon my common sense. The real truth is, that the archbishop is aiming at an ulterior conclusion, which was settled by him in his own mind long before he sat down to the consideration of Christ's trial; and however he may fauce his thoughts confined to Pilate's judgment-hall, they have in fact taken a leap of 1800 years, and are busy about Roman-catholic emancipation, test and corporation acts, exclusive protestant schools; are, in fact, connecting with the Gospel narrative a matter, to my mind, as far asunder as the poles, the modern liberal theory, that non-interference in religion is the duty of the state.

I would not make an uncharitable assumption. I judge from sight. Soon after the plain and simple conclusion from our Lord's words, which I have before cited, that "the declarations of Jesus amounted to a total disavowal of all interference with secular government by himself or his followers as such"—a conclusion which I am perfectly ready to admit, in its broad sense; we find this conclusion modified in its terms. Thus, page 29, it is asserted that Pilate must have taken the declaration that "Christ's kingdom is not of this world," "*as amounting to a renunciation of all secular coercion, all forcible measures in behalf of his religion.*" Now I do not see why Pilate should draw any conclusion from Christ's words, with reference to the method employed by him in the propagation of his religion, but simply with reference to the character of his religion in relation to the civil government. This could be his only conclusion, that, however Christ's disciples were

made, they were not drawn away from their secular allegiance to Cæsar; that such was the nature of Christ's kingdom, that his disciples might obey *him*, and yet not disobey their temporal rulers in secular things.

In the next paragraph there is another step taken towards the ultimate conclusion, by connecting the exercise of secular power in favour of religion with states. It is stated that the obvious meaning of our Lord's words is perverted by some, in order to "*reconcile them with the conduct of some Christian states, and to justify the employment of secular force in behalf of religion.*" I do not exactly know to what Christian states the author refers; but I do not imagine that any but Romanists are ready to uphold the use of fire and sword, for the maintenance of religion.

But as the essay progresses, so does the author's theory develop itself. At page 40, he states, that civil magistrates would "*cease to act on Christian principles, if they should employ the coercive power of civil magistrates in the cause of Christianity; if they should not only take a part in civil affairs, but claim, as Christians, or as members of a particular church, a monopoly of civil rights.*"

Now it may be true or false that states ought not to interfere in matters of religion, ought not to connect civil rights with a particular creed; that governors ought not to use their civil power for the extension of Gospel truth; but whether true or false, I humbly conceive that such questions have nothing to do with the trial of Christ; and it is only by the employment of such ingenious "*special pleading*" as the archbishop condemns, that the words of Christ at his trial can be brought to bear upon such questions; for what were the circumstances under which our Lord was brought to trial, and what does his defence really amount to?

The Jewish nation, then under the dominion of the Romans, were expecting their Messiah to be a Prince and a Saviour, to restore the nation to its independence, and to reign over it gloriously. Christ came amongst the Jews, professing to be this Messiah, the promised king,—he went about Judea, teaching with authority, and he further appointed certain persons to act as his ministers, giving them a commission to go and make disciples. Now the Jews, disappointed at the humble appearance of Christ, reject him as the Messiah, and would have put him to death for blasphemy, in claiming to be the Son of God: but not having the power of life and death, they bring him before the Roman Governor on the charge of making himself a king in opposition to Cæsar, and drawing people away from their allegiance.

Against this accusation our Lord at first offers no defence. His general bearing is that of patient submission; but the question being pressed upon him, "*Art thou a king?*" he admits the fact, qualifying it by the explanation, "*My kingdom is not of this world.*"

Now, what is the obvious inference that Pilate would draw from these ambiguous words? What but this, that in whatever sense Christ was a king, he professed not to be a king in the sense in which Cæsar was a king; that his object was not temporal dominion; that

he sought no interference with the civil government then existing; that the Jews' charge against him, therefore, was a false one. Following the archbishop's principle of interpretation, we must not take our Lord's words in the sense they may be made to bear, but in the sense that those present would put upon them. To the Jews, Christ's words would be a denial of the correctness of their views of the Messiah. He was not to be an earthly king, as they supposed, but a heavenly. And what would Pilate gather from them beyond the fact, that Christ sought not temporal power, and that the emperor had nothing to fear from his interference with his civil jurisdiction? Pilate might conclude what was *not* the object of Christ and his apostles, as the teachers of a new religion with reference to the civil government, but he could not conclude what would be the duty of the civil government, under any change of circumstances, with reference to Christ's religion. These two questions I conceive to be utterly distinct, though the archbishop has unfairly mixed them, because it is only about the latter that he is concerned. The one is decided, the other not referred to. For instance, supposing Cæsar and Pilate to have been converted to Christianity, and the emperor to have written to his governor Pilate, stating his conviction that the principles of Christianity were the only true principles of action, the best security for fidelity in all the relations of life, and, therefore, he should require that all public offices be filled by Christians, ought Pilate to have replied, on the ground of what occurred at the trial of Christ, that he could not conscientiously obey the emperor, for that Christ had disclaimed for himself and his followers all intention of interfering with the civil government, and, therefore, he could not make Christianity a test of fitness for a civil office? I do not conceive that it would have been at all incumbent upon Pilate to have made such a reply, or if he had made it, at all incumbent upon the emperor to have altered his policy; for Christ's words have no application whatever to the responsibility of civil magistrates with reference to Christianity, but simply to the object of Christianity with reference to civil government. Admitting Christ's words to have amounted to a total disavowal of all interference with the secular government, and, therefore, that the proposition is true—that interference with the secular government is not the province of Christianity, does it follow that the converse proposition is true—that interference with Christianity is not the province of the civil government? I conceive not, except by the same process of reasoning by which it may be proved that a horse chesnut is a chesnut horse. In one sense, indeed, the civil government has as little to do with Christianity as Christianity with the civil government. It would be as unbecoming in a lord chancellor to exercise the functions of a bishop as for a bishop to covet the office of prime minister. It would be as little compatible with the functions of the civil government to regulate the teaching of Christ's ministers as with the functions of the teachers of Christianity to regulate the form of civil government. But because Christianity, having for its object the regulation of man's heart, irrespectively of his external circumstances, adapts itself to all forms of government and interferes with none, it does not follow that the

civil government, having for its object the regulation of society as a whole, should not avail itself of the important influence of Christianity with individuals, and so far interfere as to maintain exclusively that form which, as responsible for the well being of society, it deems most suited to promote that end.

Pilate might have understood Christ's words as amounting to a declaration that it was not the object of Christianity to interfere at all in questions of government, to decide whether a democracy is a better form than a monarchy, or what is the best mode of taxation, or what the best laws for the regulation of a province; but he could not have concluded from them whether it was or was not the duty of the civil government, having embodied a certain form of Christianity into its principles, to institute a monopoly in favour of the professors of that form, in order to carry out those principles.

Further; suppose that, when Paul went to Rome, he had been the means of spreading widely the Christian faith, and at length of converting the reigning emperor, and the emperor, feeling the blessing it would be to the empire, had determined to establish Christianity as the national religion. Hereupon he writes to the deputy of Achaia, acquainting him with his purpose, and desiring him to carry out his views in that province. Gallio, in answer, states that he has no prejudice against Christianity more than against Judaism, and in proof of it, is willing to become Archbishop of Corinth, if the emperor will procure for him consecration: but he feels a difficulty in filling up government appointments with Christians. There are a variety of Christian sects in the country, the Gnostics, the Judaizing Christians, and the followers of Apollos and Cephas, as well as those of Paul,—and how is he to make a distinction between these parties?

Now, supposing the emperor to have replied to this effect: that he would have nothing to do with sectaries; that a house divided against itself cannot but fall; that Paul founded the Christian church at Corinth, and possessed all the credentials of an apostle; that all, therefore, connected with the government, must acknowledge the faith of St. Paul; that others might hold their own opinions unmolested, but could not be admitted to any appointments connected with the state—supposing, I say, the emperor to have replied to Gallio to the above effect, would he have acted inconsistently with his Christian profession? The archbishop would, doubtless, answer in the affirmative; but really, if he ground his answer upon what occurred at the trial of Christ, I cannot see with what reason; for in this case the ruling power, being Christian, employs what it deems the best instrumentality for good government. Now, our Lord's words amount to a denial of its being the object of Christianity, as represented by himself and his apostles, to interfere with the ruling powers, not to a denial of the right of the ruling powers to employ the best instruments, if they deem Christianity capable of affording the best. The words of Christ leave the question entirely open as to what the ruling powers ought to do, under any given circumstances, with regard to Christianity, and simply determine what Christians ought to do, as Christians, under all circumstances, with regard to the ruling powers.

But in reality the archbishop's aim was not so much to examine the bearing of our Lord's declaration at his trial, upon the then existing circumstances, as to make them bear upon present circumstances—to draw conclusions from it in support of the liberal notions of the present day with reference to national religion, national education, the exclusion of dissenters from certain national privileges, and such points; and as a skilful counsel, seeking a verdict in a weak case, draws off the attention of the jury to a strong case, bearing some analogy to the one to be decided, or perhaps the converse of it, dwells upon it with fervour, draws demonstrable conclusions, meets objections, and when he has carried their minds with him to a certain point, by a transposition of terms throws all the weight of his argument into the case to be settled, and with it the conviction of the jury; so by a somewhat similar process does the archbishop connect a demonstrable truth with an open question, and by a skilful transposition of terms apparently makes the demonstration apply to both.

Now, laying aside all sophistry, what do we plainly learn from our Lord's declaration at his trial as applicable to modern times, admitting that this declaration amounted to a "total disavowal of all interference with the secular government by himself or his followers, as such"? We learn, certainly, that popery is an antichristian system, seeking, as it does, secular dominion, making the secular power to emanate from itself, presuming in its arrogance to depose and to set up temporal princes. Our Lord's declaration is indeed utterly condemnatory of popery as a system. And applying it to individuals, whatever else we learn, we learn this, that it condemns a Christian minister, whether of high or low degree, for being a political partisan, for mixing himself up with merely secular politics, for agitating, for instance, upon the corn laws or free trade; but I confess I cannot gather from it any information as to what ought to be the conduct of the state with reference to Christianity.

Independently, however, assuming that the object of Christianity is to guide the conscience and to regulate the feelings and conduct of mankind, I will then condemn the state for maintaining **EXCLUSIVELY** what it deems the best form of Christianity more than for maintaining what it deems the best judicial code, when I feel that the moral government of a people is of less importance than the judicial.

I am, Sir, &c.,

Φιλαληθης.

ON TRACTS FOR THE TIMES, Nos. 80 & 87.

DEAR SIR,—Very strange misapprehensions exist respecting the intention of the two Tracts for the Times (Nos. 80 and 87) on the subject of reserve in religious teaching; and though I do not wish you to express any opinion respecting those, or any other of the tracts, so unhappily made the subjects of controversial discussion, yet I cannot but think you would greatly serve the cause of truth, if you would allow the two following extracts from one of those tracts to occupy a place in your Magazine. I have no doubt that many who have not

read those tracts, and have formed a judgment from hearsay, will be agreeably surprised to see them.

"It might be stated, (though I am not aware it has been,) that a certain *wariness*, or openness in confessing the truth, was the very characteristic of St. Paul; it was the very object of his prayers; and his request, that it might be that of others for him, (Eph. vi. 19; Phil. i. 20,) that this free utterance and boldness of speech might be given him. It was his boasting that he had thus spoken; he appealed to his converts that he had kept back nothing from them that it was expedient for them to know. 'With great boldness to speak the truth,' is one of the first gifts of the Spirit, as bestowed on the apostles on the day of Pentecost; and 'utterance' is numbered among the highest Christian graces.* Now all this is not only granted, but also that if anything here maintained would imply conduct different from that of the apostle, would in any degree derogate from the necessity of that *wariness*, it would of course be to be condemned in the strongest manner; of this there could be no doubt. It is needless to observe, that to withhold the truth from fear, or false shame, or pride, is to be ashamed of Christ, to which that awful warning is denounced. Let it therefore, if necessary, be explicitly stated, that if any conduct is supposed to be here taught different from that which would have been practised by St. Paul among inspired apostles, by St. Chrysostom among the ancient fathers, and by the earnest and single-hearted Bishop Wilson in our own church, such is far from being the intention of this treatise."—Tract 87, part V. p. 43.

Again, in the same tract, we have the following statement respecting these misapprehensions which are abroad, and the real object of those tracts:—

"As on this, and some other points to which this subject refers, there have existed some strange misapprehensions, or rather, it must be said, vague suspicions of some meaning neither expressed nor intended, it seems requisite to say a little more distinctly what it is which has been neither taught nor meant. It will be observed, that nothing whatever is said in this treatise to recommend our forming a system of reserve, nor our watching over ourselves to suppress the natural expression of what we revere and love, nor our forming a close society for the freer communication of religious sentiments; but that we endeavour above all things to cherish in ourselves a habit of reverence, that we speak as truth dictates and speak naturally. What has been said has been put forth defensively;—in order to shew that the assuming a religious tone is so far from being necessary, that it is highly to be deprecated, as injurious to ourselves and others; that in an age which looks so much to effect and appearance, we must thoroughly study truth and reality. No rule of silence need, perhaps, be even thought of by a simple-minded piety that has not dimmed the light within, nor lost the single eye. But few of us are of this kind. It has been shewn in the former treatise to be rather the unavoidable effect in good men, under the teaching of God's good Spirit, than anything to be recommended as a rule; because all we say is, that such reserve is natural, and that, where it is lost, religion has lost its best protection and strength. We have only to repeat, therefore, our former admonition, (Tract 80, part III.,) that we follow in this as in all other matters our Lord's example, who was always watching to do good, never ostentatiously and unnecessarily obtruding religion, and, as it were, ever spoke naturally. The fact is, that this is one of the many subjects in which we have to go back and learn of children: there is remarkable in children, together with that openness and freedom which accompanies simplicity and singleness of heart, that modesty also and reserve which is here inculcated; it is one of the most beautiful and interesting traits of that age, like the bloom on the flower; when this is spoiled in children, they have lost the highest hopes we can entertain of them: it is one of the first indications of the loss of innocency. It must also be observed, that there are among mankind great constitutional diversities of temper and character, which render the same free expressions of their sentiments, in some perfectly natural, which would be far from being so in another. So far, therefore, as it is natural, it will not offend against this rule of modesty; but, of course, being the teaching of God, will be the best means to promote the cause of his truth."—*Ibid.* part VI. p. 169.

I am, dear Sir, yours obediently,

A. B.

* 1 Cor. i. 5; 2 Cor. viii. 7.

ON DE TOCQUEVILLE'S DEMOCRACY IN AMERICA.

SIR,—Your correspondent, "B.," has done me, I can well believe, some service, and I hasten, at length, to thank him for it. There was, doubtless, some obscurity, some hammering, in the opening of my letter which he has very considerably taken the trouble to emend, adding many observations which are full of truth and significance, and in all of which I agree, excepting that which was discussed in my last, "On Spiritual and Temporal Authority." I will add, that I cannot help thinking that "B.," if he should happen to read that letter, will perceive at once that he mistook me in assuming, from what I said in defence of civil obedience, that I was an advocate of tame submission to the world, the flesh, and the devil.

The civil powers that be, whatever may be their character, whether issuing from the uninstructed fancy of a despotic sovereign, or from the long advised and all considerate judgment of a president, are ordained of God; neither are we to suppose that they are less ordained by him because they have risen up from a field of blood, rebellion, and anarchy. And whenever we resist these powers we resist God, who may always choose to prove the reality of our professed reverence for scriptural law by assuming the aspect of a tyrant. To assert, that under *certain circumstances* a subject might be justified in resisting, with a view to overthrowing, the powers that be, (supposing each subject conscious of what he was doing,) is to merit the censure with which Job met the compassionating zeal of her who exclaimed, "Dost thou still retain thine integrity? Curse God, and die." "What! shall we receive good at the hands of God, and shall we not receive evil?" I have the honour to be, Sir, your obedient and obliged servant,

VELES.

HAS A PRIEST, IN VIRTUE OF HIS ORDERS, AUTHORITY
TO PREACH?

SIR,—I shall be glad if any of your readers can give me information on a point on which I am unable to satisfy myself; I mean on the authority of an unlicensed priest to preach.

I think it quite certain that a deacon who is unlicensed has no authority to preach. The bishop, at the time of his ordination, bids him take "*authority to preach, if thereto licensed by the bishop himself*;" clearly implying, as I suppose, that his orders alone, apart from his licence, do not confer on him any such authority. I suppose, indeed, that any bishop, knowing his circumstances, may, if he will, empower him to preach in his own diocese without a licence; but, by granting such permission, he makes two concessions. He allows one who has *not been licensed to preach, to preach without licence*, and he allows one who has not been licensed *to preach in his diocese to preach within it*. I am aware that a deacon who has been licensed to preach has, strictly speaking, authority given him to preach *only* in that church to

which he is licensed; yet still the bishop who licensed him has authorized him to preach somewhere, and then only remains the question whether he may preach in this or that place, which appears to me to be *merely* a question of discipline, and decidedly a different question from that of the authority of an unlicensed deacon.

But now I arrive at the other question. Has a priest, *in virtue of his orders*, authority to preach? or has he no authority to do so, except only in the church to which he is licensed? At the time of his ordination, the bishop, having delivered to him the Bible, and not the New Testament only, as to a deacon, addresses him in these words:—"Take thou authority to preach the word of God, and to minister the holy sacraments *in the congregation, where thou shalt be lawfully appointed thereunto.*"

Is his authority then, strictly speaking, confined to the congregation to which he is lawfully appointed? And has a priest, to whose care no congregation has been entrusted, and who, therefore, has not been licensed, no more authority to preach *anywhere* than a deacon who has not been licensed?

Bishop Beveridge writes thus of those who have been admitted to priests' orders:—"So that now they have authority, not only to read the gospel, but to preach the whole word of God, and to minister his holy sacraments with power and efficacy. . . . But, although they are by this means made priests of the catholic church, and so *may* effectually administer the word and sacraments in any part of the world, yet, nevertheless, they are not to do it anywhere but in the congregation where they shall be lawfully appointed—i.e., by the bishop of the place, who alone can lawfully do it."

From these words the bishop's opinion would appear to be, that a priest has, *in virtue of his orders*, authority to preach; but that he ought to preach only in that church to which the bishop has appointed him.

But this does not seem to me to be clearly deducible from the words in the ordination service.

The bishop clearly empowers a deacon to preach *only if licensed*. Does he not, in fact, say the *same thing* to a priest when he bids him take authority to preach . . . *in the congregation where he shall be lawfully appointed thereunto?*

I do not, you will observe, ask whether a priest has a *canonical right* to preach in a church to which he is not licensed. I think that the fifty-second canon proves that he has no such right; and I presume, that if church discipline were less lax, irregular proceedings in this matter would be less frequent. But the point on which I desire information is this—has a priest, *in virtue of his orders*, authority to preach, which a deacon clearly has not? And if so, can this be gathered from the words in the ordination service which I have quoted?

I remain, Sir, your obedient servant,

OXONIENSIS.

ON THE ÆGYPTO-TUSCAN "SORANUS."

SIR,—Mount Soracte was sacred to the gods below in general, and more particularly to Dispater, or Pluto, whose Sabine name was Soranus, but who was otherwise called Apollo: Summe Deūm, sancti custos Soractis, Apollo. (*Æneid*, XI. 786, et *Serv.* in loc.) Muller has discussed this deity, and expresses his surprise that the same god should be both a Dispater and Apollo, (*Etrusker*, vol. ii. p. 68;) but why should there not be a Sol Inferus as well as a Luna Infera, Hecate, or Proserpine, one of the characters of the "diva triformis"? Although the Sol Inferus is most plainly developed in the Syrian and Egyptian mythologies, yet traces of him are still discernible in classic story. (See above, "Adad," vol. XVIII. p. 288.)

Chares of Mytilene states that the Indi worshipped a god, *Σοράδειος*, which may be translated into Greek by *Οἰοναίος*. (*Athenæus*, I. p. 27.) This deity is with reason supposed to be Surya-devas, the Sanskrit sungod; he was, however, the Sol Inferus, winegod, or Dionysus, traces of whom Alexander met with at Nysa in his Indian expedition, (*Mitford*, ch. 53, sect. 3;) he was also the same personage as the Italian Soranus.

Sir W. Jones says that Arab. *sirai*, a lamp, the sun, and Sanskr. *surya*, the sun, are the only two words (as far as he recollects) common to the two languages; and even this may be accidental. (*Dissert.* on the Arabs.) The Arabic root *sheri* signifies splendere, fulgere, coruscare; and it enters into the name of the Arabian Dionysus, which the Greeks attempted to express in their language by *Δυσάριος*. *Suidas* thought it connected with *Ἄρης*; but *Selden*, with more probability, argues that it must have had an Arabic and not a Greek etymology, and that it was the Arabian Bacchus. Du-sares is derived from Arab. *du*, dominus, and *shara*, splendidus, coruscans. (*Pocockii Specimen*, p. 103.) On the sepulchral pillar at Nysa, in Arabia, Osiris, the Egyptian Dionysus and Arabian Dusares, is said to have conquered India. (*Diodor.* I. 27.) With these arguments before me, I cannot acquiesce in the suggestion, that the coincidence between Arab. *sirai* and Sanskr. *surya*, the sun, is "accidental," and still less that it is the "only" coincidence; many more proper names connected with sun worship were common to the primeval Cushite Hindoos, and the other Cushite races mentioned in this paper.

It was unworthy of Mitford to suspect collusion between Alexander and the heads of the Nysean government; the chief's name, Acuphis,* repels such a suspicion, and to me is sufficient to authenticate the whole tradition of Osiris' conquests in India. In Italy we have the names Pacuvius and the god Aguvius, which last is the Greek *Ἀγνυῖς*, *Ἀγυφί-τις*, (Ac-ufi,) and in old Egyptian signifies "king of day." Mount Meru, which rose behind the Indian Nysa, will find its explanation in the former paper on "Mars." In fact, I have some thoughts that the remote ancestors of the modern Agows of Abyssinia may have

* Several Indian names in Mitford, before and after this passage, are perfectly Egyptian: Aphrice, Mophis, Omphis, &c.

accompanied Osiris in his Indian expedition, for the name Agowis might still be conveniently rendered into Latin by Aguvini, or Aguinates, like the Italian Iguvini, Iguvinates.

The whole Syrian nation derived their name from the same deity as the Italian tribe, the Sorani. In the classics there is frequent mention of the *Σύριον ἄρμα*, or sun chariot: see Persæ, 86, and the parallel passages in Blomfield's note, who quotes a curious MS. distich: "Ἴνδος δὲ ἀνὴρ Τροίῃ Σύριον ἄρμα δώκων, Πουλυδάμας κείμεν νεκρὸς ἐνὶ παρτίδῃ. The chariot and horses of the sun in Persia are well known, (comp. 2 Kings, xxiii. 11;) and if the neighing of the horse was a good omen in the case of Darius, it was so also with the Etruscans: In libris Etruscis invenimus etiam equos bona auspicia dare. (Serv. in Fin. 3. 537.) Camillus, in his triumphal procession, made use of the *Σύριον ἄρμα*, drawn by white horses, to the great scandal of the people: Jovis Solisque equis æquiparari dictatorem, in religionem trahebant. (Liv. 5. 23.) Among the Persians, also, as well as the Etruscans, both Jupiter and Sol had a *λευκὸν ἄρμα*, or Syrian chariot. (Xenoph. Cyrop. VIII. 3. 12.)

Coptic supplies the following words: *shaire*, joy, festivity; *shoure*, a censer; *shor*, to desolate, to destroy; *shari*, papyrus. All papyrus names are sun terms: byblus, (bublu,) from Coptic bol; papyrus, from phori; djowf, from djof, see "Jove." Plutarch explains two Egyptian words: *sairin*, to beautify, to adorn; *sairi*, τὰ χαρμόσυνα. (De Isid. c. 29.) Hence, it is evident that there was an old Egyptian, or rather Cushite, root, SHORI, with the usual variation of the vowel, and that it signified "to beam, to radiate, to scatter, to destroy; to bud, to bloom, to rejoice."

From this root, or rather from the sungod Soranus, are derived the following names:—Mount Soracte, Sora, Surrentum, Sarrastes populos et quæ rigat æquora Sarnus, (Æneid. 7, 736,) Sardinia, and Sardis. The Seriadie, land in Egypt; Siris, the Nile; Sirius, king of Thebes; and the dog-star. I am inclined to add Mount Seir, in Edom, and Seir, the primeval patriarch of the Edomitish Horites, from whom the Rabbis derive the Tuscans: the Hebrew name is שׁוֹר. Shoir.

Baal Peor is generally considered the same as Priapus: Selden suspected it might be Pluto, from Psalm cvi. 28. "They joined themselves unto Baal Peor, and ate the sacrifices of the dead." (See Horne's Introduction to S. S. vol. 3.) But Priapus and Pluto are only different titles of Dionysus, or the Sol Inferus. Osiris was the Dionysus of the Egyptians, and his name, apud inferos, was Serapis, which, according to Plutarch, signifies εὐφροσύνη καὶ χαρμόσυνη. (c. 29.) In fact, Peor, Priapus, Serapis, are nearly synonymous, for they are compounded of words of similar meaning, *pheri*, *sheri*, beaming, blooming, joyful. (See above, "Aer," vol. XVIII. p. 420.)

W. B. WINNING.

Bedford.

RHUN MAB URIEN.

SIR,—Stevenson, in his preface, says that upwards of twenty MSS. of different ages were examined for his edition of Nennius, and that the various readings gained from the collation of them were introduced at the bottom of the page. It is therefore remarkable that all of them ascribe the administration of Edwin's baptism to Rhun, the son of Urien. Two of them, moreover, in the passage noticed by "L. de R.," apparently attempt to identify that individual with Paulinus, Archbishop of York; but, in my opinion, the identification is in reality an interpolation, and forms no part of the original text. It would naturally arise from the vague statements of Bede and other chroniclers as to the event in question. The editor, in reference to the two manuscripts which contain the explanatory words, "*id est, Paulinus Eboracensis Archiepiscopus eos baptizavit*," says that many of the additions which were written upon their margins had been introduced into the text of other copies. I am inclined to infer from this statement, that the above words appear in the MSS. on the margin only, and that they have been coupled with the text by the editor in the note merely as various readings in the said MSS. I should be very loath to believe that the name of Rhun mab Urien is the interpolation. A stickler for the honour of the ancient British church, if he had a mind to forge, would undoubtedly have selected some illustrious name from the calendar, and not that of Rhun, who figures not at all among our primitive saints. The compiler of the Cambrian Biography has not recorded any of the sons of Urien of that name; yet this is not sufficient to disprove the existence of such a son. Llywarch Hen, who was a relation of Urien, and joined him in his wars, wrote his elegy after his death; and in that composition, having alluded to the sorrow of Eurdyl, sister of Urien, he turns his attention to a personage of the name of RHUN.

"Were there not given to me by RHUN, greatly fond of war,
A hundred swarms, and a hundred shields?
But one swarm was better far than all.

Were there not given to me by RHUN, the celebrated chief, a canton,
And a hundred lowing kine?
But one gift was better far than these.

In the lifetime of RHUN, the peaceless wanderer,
The unjust will wallow in dangers:
May there be fetters of iron on the steeds of rapine."

Was not the individual here mentioned son of Urien, the same with the "Rhun mab Urien" of Nennius? It is true that he is here represented as "greatly fond of war" and a "peaceless wanderer," a character incompatible with a "steward of the mysteries of God;" yet it is to be remembered, that in these troublesome times the defeated chiefs among the Britons very generally devoted the remainder of their lives to the service of religion within the walls of a monastery, or in the more public exercise of parochial ministrations and other works of piety. Even in this very poem mention is made of the military bearing of Dunod, who became afterwards the celebrated Abbot of Bangor. It is therefore not improbable that RHUN, after the

loss of his patrimony, should have followed the general fashion, and exchanged his martial armour for the peaceful garb of an ecclesiastic. Such, at least, is my humble opinion. ASAPH.

ON COBBETT'S LEGACY.

SIR,—Can any of your correspondents inform me whether and where I can procure a popular refutation of that very abominable and mischievous production, "Cobbett's Legacy to Parsons"? I saw one referred to, some years ago, under the title, "Cobbett's Legacies examined, and proved to be null and void," but I could never procure it.

Need we wonder at the existence of prejudice and hostility, while we permit the free dissemination of such impudent falsehoods against the church as that book contains? Or how can we blame the readers of them for being misled, if we have taken no pains to expose and refute them?

I have reason to believe that this repository of scurrilous untruths has a considerable circulation, even in remote districts, and the antidote ought long ago to have been as widely diffused as the poison. Should there be a difficulty in procuring a refutation, any member of the church would do good service in providing one, which should be brief, cheap, and familiar in style; and surely, among your numerous correspondents, some could be found with leisure and materials sufficient for the undertaking.

I am, Sir, yours very truly,

A LEGATEE AGAINST MY WILL.

ON THE COPYRIGHT OF SERMONS.

SIR,—The grounds on which copyright is conceded are not so much the consideration of the intellectual labour and skill which has been expended on the MS., as the expense and risk incidental to the first publication thereof. The law regards positive things only; it does not pretend to determine the value or importance of a writing. Into such matters it does not inquire; these are matters left for the consideration of critics, or men professing an unusual aptness to discriminate between the right and wrong in things fauciful, or things moral and doctrinal. It is, consequently, an error to suppose that there is any remedy at law for the inconvenience arising from the transcription and publication, by a foreign party, of an oral discourse. Copyright on a sermon does not arise until after publication; he, therefore, who publishes first, should, by legal right, be reputed the possessor of the copyright. If a man stole a MS. and published it, the owner would be liable to prosecution for publishing it too, even after he should have proved the theft in a court of justice, *unless* he first took the precaution of purchasing the right which arose on first publication. In a letter upon "Clergymen selling their Sermons," which you were so kind as

to publish in the October Number of your Magazine, (page 441,) I said, in reference to a quotation from the Law Magazine previously made, in which a different view of the subject is taken, "doubtless the lawyer is right." Reflection, however, convinces me that he too is wrong.

I am, Sir, yours, with great respect and many thanks,

A LAY AUTHOR AND A BARRISTER.

P.S. I crave pardon for the disjointed manner in which my thoughts upon the above subject are laid before you. Since yesterday I have lit upon a reason why clergymen should never, under *any circumstances*, endeavour to hold copyright. You will, I hope, attribute this eagerness to ascertain the exact boundaries of clerical freedom to the right cause—viz., a profound veneration and regard for the church, which, as we view with extreme uneasiness any accidental misarrangement in public of the attire of one we respect, renders me, perhaps officiously, eager to apprise her of any unbecoming habit which I may happen to notice and believe she has unconsciously contracted.

In the postscript which appeared separately in the November Number of your Magazine, (p. 441,) I admit, on theological grounds, the right of the clergy to sell their writings for the purpose of improving an inadequate income, or redeeming themselves from the condition of beggars. St. Paul's example, I say, gives to the clergy the option of begging or labouring with their hands, always provided the law (for he it is who also says, in reference to the law of the land, "Let *every soul* be subject unto the higher powers") does not forbid their so doing. But the law of this land, by statute 21 Hen. VIII. c. 13, declares that clergymen shall not engage in any manner of trade, nor sell any merchandize, under forfeiture of the treble value. This circumstance should determine every sensible clergyman not to attempt to hold copyright; but as a penalty is affixed to the protest, it may, perhaps, be demonstrated that a certain qualified liberty to disobey the latter is thereby expressed. The law seems to say, sell if you will, only first understand and be prepared for the consequence; in other words, disobedience in this case is not crime so much as experiment. And it is doubtless upon the strength of this favourable tone that so many excellent and learned members of the clerical profession have permitted themselves to infringe the law, and follow the example of St. Paul.

With respect to the authority of the law, I entirely coincide in the sentiments of your correspondent "Veles;" the law of the land is equally inspired, though by a different channel, with the doctrine of the New Testament. The one is, by the same hand, adapted to the other, and so the scriptures themselves declare that when you infringe the former you also infringe the latter; and it will usually be discovered, that the more trifling infringements of the latter cannot be carried out without soon receiving a check from the former.

THE DEDICATION OF CHURCHES AND SACRED THINGS.

(Continued from page 408.)

DEAR SIR,—I come now to the third division of my subject—namely, the modern view of consecration in England, and its results.

§ 1. As far as I can gather from Bishop Andrewes' service, and the service at present used, and from the tenour of the sentence of consecration, and generally from the popular feeling towards places consecrated, the modern view appears to be nearly identical with the ancient as to part of the consequences of consecration—namely, that the things consecrated are set apart from profane uses.

But as to the things which shall be consecrated, and the means by which consecration is accomplished, there seems great variation in faith and in practice.

§ 2. "Sacred things are those which have been duly consecrated to God by bishops," is the testimony of Justinian's Institutes. Accepting this definition, together with that which I ventured to lay down in my first paper, on pages 318, 319—viz., that consecration or dedication is in relation to churches, "The devoting or setting them apart peculiarly for divine service, by the bishop of the diocese, or his deputy, having the episcopal character," let us contrast this ancient teaching with modern views.

(1.) I have already said that we have no interest in the inquiry (if it is to be considered one) of the heretics who deny the rightfulness of consecration; for the church has ever ruled that churches should be consecrated. But it is well for us to consider the lesson given to us by the pretended consecration of the "Temple" at Violons, by Felix Neff, and other Calvinists. Hence we see, that when in a country where they are in a less aggressive state against the church, these persons are content to have a pretended encœnia on their own platform of discipline. And so far their proceedings are worth mention, as a testimony to catholicity.

(2.) But whereas the doctrine of the church is, that no church can be rightly used for the divine service until dedicated, the practice in England has been of late to use undedicated buildings for it. S. Athanasius, "using the great church of Alexandria on the Easter Festival before it was finished and dedicated" [i.e., offered to God, not *dedicated*, in the ecclesiastical sense] "by the emperor, its founder, was called in question for so doing; and excused himself by declaring the great and pressing importunities of the crowds whom the other churches would not hold, being few and small.* So Archbishop Abbott (the church of Malling, in Kent, having lost its consecration by profane uses) forbid the parishioners, "ab ingressu ecclesiæ," till it should be consecrated afresh.† But in the "Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," by

* S. Athanas. *Apol. ad Constant.* quoted by Bingham, book viii. chapter ix. p. 523, vol. 2, ed. ult. Straker.

† Bishop Gibson's *Codex*; to which, however, I am not now able to give the exact reference.

"David Humphreys, D.D." 1730, we find numerous accounts of churches built in America, but none of their consecration, nor of any means resorted to for healing the defect of consecration by sending a consecrated holy table or slab, or otherwise. Yet these buildings were called by sacred names, and used for all purposes usually competent to a Christian church. And so, in our day, proprietary chapels are used unconsecrated for all such purposes, except, perhaps, baptism, matrimony, and burial. And even in England, when parish churches are pulled down, the buildings which occupy their sites are sometimes never consecrated. Instances of this sort will, I fear, occur to the recollection of most readers.

(3.) But, supposing it decided that a building shall be consecrated, it follows to consider the means by which the consecration is to be accomplished. And, first, the minister of consecration. This the church has ever, as was said, held to be the bishop. Yet, lately, in a church at Amsterdam, or Rotterdam, one or other of them, the modern English Consecration Service was used by a priest as consecrator, under commission of the Bishop of London. In England, I do not know that this circumstance has ever yet occurred. Secondly, it remains to examine the service used.

I have lying before me the Service of Bishop Andrewes; a service used in 1838 in the diocese of Bath and Wells; that used in the diocese of Winchester and elsewhere, published by Burns, Portman-street; one used in 1827 in the diocese of Lichfield and Coventry; one put forth by Archdeacon Clerke, of Oxford; and one put forth "by authority" in the diocese of Ripon. I mark Bishop Andrewes' by A.; Mr. Burns's by B.; Bath and Wells by B. W.; Lichfield and Coventry by C.; Archdeacon Clerke's by O.; Ripon by R. All these, except Bishop Andrewes', are variations upon the form printed in Burn's Ecclesiastical Law.

All begin with the 24th Psalm. But A. alone preserves the significance of its use, by its being said in the open air; for when, as in the rest, it is directed to be said within the building, the meaning of the "Lift up your heads, O ye gates," is quite lost. In this, A. is strictly conformable to the spirit of the ancient service as described by Hugh de S. Victor. After the 24th Psalm, and a verse of Psalm 122, A. enters the building, and the bishop, with his chaplains, kneel inside, so as to be seen by the people, who remain outside; and the bishop says ver. 10 of 1 Chron. xxix., and to the end of ver. 11, "*paucis mutatis*."

Of this there is no trace in the rest; for they all begin immediately after Psalm xxiv. with the address, "Dearly beloved in the Lord." And this address has taken the place of a long prayer in A., beginning, "Most glorious God," and is made up in a measure of the particulars of that prayer. It is painful to see so catholic an act of devotion metamorphosed into an address. And the address is of itself remarkable; for in A. is the following paragraph:—

"Wherefore in all ages of the world, thy servants have separated certain places from all profane and common uses, and hallowed unto thy divine worship and service, *either* by inspiration of thy blessed Spirit, *or* by express commandment from thine own mouth."

Which reappears in the rest thus—

“Dearly beloved in the Lord; forasmuch as devout and holy men, as well under the law as under the gospel, moved *either* by the *secret* inspiration of the [holy B.] [blessed B. W., C., O., R.,] Spirit, *or* by the express command of God, *or* by their own reason and sense of [order and decency, B., B. W.,] [the natural decency of things, C., O., R.,] have erected houses for the public worship of God,” &c.

Now, if the “inspiration of thy blessed Spirit,” and the “express commandment from thine own mouth,” do not exhaust the whole of the pious works of all mankind, the ground of the petition of the Second Collect at evening prayer seems to be mistaken: “O God, from whom *all* holy desires, *all* good counsels, and *all* just works do proceed.” And if the ground of that petition is rightly taken, and catholic, and Christian, then this theological statement in the “Address” is in error in its third alternative. And it does seem very like a revival of Pelagianism.

Again, in the Address in C., O., R., is this statement:—“Which pious works have been approved of and graciously accepted by our heavenly Father,” in some measure, perhaps, correcting the Pelagianism of the passage going before; but in B. and B. W. the statement is, “Which godly practice hath a manifest tendency to [fill men’s minds with becoming reverence to the divine majesty, and to affect their hearts with devotion and humility in the service of God, B. W.] [advance the honour of God’s holy name, and to enliven the devotion of those who are engaged in his service, B.]” &c.

Here, in B., B. W., C., O., R., follows the prayer, beginning, “O eternal God;” which is also made out of the great Intercessory and Oblatory Prayer in A.; and, it would seem, specially from this part of it which follows:—

“We then, as fellow-citizens with the saints and of the household of God, being built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; walking in the steps of their most holy Faith, and ensuing the examples of these Thy Patriarchs, Prophets, and Apostles, have together with them done the same work (I say) in building and dedicating this house, as an habitation for Thee, and a place for us to assemble and meet together for the observation of Thy Divine worship, invocation of Thy name, reading, preaching, and hearing Thy most holy word, administering Thy most holy sacraments; and above all in Thy most holy place, the very gate of heaven upon earth, as Jacob named it, to do the work of heaven; to set forth Thy most worthy praise, to laud and magnify Thy most glorious Majesty, for all Thy goodness to all men; especially to us of the household of Faith. Accept, therefore, we beseech Thee, most gracious Father, of this our bounden duty and service; accept this for Thine house; and because Thine holiness becomes Thine house for ever; sanctify this house with Thy gracious presence, which is erected to the honour of Thy most glorious Name.”

Contrast this noble act of devotion here quoted, and what remains of it unimitated with the Offering Prayer of modern use.

The great Oblatory Prayer in A. is followed by five collects, addressed, as in the Litany, to the Three Persons of the Most Holy Trinity, and to the Most Holy Trinity. In the rest there is no trace of this act of devotion.

The initiation then proceeds. In A. follow Six Acts of Dedication by the bishop—namely, of the font; the pulpit; the *Αναλογίον*, read-

ing-pew, a place whence the Bible was to be read, not whence the service was to be said; the holy table; the place of marriages; the whole pavement. The rubric and the first dedication are, "*Hæc precatus Episcopus Baptisterium adit, atque imposita manu ait.*" "Regard, O Lord, the supplications of thy servants, and grant that those children that *shall be baptized in this laver of the new birth* may be sanctified and washed with the Holy Ghost," &c.

In like manner the bishop goes to each place and dedicates it. In the rest there is no rubric of this kind; nor does any Act of Dedication occur; but there is in all a rubric which directs the bishop to rise and turn his face to the *people*, and say six collects relating to the persons who are to receive baptism, confirmation, holy communion, matrimony, and preaching, and are to pray and give thanks in that church hereafter. It cannot be too attentively considered that *no Act of Dedication occurs*. And, further, the Act of the Dedication of the font in A. reappears in the Baptismal Collect thus—"Grant that whosoever *shall be dedicated to thee in this house by baptism.*" Where, first, is evident the fear of mentioning a font, lest perhaps there should be only a basin; and, secondly, the statement of the catholic doctrine is lowered by the substitution of a compromising expression. In A. there follows a short series of collects, without responses, for future worshippers; and during it, while the bishop has been on his knees before the holy table, the people have been silently entering. And when it has been finished, "*Alter sacellanorum,*" not in a pretended "reading-desk," but "*coram sacrâ mensâ venerans, sic incipit,*" 'If we say we have no sin, we deceive ourselves,' &c.; and so onward with the office of matins. But at this point in all the rest, except in B. W., after some immaterial variations, occurs the Sentence of Consecration, and *then* the usual service. In A., after the usual collects, the bishop added one special to the occasion: and all the rest follow this order, except B. W., which has no special collect here. The modern collect is made up out of the former Oblatory Prayer of A. The collect in A. is very noble and catholic.

And it is worth observing that, when the Litany is to be said, the rubric in A. is, "*Jam alter Sacellanus denuo exiens, et venerans ante Sacram Mensam, incipit Litaniam.*" And in the end of the Litany in A., the bishop has another collect. So also have the modern services; but theirs is initiated from the final collect immediately preceding the benediction at the *end* of the office of Holy Communion in A. In B. follows a special collect for the case of a church or chapel "built under the direction of her majesty's commissioners."

The litany having been said, the blessing given, and Ps. 132 sung, in A., the sermon follows; then a churching; "*Baptizandus autem vel Matrimonio jungendus nullus aderat.*"

In B., the 100th Psalm is directed to be sung immediately after the Litany; in B. W., Ps. xxvi. ver. 6, 7, 8; in O., ver. 6, 7; in C., "*Sanctus;*" in R., nothing.

In A. is a collect to be said by a chaplain before the epistle; in all the others is also a collect very different from that in A.

In A., after the Nicene Creed, "*Episcopus sede suâ egressus, coram sacrâ mensâ sese provolvit, atque ait,*" certain passages out of the

Second Book of Chronicles and a short collect. Then placing himself in his chair, which appears by this rubric, and the position of his chaplains at the altar, to have been in front of it, "*actum consecrationis (pileo tectus) promulgat.*" In B., the gospel is following this rubric—"Then the bishop reads the Nicene Creed, and *notice is given for the celebration of the holy communion on the following Sunday*; after which Psalm 48 at page 13 is sung;" and then follows the sermon.

B. W. follows A. in having the sentence of consecration promulgated at this point—namely, after the Nicene Creed. It then orders Psalm 100 to be sung, and then has this rubric, "After the sermon, the bishop shall proceed in the service of the communion."

C. directs the 100th Psalm to be sung, and after the sermon says that "the bishop proceeds in the Communion Service."

O. puts the case that there *may* be no communion—"if there be no communion."

R. makes no mention whatever of the Holy Communion.

In A., immediately after the promulgation, the bishop, "*Actu demum recitato veneratur denuo atque inquit.*" "Blessed be thy Name, O Lord God, for that it hath pleased Thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon earth. Bless, we beseech Thee, this day's action unto Thy people, prosper Thou the work of our hands upon us, yea, prosper Thou our handy-work."

In B. and R. this is imitated in the collect after the sermon.

In B. W., C., and O., after the Gloria in excelsis, or before the final blessing; and in B., O., and R. the last clause is transferred to the Cemetery Office.

The consecration of the cemetery, as exemplified in A., has undergone the same treatment as the consecration of the church. In A., the order is, the Lord's Prayer; Responses; Psalm xc.; the Petition to Consecrate; a sectio out of the Old Testament; a lectio out of the New; Consecration Collect 1st, said by the bishop; Promulgation of the Sentence of Consecration; Consecration Collect 2nd, said by the bishop; finally, Evening Service. In B., the order is, Psalm xlix. or cxv., or, "*Standing in some convenient place, let the bishop say, The glorious majesty of the Lord our God be upon us. Prosper thou the work of our hands upon us, O prosper Thou our handy-work;*" then the Sentence of Consecration, no consecration whatever having occurred; then a Psalm *may* be sung, v. or xxxix. ver. 5—8; then a single consecration collect imitated from A.; then a blessing. O. follows the order of B. nearly verbatim; C. and R. give no option for psalms at the beginning; B. W. has no cemetery to be consecrated; none speak of an evening service. The consecration collects in A. are full, doctrinal, and catholic; and dignified, the second of them, by an ample act of adoration of the most Holy Trinity. The modern collect is short, and very little consecratory.

§. 3. The result of this review is, that the office exemplified by Bishop Andrewes, as used by him in consecrating Jesus Chapel at Peartree Green, near Southampton, on Sunday, September 17th, 1620, is on the catholic model, as described by Hugh de S. Victor, and

adopted by the church of Christ, though it may fail in some, that is, in many particulars; but that modern services are scarcely sound in doctrine, are short, meagre, and insufficient; and, above all, are *not* consecratory, for nothing is consecrated in or by them.

It is comforting, therefore, to know that they are *not* the services of the church of England. The church of England, probably, has no modern or English service of consecration. *Any bishop may use any service he pleases.* In Burn's Ecclesiastical Law may be seen full information to this effect; and we cannot but view it as an interposition of THE DIVINE PROVIDENCE in our behalf, that what was designed to be bound upon the church in a Pelagianizing and Socinianizing age has been left without the semblance of authority, to be rejected at will.

§. 4. One painful circumstance remains to be noticed by itself. The modern services and modern practice mostly reject the Holy Communion, as, e. g., in R., where it is not so much as mentioned. Now, that a bishop, priests and deacons, and faithful laity should be met together *ever* in church, without a celebration, is sufficiently to be wondered and grieved at; but, that at an occasion so venerable as the everlasting setting apart a church to ALMIGHTY GOD under the Christian dispensation, the great act of faith and religion should be coldly postponed till a more "convenient season," or never mentioned at all, is a circumstance which looks more like a severing ourselves from the communion of saints than almost any other among the many cruel oppressions under which the Christians of England labour. According to B., R., and even O., the vessels—can we call them sacred?—may be at the silversmith's, not even partaking of imputed consecration from the building.

In your next Number I hope to furnish a scheme of a consecration office, drawn from ancient sources for the most part; not of course as one to be used, but as a collection towards the compilation of one which may be in some measure worthy of the august purpose, and in the hope of humbly reminding those who are competent to the undertaking that it lies upon them.*

Faithfully yours,

D. P.

* In Bishop Andrewes' Office there is no dedication of any vessels for the altar. This is sufficiently explained by the fact that Jesus chapel is in the parish of St. Mary, Southton; and that it is plain from the office that it had no altar vessels of its own, and must have used others, probably those of the mother church; for after the offertory, the rubric tells us that "*Collecta est summa 4l. 12s. 2d. quam Dominus Episcopus convertendum in calicem huic Capella donandum decernit.*"

I visited the chapel of Jesus this summer. Twenty years ago, a building something like a south transept was thrown out from it. In this stands an (apparently) modern fontlet; certainly not that which Bishop Andrewes dedicated as a baptistarium. The pulpit, apparently original, remains on the north wall, with the modern addition of a "reading-desk." The holy table is evidently original, and must once have been handsome. It has the bulged legs, much carved, peculiar to that age. It has suffered from time, perhaps, more than it need have suffered. The architecture of the chapel is very good late perpendicular; I mean of the original part of it. There is a considerable descent into it. The cemetery still remains "*palis inclusum et arboribus consitum*," as it is described in the sentence of consecration; but the trees now are tall and stately, and mark the boundary better than the pales which still connect them. They are planted in a belt quite round the churchyard.

A protestant meeting-house, with an attempt at the Christian architecture, has been lately built in view of Jesus chapel.

ON PREACHING TO BENEFIT CLUBS.

DEAR SIR,—I think I can offer some remarks on this subject which may be acceptable to your correspondents, and suggest to clergymen in market towns and others a method of proceeding which may perhaps lead to satisfactory results. At least, I seem to myself to be fast approaching to a satisfactory connexion with a club of "Ancient Shepherds," to which, at first, I was not disposed to give my support, inasmuch as its constitution did not correspond with that of *the old-fashioned friendly society or benefit club*, but partook of the character of *a secret society*.

In my former cure I regularly sat at the head of the table at the annual dinner of the *C—— Friendly Society*; but when I took possession of my present benefice, I found myself placed in a different position with respect to the *Society of Ancient Shepherds*, which has several members in this parish. I was requested to preach to the club, upon which I inquired into the nature of it, and found that their system of applying the funds was *a secret*. I was supplied with a copy of what they called their rules, but they contained nothing to satisfy me as to the constitution of the society. I therefore said they might come to church on Whit-Monday if they pleased, but I thought my preaching to them would be considered as an expression of my approbation of their club, and I must therefore decline. In the year 1835, an official document was sent me, I presume by the barrister appointed to certify the rules of friendly societies, stating the advantages which would accrue to them from having their rules enrolled according to act of parliament, and entitled, "Instructions for the Establishment of Friendly Societies, with a Form of Rules and Tables applicable thereto." To cut short what I am afraid may appear a tedious story, I represented to the club the advantages they would enjoy by submitting their rules to the barrister for revision and enrolment; that they would then be able to sue any defaulting treasurer, which they found to their sorrow they were not able to do under their former constitution; also, that my objections would be removed.

I am now told by their chief officer in this parish, that *they have had their rules revised and enrolled*, and that six hundred copies will be forthwith printed, one of which will be sent to me. The same person tells me that they have discontinued their practice of reading a kind of exhortation at the grave after the funeral service is finished, in deference to me, as I had expressed my disapprobation of it. I had observed that they had given up this practice. Under these circumstances, I think it very probable that I shall myself become an honorary member of the Society of Ancient Shepherds, preach to them on Whit-Monday, and take the head of the table at dinner.

It appears to me that it would be advisable for the clergy to refuse to preach for benefit clubs unless their rules are enrolled, and they promise not to tack their oration to the end of the burial service.

Perhaps your correspondent "C." may be glad to know that neither I, nor two clergymen to whom I read his letter, found any difficulty in correcting the misprint of Whitsunday instead of Whit-Monday. I am, dear Sir, very truly yours,

W. M. N.

THE MIXED CUP IN THE LORD'S SUPPER.

REV. SIR,—Your correspondent, “R. K.,” in an able and interesting letter respecting the custom of mixing water with wine in the “cup of blessing which we bless,” has requested that your readers would give such authorities for or against the practice as they might have met with in their reading. Perhaps “R. K.” has exhausted almost all the authorities in his letter; but I will venture to intrude one upon your notice which is sufficient evidence to the catholic antiquity of the custom, and which is more immediately useful, as it may serve to introduce the opinion of a presbyter of the English church at the commencement of the last century. Justin the Martyr, in his *Apologia Prima* (85), page 96, of Thirlby's edition, in speaking on the observances of Christians, says—*οἱ διάκονοι δίδασιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος*, which shews what the practice was at that early period; and the learned Mr. Reeve, in his translation of the *Apologies*, vol. i. p. 116, has the following note on the place:—“That wine mixt with water was constantly made use of by the primitive Christians is beyond dispute from this passage, and likewise from Dr. Grabe's notes upon Irenæus, lib. 5, cap. 2. The reason of this mixture was partly in imitation of our Saviour's act in the first institution of the eucharist, agreeable to the custom of that warm climate, which used to temper the heat of the wine with water, and partly because that when our Saviour's side was pierced with a lance there issued out both water and blood. (John, xix. 34.)”

I will only add, that possibly Mark, xiv. 13, may bear upon this point, and subscribe myself, Rev. Sir, your obedient servant,

G. A. WALKER.

Wakefield.

ON THE INSURRECTION OF THEUDAS.

SIR,—The speech of Gamaliel, which St. Luke has recorded in the fifth chapter of the Acts, contains the following passage: “Before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were brought to nought.” St. Luke then adds, that “*after this man* rose up Judas of Galilee, in the days of the taxing.” It is here stated that the insurrection of Theudas preceded the insurrection of Judas, which happened in the time of the assessment ordered by Augustus: hence the insurrection of Theudas cannot be placed later than in the reign of that emperor.

Josephus also has mentioned the insurrection of a Theudas: but this took place long after the death of Augustus, and when his successors, Tiberius and Caligula, were also dead. Josephus's account (Arch. xx. v. 1) is, that during the time when Cuspius Fadus had the government, which was in the reign of Claudius, and after the death of Herod Agrippa, an impostor (γῶης) named Theudas appeared, and gave himself out for a prophet: that he persuaded great numbers of

people to follow him with their moveable goods to the banks of the Jordan, and promised that the stream should divide at his bidding, and afford them an easy passage through it: that Fadus sent a body of horse, and took Theudas and his followers by surprise, slew many of them, and captured many others, among whom was Theudas himself: and, lastly, that Theudas was beheaded, and his head brought to Jerusalem, by which a final stop was put to the insurrection.

From this account in Josephus, combined with the historian's silence in regard to any older Theudas, it has been inferred by many writers, that there was only one insurgent who bore this name: and various schemes have been proposed, with the view of identifying the Theudas of St. Luke with the Theudas of Josephus. Thus Calvin, (1) in his Commentary, supposes that Gamaliel's speech was delivered subsequently to the appearance of the Theudas mentioned in Josephus, and when his insurrection had been already quelled. This implies that the events of Acts xii., in which chapter the death of Herod Agrippa is related, were prior to the events of Acts v.; for the death of Herod Agrippa, according to Josephus, was prior to the insurrection of Theudas. And as to the circumstance that Gamaliel makes the insurrection of Theudas precede that of Judas, Calvin evades this difficulty by giving a different sense to *μετὰ τοῦτον*: it means, he says, not *after this man*, but *beside this man*. Valesius (2) conjectures that the Theudas of Josephus is mentioned in the Acts by anticipation; that St. Luke has put an allusion to this impostor into the mouth of Gamaliel, as thinking it pertinent to the speaker's argument. And with respect to the *μετὰ τοῦτον*, he takes it to mean, not that Judas rose up after Theudas, but that his insurrection took place in a period which lay farther backward: the earlier event was the more distant, and came last within the speaker's view. De Wette (3) thinks that St. Luke has antedated the insurrection of Theudas, not purposely, but by mistake. Baronius, (4) on the other hand, thinks that St. Luke's account is correct, and that Josephus has by mistake transferred Theudas from the reign of Augustus to the reign of Claudius.

Dr. Sonntag, in an essay in the *Theologische Studien und Kritiken*, for 1837, (page 622,) has examined the above hypotheses, and shewn convincingly that the first three are quite untenable, and the fourth not at all probable. He himself concurs with the majority of commentators, in distinguishing between the Theudas of St. Luke and the Theudas of Josephus: and, after giving his reasons for this opinion, he proceeds to the inquiry, If the Theudas of St. Luke was not the Theudas of Josephus, who *was* he?

With respect to the points of distinction between the Theudas of St. Luke and the Theudas of Josephus, the primary one of course is, that the former flourished under Augustus, the latter under Claudius. But Dr. S. notices further, that while the one is represented to us in the light of an ordinary *impostor* (*γένης*), the other has rather the appearance of a bold and ambitious *outlaw*; and, again, the adherents of the one, since they took with them their moveable property, appear to have followed him *in families*, whereas the other appears, in Gamaliel's description of him, as a leader of about four hundred *fighting*

men. These are the points of difference between the two insurgents. The points of resemblance are, that both perished by a violent death, and that they bore the same name. But the former circumstance, namely, a death by violence, was nothing more than what commonly falls to the lot of insurgents. And with respect to the identity of name, we find in general history an abundance of parallel instances: and the Jewish history, in particular, furnishes many available examples. Thus Dr. S. has pointed out that in the interval between the death of Herod the Great and the destruction of Jerusalem there was a first, a second, and a third Judas, and also five Simons, each the leader of a faction. So again, in the still shorter interval between the death of Herod Agrippa and the destruction of Jerusalem, there were four party leaders who bore the name of Eleazar. With such examples as these before us, it cannot, says Dr. Sonntag, appear strange that there should be a first and a second Theudas among the insurgents of that disturbed time: and the less so, because, as has been shewn by many learned writers, Theudas was not a particularly uncommon name.

We now come to the remaining question, Who *was* the Theudas of St. Luke? that is, How and where is the Theudas of St. Luke introduced, if introduced at all, into Josephus's historical writings? The following is an abridged translation of what Dr. Sonntag has written upon this question.

The prevailing opinion among scholars is, that the insurrection of the earlier Theudas, the Theudas of St. Luke, is one of those which Josephus has mentioned in only general terms. In the year of the first Herod's death there were numerous cases of tumult and insurrection. Of the leaders in these disturbances, Josephus has only specified three persons by name. But he gives us clearly to understand that there were many others besides these. St. Luke's Theudas may have been one of them. It would not be surprising that an historian who, like Josephus, has entirely passed over many more important events, should have omitted to particularize an insurrection.

Yet, considering that the Theudas of the Acts, from the manner in which Gamaliel mentions him,* was unquestionably a person who had been a good deal talked of, the likelier supposition is, certainly, that Josephus has not in both his works passed over this Theudas without some special notice. But, to make this supposition feasible, it is necessary to assume further, that St. Luke's Theudas had a second name, and that he appears under this other appellation in the writings of Josephus. Now we know from the history of eastern nations that persons who changed their calling, and rose to a higher sphere of occupation, very frequently substituted another name for that which they bore originally. Many instances of this custom might be adduced, out of Hebrew and other writings. One which is peculiarly apposite to the case before us may be found in Dion Cassius, (lxviii. 32,) as compared with Eusebius, (Hist. Eccles. iv. 2.) Each

* Gamaliel regards his insurrection as a parallel to the famous insurrection of the Galilean Judas.

of these writers gives an account of a formidable insurrection which happened in Cyrene in the reign of Trajan, in which the ringleader was a Jew. The two historians agree in stating that the insurgents, after sustaining many previous defeats, were at length completely crushed by the Roman general, Lucius, who, as the two writers again agree in stating, was afterwards made governor of Judæa. According to Dion Cassius, the leader of this insurrection bore the name of Andrew: but Eusebius calls him King Lucuas. Clearly, the Andrew of Dion Cassius is not a different person from the King Lucuas of Eusebius: the Jew who was originally called Andrew, appeared at the head of the insurgents with the title of King Lucuas; and one historian calls him by the old name, the other by the new. The same thing may be conceived to have happened in the case of the Theudas whom Gamaliel speaks of. Josephus, in his account of the stormy death-year of Herod the Great,* has given the names of three persons who figured in this year as leaders of insurrection, Judas the son of Ezechias, Simon the slave of Herod, and Athronges. Two of these, Simon and Athronges, openly assumed the title of king; and the third craved for royal honours. It is possible, therefore, that one of these three persons is the Theudas of the Acts, who, when he put on the royal diadem, adopted, like King Lucuas, a second name. And the balance of probability appears to be in favour of Simon the slave of Herod: that is to say, the character of Simon corresponds, in more points than that of Judas† or Athronges, to the description which Gamaliel has given of Theudas.

For, (1) Among all the pretenders in that year of insurrection, (the year of the first Herod's death,) this Simon is, apparently, the person who excited the greatest attention, and made himself the most notorious. His name became familiarly known even among the Romans, as we may infer from the circumstance that he is the only insurgent whom Tacitus thought it necessary to mention in his account of the year of Herod's death. The notoriety of this Simon would render him a fit person to be coupled, in Gamaliel's speech, with the celebrated Judas of Galilee. (2.) Simon is pointedly distinguished by Josephus as an arrogant and proud aspirer, who "imagined himself to be worthy of taking rank with any one" (Arch. xvii. x. 6.) These words coincide in a striking manner with what Gamaliel says of Theudas, that "he boasted himself to be somebody." (3.) Josephus says of Simon, what he does *not* say of Judas or Athronges, that he perished by a violent death. This again agrees with Gamaliel's expression, who says of Theudas that he was *slain*. (4.) The army of Athronges was, according to Josephus, a large body (*μεγάλη πλὴθὺς*),

* There is no other year, preceding the year of the census, which offers so probable a date for the insurrection of Theudas as the year of the first Herod's death. This year abounded in insurrections.

† The chronologist, Usher, identifies this Judas with Gamaliel's Theudas, on supposition that the two names are essentially the same. But a reference to the Syriac will shew that this is not the case. It is true that the Apostle Judas the son of James bore also the name of Thaddeus, which looks something like Theudas. But the adopted name, Thaddeus, was a quite new and different name, not a mere various reading of the old name, Judas.

and that of Judas not a small body (πλῆθος οὐκ ὀλίγον); but the phrase *πινος πλήθους*, which he applies to Simon's forces, implies that these were less numerous, and would very well designate the company of "about four hundred," who, according to Gamaliel, joined themselves to Theudas. (5.) The circumstance that Simon was a slave, speaks strongly in favour of the conjecture that, when he assumed the title of king, he adopted a second name: he would naturally wish to get rid of his old name: for this would call up recollections of the humble rank to which he had originally belonged. Of the two names, Theudas and Simon, the former was perhaps that which he originally bore as a slave. One finds a freedman of this name in Cicero (Ep. ad Div. vi. 10.) And Galen (De Comp. Medic. per. gen. vi. 14) mentions a physician who was called Theudas: he also may have been a slave, since it is well known that slaves among the Romans very frequently practised physic. Hence it may be conjectured that Theudas was the name of the slave of Herod, and Simon the name which the same person bore as king, this having been also the name of the first of the Asmonean family who took the regal title. Assuming the truth of this conjecture, it would be easy to explain how Gamaliel and Josephus came to mention him under different appellations. Gamaliel gave him the name which he had long borne as a slave in Jerusalem, and by which he was known to the Jewish council; he called him Theudas, because there was no incumbent reason for referring to the name which he afterwards bore for a short time as king. But Josephus, who wrote his historical works for the use of Romans and Greeks, introduced him by that name under which he proclaimed himself king, set fire to palaces and castles, spread terror around him, and, as one sees from Tacitus, made himself famous in the world. And thus, as we have found in Trajan's reign one remarkable example of a pretender who appears in history under two different appellations, one writer calling him Andrew and another King Lucuas, so perhaps the reign of Augustus affords a second and similar example in the transmutation of Theudas into Simon.

M. J. M.

ON MR. CONYBEARE'S THEOLOGICAL LECTURES.

SIR,—As the Lectures on Theology published by the Rev. W. D. Conybeare, are intended for students in Divinity, may I take the liberty of putting them on their guard as to some very erroneous views contained in p. 186, on Inspiration, which I have just observed. He there says—"We must remember, too, that as inspiration was given only to secure a certain and infallible standard of *religious truth*, from which no appeal could lie, so we have no authority for extending it beyond this object. In some points not immediately having this relation, we find that this guidance, as not needed, was not imparted. Thus we find St. Paul, four or five times in a single chapter, observing with reference to some prudential directions to the Corinthians, that he gave these by permission, not by commandment, 'delivering his own private judgment, and speaking of himself, not of the Lord.'"

These lectures were delivered in Bristol College, in 1831-32-33. But it appears, Mr. Conyheare filled the honourable post of Bampton Lecturer in 1839; consequently his opinions carry with them a certain authority in the eyes of candidates for the priesthood.

Respectfully yours,

W. Y.

RATING OF TITHES.

SIR,—There has been so much said and written already about the injustice of the New Assessment Act, that I am unwilling to add anything more on the subject; but as I have never yet seen any *remedy* proposed which will rectify the evils of that act and establish an *equitable* assessment, I hope a few hints to that effect may find a place in your publication.

The present mode of rating property gives no satisfaction to any party. The annual rent of a farm is an objectionable way of rating the land, because few people like to inform the public what sum they pay for rent. Many men would as soon tell the amount of their income as the amount of their rent, and they consider the present system of rating almost as inquisitorial as the income tax; besides, the rent is sometimes partly nominal, because the landlord is desirous to prevent his property being depreciated in value; he therefore often returns part of the money which he has received. In a case of this kind, if the farmer's rate is appealed against, and he is required to produce his receipt, that receipt is no evidence of the annual value of the farm; and if he is rated accordingly, he has reason to complain. But the clergy have still more reason to complain of the system, for they pay much too large a proportion of every rate, and it is almost hopeless to get relief by any appeal to the magistrates, whose opinions vary at nearly every place where the petty sessions are held, and their decisions are as contradictory as possible. The deductions also to be made from the rent and tithes are not uniformly the same, nor are they clearly specified in the New Assessment Act. The unpleasant disputes and bad feelings caused by that unfortunate piece of legislation are much to be lamented; but if the landed gentry would be less selfish, and not strive to screw as much as they can out of the clergy, tranquillity would soon be restored, and then there would be some chance of coming to an equitable adjustment of this question.

I would make no deductions whatever, either from rent or tithe. The rent charge which is awarded instead of tithe, is supposed to be an equivalent for a tenth part of the produce of the soil. I do not say it really is an equivalent; no such thing, but we must suppose it is so, and, for the sake of peace and quietness, we must *allow* it to be so. Then let every clergyman be rated at the full value of one-tenth, and the laity rated at the full value of the other nine-tenths of the produce.

My tithes amount to about 320*l*. Multiply this by nine, and you will find it produces 2,880*l*., the proper sum to be rated on the land.

Now, if the rate be one shilling in the pound, the respective sums will be as follows :—

| | |
|-----------------------------------|-------|
| Nine-tenth rate on land | £144 |
| One-tenth rate on tithe | 16 |
| | <hr/> |
| | £160 |

This is the only *equitable* way of settling the question, and the only *uniform* system that can be adopted throughout the country. The rate could be apportioned in the same manner as the tithe, and the power given to the commissioners for settling the one kind of payment, might be extended to them for settling the other. No new machinery of any kind is required. It would only give the commissioners a little more employment, which I have no doubt they will be glad to undertake on the same terms, or otherwise their occupation and emoluments will cease as soon as the commutations are completed. The prospect of a further extension of official duties and official rewards cannot be unpleasant to them, and I hope they will not be offended with me for suggesting the plan.

I am, Sir, your obedient servant,

A COUNTRY CLERGYMAN.

THE STATE OF THE RUBRICS.

SIR,—It seems to me that the mind and design of the several reviewers of the Liturgy of the Anglican Church may be very clearly ascertained from the several documents prefixed to the Book of Common Prayer, which are too generally overlooked; I mean the Acts of Uniformity, the Preface, and the three following Notices. One of your correspondents, though I cannot lay my hand on his letter, lately asserted that all the acts of the famous Synod of London, under Archbishop Laud, in the time of Charles I., had been rescinded by the last Act of Uniformity; a declaration which at once led me to a careful examination of those acts with the above documents, whereby I am fully borne out in the assertion that they are generally overlooked or misunderstood, as there is no allusion to the synod in the Act 14 Caroli II.

Having numbered each section of the above documents consecutively, for more easy reference, I shall at once name the sections by such numbers, to guide any one who may be desirous of testing the accuracy of what I now bring forward.

The Act Primo Elizabethæ, Section 14.—*The same ornaments of the church and of the ministers thereof to be retained as were in use in the second year of the reign of King Edward VI.; but a power is given to the crown, with the advice of the commissioners for causes ecclesiastical, or of the metropolitan of the realm, to make other order; or if any contempt or irreverence arise in the ceremonies or rites of the church, by the misusing of the orders of the Book of Common Prayer, then further ceremonies or rites may be ordained and pub-*

lished. This power was exercised by the queen, in the second year of her reign, by the publication of the Book of Common Prayer in Latin; the proclamation for the establishing of which bears date the sixth day of April, in the second year of her reign, 1560; and in the twelfth year of her reign the same was established by act of parliament.

The Act 14 Caroli II, Section 15—Takes away this power, by permitting no other form or order of common prayers &c., except what is in the present book; and, by inserting the order about the ornaments of the church and its ministers at the beginning of morning prayer, makes the custom of the church in the second year of Edward VI. binding.

Section 16—Gives permission for the use of the Latin Prayer-book in the universities, the colleges of Westminster, Winchester, and Eton, and in the convocations of the clergy of either province.

Section 12—Prohibits any one, except he be in priest's orders by episcopal ordination, from consecrating or administering the holy sacrament of the Lord's supper under heavy penalties. *All other services* of the church, however, may be openly used by either priest or deacon, according to *Section 20th*.

Section 22. The old laws and statutes for the uniformity of the Common Prayer hitherto made, to apply to the *present book*.

Section 23. Permission to alter the names of the royal family from time to time.

Section 31—Continues the books established by authority of parliament, respectively in the first and eighth years of Queen Elizabeth, until the Feast of St. Bartholomew, 1662.

The Preface. Section 1—States the moderation with which the reviewers of the Liturgy have at all times acted; yet "so as that the main body and essentials of the Liturgy (as well in the chiefest materials as in the frame and order thereof) have still continued the same unto this day firm and unshaken."

Section 3—States that all such alterations have been avoided as were either of dangerous consequence, (as secretly striking at some established doctrine or laudable practice of the church of England, or indeed of the whole catholic church of Christ,) or else of no consequence at all, but utterly frivolous and vain."

Section 4—The ends they had in view were—"the preservation of peace and unity in the church; the procuring of reverence, and exciting of piety and devotion in the public worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the liturgy of the church."

Concerning the service of the church. Section 1—Appeals to the ancient fathers as authorities in this matter.

Section 6—Makes the diocesan, and ultimately the archbishop, the authority for settling all doubts and diversity of practice in the use of the service.

Section 7—"All things shall be said or sung in the church in English; yet, when men say morning or evening prayer *privately*, they may say the same in *any language* they themselves do understand." In the Latin Prayer-book they are exhorted to say it *privately* in Latin.

Section 8—All priests and deacons are to say daily the morning and evening prayer, either privately or openly.

Section 9—Provides for a *daily service* in the church.

Of Ceremonies. Section 4—Designed to “serve to a decent order and godly discipline, and to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification whereby he might be edified.” Also, they are designed to “declare and set forth Christ’s benefits unto us.”

Section 5—Reverence ought to be shewn to antiquity, and “innovations always to be eschewed, as much as may be ;” “and in these our doings we condemn no other nation, nor prescribe anything but to our own people only.”

The order, &c. Section V—Provides for a *daily communion* ; whilst the direction that the collects are to be read on the *eves* of Sundays and certain festivals, and the fixing the reading of Isaiah to the *afternoon of the twenty-third of November*, (thus allowing one whole month for *Advent*, independent of *Christmas-eve*,) shews that our church adheres to the ancient ecclesiastical traditions, which reckon from evening to evening.

After the perusal of these important documents, detailing the mind and design of the several reviewers of the liturgy, the question as to whether the church attributes any and what measure of authority to Christian antiquity and catholic tradition is surely set at rest. If, however, any more express declaration be required by the sceptical, it will be found in the very beginning of the 14 *Caroli II.*, which declares the Liturgy to be “agreeable to the word of God and usage of the primitive church.” These documents, be it remembered, were sanctioned by *convocation* as well as by parliament.

These important documents may shew us what the church really designed, and how far *we of the present day* are from acting up to her intentions—conformity to the *primitive church*, *catholicity* of doctrine, *daily prayers*, and *daily communion* !

They seem to me also to throw light on another point lately controverted in your pages ; I mean, *family prayer*. The church evidently never contemplated that any other form of prayer would be used than that of the daily service in the congregation, and even commands the clergy to use this form *privately* when hindered from doing so publicly ; and whenever two or three are gathered together even in family prayer, I apprehend no doubt can be entertained that it was the intention of the church, as it has been the immemorial custom of her members till within the *last two generations*, to confine them strictly to the use of the Liturgy alone, or portions from it.

These documents, moreover, seem to *empower the queen, with the metropolitan*, to set at rest all the doubts and diversities existing in the use of the Prayer-book wherever such have arisen, and in all points where the rubrics are either *doubtful* or *silent* ; as, for instance, what are the proper ornaments and furniture of a church ? If the book is silent or obscure, an authoritative declaration may be issued without recourse to *parliament* or *convocation* on this point.

Let us take another instance, that of the various rules regarding

preaching. The sermon has no fixed place in the evening service, some, or at least one church, introducing it after the third collect, and others after the whole service. Again, the service is interrupted, that the ministers of some churches may retire into the vestry to change their ecclesiastical habits for those which are their university or secular ones in order to preach; whereas it appears to be the intention of the church that they should preach in the former. Again: the sermon is *preceded* by a prayer or collect (a point doubtful as to which) and the Lord's-prayer, and then ended with a *doxology*; thus magnifying the sermon, as if it were something far more important than all the rest of the public service, *discontinuing* on account of it the Prayer for the Church Militant, and *adding* to the public services, already confessedly long enough, from the injudicious custom of *blending them all into one*, and to the *repetitions* contained in it from the same cause. Surely an authoritative declaration might be issued *legally*, commanding the sermon to be preached everywhere, except in the university pulpits, in the surplice, as an *ordinary* (and not a *more holy*) part of the daily service, without the *peculiarity* of being preceded by either open or private prayer, or the formality of a doxology; and to be always followed immediately by the Prayer for the Church Militant in the morning from the Lord's table, and in the evening by the Prayer for the Queen from the usual place of prayer in the church.

DE SANCTA TRINITATE.

ON THE OFFICE OF CHAPLAIN TO A BISHOP.

DEAR SIR,—As the depressed state of the church on this side of the Tweed, for the last hundred and fifty years, affords its ministers but too ample an apology for comparative ignorance on some points connected with the exercise of our sacred profession, which, however interesting in themselves, we nevertheless do not consider essential in their nature, may I hope that one or other of your numerous learned correspondents in England will, both for my satisfaction and for that of not a few of the clergy of the diocese to which I belong, in any early Number of your Magazine, give a reply to the following questions?—

1. What is the exact nature of, and what are the precise duties understood as attaching to, the office of chaplain to a bishop?

2. What is the rank or station which the office confers on the individual holding it—*primarily*, where he holds a pastoral charge in the diocese of the bishop whose chaplain he is; and *secondarily*, where he is not in possession of any pastoral charge whatever.

3. In the latter case,—namely, that of his holding no pastoral charge whatever,—is he, *on catholic principles*, and merely as chaplain to the bishop, entitled to any voice in the deliberations of the beneficed clergy of the diocese?

4. When does such chaplaincy specifically expire? at the moment of the bishop's death? or not until the election and consecration of that bishop's successor?

These questions, with a view to procuring clearer information for myself and others, I put, not merely as being myself chaplain to a bishop, but, moreover, as being a minister of a church in which it is not at present customary for her bishops to have more than *one* chaplain at a time.

By the way, Mr. Editor, and while closing this brief letter, will you permit me to suggest to you, as a matter for your consideration, that an ecclesiastical map of Scotland, pointing out the position of her present episcopal charges, (seventy-six or eighty in number,) and on the same plan with your excellent diocesan maps of England and Wales, might not, perhaps, be unacceptable to our brethren of the English church.

I have the honour to be, dear Sir, very faithfully yours,

J. M.

Diocese of Dunkeld.

TRACTS OF THE ANGLICAN FATHERS.

SIR,—In order to authenticate the statements I am about to make, I send you the inclosed account by the publisher. It is at your service, to print or not, as you feel desirable. I have to thank you for the admission of my former letter, and as I have no inclination to intrude upon your readers matter which I do not think can be very interesting to them, I shall not trouble you with any further remarks after *this* letter.

It appears from Mr. Painter's statement, that—1, Mr. Russell was *not* the editor, or "one of the editors," of the Anglican Tracts, but a kind of sub-editor, employed by Mr. Irons, to transcribe tracts, and collect matter for notes. This rests on Mr. Irons' own letters to Mr. Painter. I am by no means disposed to look with contempt on the humble, but useful labour of such persons; nay, I give Mr. Russell great credit for gratuitously undertaking an office usually considered one of mere drudgery; but I think that he should talk somewhat more modestly about the matter.

Secondly, it appears, from Mr. Painter's account, that Mr. Irons *did* promise an introduction of forty pages, (of course Mr. Russell had nothing to do with this, for it did not fall within his province,) and also that the material which Mr. Irons *did* at last send, made about *two widely-printed pages*.

I must now remark also, that, as the work was to be continued under the same title, the connexion between the first volume and those which were to follow *must* be maintained; and that being the case, the editors of the whole series—viz., Mr. Irons and myself, (for once more I repeat, Mr. Russell was never, "one of the editors" at all,) must necessarily be spoken of together, when the *past* and *future* numbers were mentioned collectively. There was no resource but to speak of what *we* had done, and what *we** intended to do.

* Mr. Russell, as a sub-editor, ought to know, that in editorial parlance, *we* means one person, or not necessarily more than one.

It will save further correspondence if I state at once that I had no dea of compromising Mr. Irons for the future, or *myself for the past*, nor do I consider that I have in any respect done so.

Mr. Irons was made acquainted with Mr. Painter's intention to continue the series under a new editor, and also with the fact that the introduction prepared by Mr. Irons was not only too brief, but also that, in its present form, it was inadmissible, because it announced *the conclusion* of the series.

Mr. Irons replied, (and it is but justice to state, that Mr. Irons appears to be in no way answerable for the not very creditable proceedings of his subordinate,) and in that reply he distinctly speaks of the first volume as *his* own, but admits Mr. Painter's right to continue the series.

With regard to the "delay" in publication, the accompanying document will sufficiently refute Mr. Russell's assertions; and if you do not think advisable to print it, it may perhaps be enough to inform him that such documents are preserved.

It is a very great pleasure to me to find that Mr. Russell so highly "respects the scriptural command, to put away lying, and speak the truth to his neighbour," and this the more so, because, from his proceedings, I had conceived a somewhat different idea of him. As, however, he assures you that he is so truthful a person, I can only say, "I am very glad to hear it."

And now, Sir, comes "the unkindest cut of all." Whatever we say about truth, I fear I can hardly acquit him of uncharitableness. He intimates that he has no very high opinion either of me or of my writings. Now, Sir, I do not appeal to you, because, in your last Number, you discourage such appeals, but I do appeal to any one who knows me and Mr. Russell, whether it is not very cruel in him thus to crush beneath the weight of his sarcasm (for it is very heavy) a person who certainly never intended to offend him. I will not harrow up your feelings by describing my own, but conclude with once more expressing my thanks to you for allowing me to speak for myself, and by subscribing myself, your obedient servant,

HENRY CHRISTMAS.

Sion College.

SIR,—At the close of 1838, Mr. Russell proposed that I should undertake, at my own risk, to print, publish, advertise, &c., Mr. Irons and himself furnishing the materials, *The Tracts of the Anglican Fathers*, which I accepted, to be published monthly; but, owing to the irregularity of furnishing materials, two years elapsed before the first volume was completed—nothing scarcely was done to it for the last nine months. I wrote repeatedly to the editor, Mr. Irons, of the injurious tendency of this negligence; that I had embarked my capital, upon the faith of promises not realized, in getting the work into circulation; that the booksellers were tired of continued disappointments to country applications, and were considered by some as neglecting their agency. Mr. Russell copied the tracts, and extracted the notes

from different authors ; Mr. Irons wrote the prefaces. Mr. Irons distinctly promised an introduction, which was to occupy at least *forty* pages ; indeed, he did not think it could be compressed into less. Mr. Russell never wrote the prefaces, nor was he expected to write the introduction. He was not present when Mr. Irons spoke of it, and therefore presumes only to deny what was promised ; if Mr. Irons denied it, it would make all the difference. The last tract (consisting of six pages only) was dated St. Bartholomew's Eve, (August, 1840.) Nothing further could be obtained from either editor or his sub-editor (Mr. Russell) but promises, till, finding no chance of getting the introduction, I wrote to Mr. Irons, saying, that unless it was shortly forthcoming, I should publish the volume without it. In one of the many letters I wrote to Mr. Irons, for I principally addressed him on the subject, I named the complaints of the trade at the irregularity of the work, and also my loss. He replied, on the 17th July, 1840—

"Get Thorndike. I will give you directions respecting it, and make you my sub-editor instead of Russell, pro hac vice at least. It is too bad of him tell the trade 'that the editor has been ill,' which is but true. This time I do own, however, that the delay has been on our side, not yours. You shall have my best endeavours to complete the book forthwith."

Nothing, however, was obtained till December 10, 1840, nearly five months after this last promise ; and then only, I believe, five pages of widely-written MS., which might make two pages of wide print ! and not *forty*. I wrote to Mr. Irons on the 11th December as follows :—

"Satisfied that the Anglican tracts, if properly managed and punctually published, would have been valuable to me, while they have hitherto been unprofitable, I have had conversation with some friend who will forward my plan of continuing the series, to be published each month with the magazines. The introduction you have sent is considered too brief, and states the close of the work, which, in fact, only finishes the first volume. It therefore requires a different introduction, and one more at length : this is in progress by the new editor, and will be ready with the volume on January 1, as well as the new part for vol. ii."

The following was the advertisement issued at the time :—

"Owing to the continued illness of the *Editor of the First Volume*, the Numbers and Parts have been published very irregularly ; but arrangements have been made with the present Editor, that, in future, a Part, containing four sheets, shall be published regularly on the first day of the month with the magazines. The New Part for January will contain Thorndike on 'The Rights of the Church.' Price Fourpence per sheet."

Mr. Irons replied—

"Of course you have a perfect right to engage any gentleman to edit tracts for you. I have no wish to interrupt any plan of yours ; but I suggest whether the volume of tracts (vol. i.) had not better, on every account, be closed with my introduction, as they are complete in themselves ; and the ensuing volumes might be called a second series. My volume is specially intended to illustrate the *Prayer-book* in all its stages."

What does Mr. Russell mean by saying that Mr. Irons knew nothing of the alteration in his introduction ?

On Christmas eve, Mr. Russell writes—

"I have just seen your advertisement (in the Quarterly) of a continuation of the Tracts of the Anglican Fathers by a new editor ! [the italics and admiration point are Mr. Russell's] and I beg to remind you that you have no power to continue a work which is complete in itself, and over which, in a literary point of view, you have no control whatever. Mr. Irons and myself (and no one else, past, present, or

future) are the joint editors of the work entitled the 'Tracts of the Anglican Fathers,' which we have brought to a conclusion; and therefore, should you endeavour to palm upon the public a spurious publication with the same title, but with which Mr. Irons and I have no connexion, immediate steps must be taken to expose your proceedings in the matter."

Mr. Russell certainly has fulfilled to the letter this *last* promise by every means in his power, by prejudicing both the publisher and the tracts, but he has signally failed in his laudable endeavours. The tracts have appeared regularly each month: the first volume was two years in coming to a conclusion; the second and third volumes have been completed within the present year, and on the first of January will appear the first part of the fourth volume. W. E. P.

THE SEPARATION OF THE MASS FROM THE COMMUNION.

REV. SIR,—I shall be much obliged to any one of your learned correspondents who will inform me when the celebration of the mass was first separated from the administration of the communion. I believe it is the practice of the Roman-catholic church to celebrate the mass daily, but to administer the communion only a few times in the year. I am desirous to learn when this division of the two parts of the one mystery of the altar, the separation of the sacrifice from the sacrament, was first introduced in the church.

Trusting that you will find a place for these few lines in your pages, I am, Rev. Sir, your obedient servant,

A NOVICE.

ON THE ANTIQUITY OF PEWS.

SIR,—Many years ago I sent to my lamented friend, the Editor of the British Magazine, a short communication on the subject of "pews," to which he gave a place in vol. ii. p. 245. I have since found them mentioned 130 years anterior to the earliest date to which I could then trace them. The passage occurs in the Vision of Piers Plouhman, *passus septimus*, p. 95, edit. 1813:—

"Among wyves and wodewes. ich am ywoned sute
Yparroked in pures. the person hit knoweth."

I cannot find the corresponding passage in Crowley's edit. 1550; and Mr. Wright's edition, from which I expect a purer text, more ample elucidation, and a fuller glossary, is not yet published.

I am, Sir, your obedient servant,

L. S.

ON THE STOLE.

SIR,—I shall feel much obliged to some one of your able correspondents, or to any other *competent* person, to inform me what sort of

“*stole*” was in use in the second year of King Edward VI. The rubric enjoins, “that such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be *retained* and be in use as *were* in this church of England in the second year of King Edward VI.”

With sincere desire to obey this rubric, I am anxious to have a particular description of the colour, shape, and ornaments of the stole, which, being the *only distinctive* mark of the priesthood, is doubtless amongst the “ornaments” specified in the rubric.

It is well remarked by an eminent cotemporary divine, that “in avoiding superstition we too often fall into the opposite extreme of *irreverence*; but we may depend upon it, that he is no true philosopher—I may add, no true Christian—who attends *not to little things*.”

I am, Sir, with great respect, your faithful servant,

W. N. LEGER.

St. Mary at the Tower, Ipswich.

LIGHTS ON THE ALTAR.

SIR,—May I presume that the propriety of lights on the altar is now abandoned? The rubric directs, that “such ornaments of the church and of the ministers thereof, at all times of their ministrations, shall be retained and be in use as were in this church of England, *by the authority of parliament*, in the second year of the reign of King Edward VI.” *No act of parliament* of 2 Edward VI. mentioning church ornaments (supposing that the candlesticks on the altar could properly be included among them) has been adduced. The *injunction* of Edward VI. cannot have any weight in this case; indeed, it is alleged that it was superseded by a second injunction. On what authority, then, will candlesticks on the altars of parochial churches be retained?

Yours, very truly,

LITORALIS.

CHURCH MATTERS.

EXTRACT FROM A CHARGE DELIVERED BY THE LORD BISHOP OF GLOUCESTER AND BRISTOL, AT HIS VISITATION,

In August and September, 1841.

THE importance of a subject to which I feel myself called upon presently to advert, forces me to be brief in my mention of other topics. Much disappointment has been felt of late by some incumbents of our small benefices at the refusal of the governors of Queen Anne's Bounty to make grants, as heretofore, to meet a corresponding sum offered in augmentation of their preferments: and true it is, that during the last three years, no grant whatever has been made by the governors of that fund to any benefice in the diocese of Gloucester and Bristol, although within that period more than two thousand pounds have been contributed by us towards the First-Fruits and Tenths.

Hard as this may at first sight appear, I am not aware that there is any ground of complaint. The average means annually at the disposal of the governors does not exceed 11,000*l*.; a sum utterly inadequate to meet the benefactions which have of late been offered. The practice is to give the preference, *ceteris paribus*, to the larger offers; and public attention having of late been particularly arrested by the spiritual destitution of the manufacturing and other populous parishes, and considerable sums having been given by private benevolence to those quarters, it happens that 400*l*., 600*l*., and even larger sums, are sometimes offered to the board as candidates for a single grant of 200*l*. from the Bounty Fund.

In the distribution of the revenues at the disposal of the ecclesiastical commissioners, only two or three places in our diocese will immediately be benefited. The same great and overpowering claims of populous parishes have induced the commissioners to confine their means for the present to augmenting, up to 150*l*. a year, poor livings in public patronage, which have more than two thousand inhabitants. Since, however, this fund is experiencing continual increase, it may be expected that it will ere long be found practicable to extend these augmentations to a wider range, so as to embrace the agricultural as well as manufacturing districts. Of the ecclesiastical commission I had occasion to speak at considerable length in my last charge: since that time, the measures upon which I was then obliged to dilate have, with some variation, obtained the sanction of the legislature. And whatever may have been the difference of opinion regarding some parts of them, all faithful ministers of our church will unite in a wish and prayer that the results may be directed by the Divine will to the enlargement and purification of Christ's kingdom in these regions.

A great evil is frequently experienced in populous parishes from the impossibility of one clergyman adequately attending to so numerous a flock, while his income does not enable him to procure the assistance of a curate; and a similar distress occurs in all poorly-endowed parishes, whenever old age or infirmity disables the pastor from performing with full efficiency all his duties. An association was formed a few years ago, called the "Additional Curates' Society," which seemed so well calculated to relieve this pressing want, so often noticed by me in this diocese, that I immediately supported it with an amount of annual subscription greater than I ever felt justified in extending to any other of our numerous charitable institutions. But I regret to say, that the total amount of its income (little exceeding 7000*l*. a year) is so far unequal to the accomplishment of its object, that it seems rather to have pointed out the extent of the defect, and the proper method of supplying it, than to have achieved its purpose. The practice which here likewise prevails, of devoting all the income of the society to populous parishes, almost excludes the agricultural districts of the kingdom from a participation of its benefits. I am induced to think that an association of this description in each diocese, whose objects might be confined to their own parishes, would produce a much larger amount of pecuniary support, and consequent extent of benefit, than will ever be accomplished by the operation of a central establishment.

EXTRACT FROM A CHARGE DELIVERED TO THE CLERGY OF THE ARCHDEACONRY OF ST. ALBAN'S,

June 16, 1841.

To every member of the church of England the judgment in the Braintree case, recently delivered in the Court of Exchequer Chamber, is a cause for congratulation and thankfulness. Its benefits are already visible. It has both stayed intended hostility, and thwarted schemes for protracted contention. The point

at issue, however, was not the common-law liability, which is coercively obligatory on every parishioner. It had not, indeed, been mooted, and upon it the judges of England were unanimous. The subject in dispute was, whether the mode pursued by the churchwardens of Braintree, in making their rate, was legal. They had made it by themselves,—of their own sole authority,—not at any parish meeting,—and subsequent to a refusal of the rate by a majority of the parishioners, duly assembled in vestry. The court decided, that it was illegal and void, on the ground of its “having been made without authority,” and affirmed the judgment, given to the same effect in the Queen’s Bench.

The point, and it is a vital one, which still remains to be ruled,—and will soon, we trust, and finally, undergo judicial consideration,—is, whether, if a rate be refused by the majority in a vestry, properly summoned, that refusal is binding on the churchwardens and the minority. On it the court expresses no opinion, and deems it, indeed, unnecessary to discuss the point, as the facts of the rate, made at Braintree, do not bring the case before them. “It is”—to quote the words of the judgment—“sufficient to say, that, whilst we give no opinion upon it, we desire to be understood, as reserving to ourselves the liberty of forming an opinion, whenever the case shall occur.” Why—may it not be fairly urged?—should the judges thus guardedly reserve to themselves this liberty, and suggest an analogous case, and volunteer, as it were, an unsolicited intimation, such as will, I think, admit of no inference, but that they would pronounce for the legality of a rate, made under the supposed circumstances? Had they inclined to a different view, would they not have been entirely silent, as no declaration of opinion was asked from them:—or, if they had spoken, would it not rather have been plainly, and dissuasively, against a course of procedure, which, in their own minds, could not but lead to fruitless litigation, and end in certain defeat?

If the law be, as the court asserts, not qualified or limited, but absolute and imperative, and there be no authority which can release the parishioners from contributing their proportion of a necessary rate, set according to the customary mode of assessment in their respective parishes, where is the cogency of the law, and how can it be operative, if the rate, by a vote of vestry, may repeatedly, or even interminately, be postponed? Let this right be but once conceded, and the law will soon become virtually powerless, and the whole of the evils, for which it is the prescribed remedy, will rapidly accumulate with all their calamitous results.

Much, then, I am disposed to anticipate a favourable decision, when this very important question shall be brought before the proper tribunal, whether the majority at a vestry can quash a rate, from which the parishioners cannot be exempted, and which the churchwardens are compellable to make? The law in reason, it would seem, never can attempt to compel any man, or body of men, to do a thing, which he, or they, have not legitimate means to effect.

Designed and organized resistance to an impost, that has subsisted beyond the terms of legal memory, and of the commencement of which no distinct notice can be traced, may fairly be called the growth of the present day. Contempt of ecclesiastical discipline, during many centuries, did not exist, and agitation,—the bane of our own age,—was almost equally unknown in practice, as in name. Those were seasons of peace, which—both in sacred, and in secular, matters,—foster the ease, indifference, and neglect, that commonly follow in the listless train of unmolested enjoyment. The authority of the church, however, even when her denunciations of punishment ceased to be conscientiously dreaded, and the religious spirit of past generations was “waxing cold,” remained, during a long period, far too formidable to be lightly disobeyed.

The very few instances, in which a church-rate was compulsively levied, that are recorded in former times, were cases of individuals, and never seem to have originated in any general movement or combination. They may rather be attributed to the inattention or indolence of those in office; to local

and personal causes; and occasionally,—we may, perhaps, not uncharitably conjecture,—to a desire, less rare than honest, to escape from any payment, which could, on any pretence, be evaded. Similar reasons operate now: but faction and dissent are yet more active stimulants, which misguide and inflame men into strife and confederacy, from motives, not at first, perhaps, very easy of explanation, but which are found, in the end, to be closely interwoven with their prejudices, interests, or ambition. Were it not, indeed, an incontestable fact,—however cautiously disguised, or vehemently denied,—that the supremacy,—if not the existence,—of the national church is the stake, for which those, who league against church-rates, really, though not ostensibly, contend, an opposition,—at once vexatious, expensive, and hitherto nugatory,—would never have been so stubbornly maintained; especially when we recollect how inconsiderable is the pecuniary amount of their alleged grievance.

The vindication, however, of their resistance is the plea of conscience:—a plea, that is justly entitled to respect, when it obliges submission to laws, which may be grating, or even oppressive:—because, in such cases, conscience, obedient to constituted authority, “subjects” itself to the “powers that be,”—in humble recognition of that One power,—far mightier,—by which “they are ordained.” From this sacred source can hardly flow those conscientious scruples,—as they are termed,—of men, who boldly contest acknowledged law and custom:—and who, in their evil triumph, abandoning the churches of their country,—deprived for ever of their original and lawful support,—to the precarious aid of voluntary collections, would wean, and disaffect the worshippers;—and, dividing the “body, of which Christ is the head,” spread “through the land, in its length and breadth,” the countless miseries of schism, and ignorance, and confusion. If conscience,—thus perverted,—be left free and uncontrolled,—each man’s conscience will be his sole lawgiver. Individual caprice, dishonesty, or error will wantonly be arrayed against public good and order,—against public peace and religion.

The changes, introduced, for the first time, into the principles and practice of assessing tithe to the parochial rates, have naturally excited uneasiness and alarm throughout the whole body of the clergy. Petitions from them to parliament, accordingly, upon a state of things, which threatens a fearful and unexpected reduction in their fixed revenues, have been very general, and presented from all the five archdeaconries of this diocese.

During the long discussions that preceded the passing of the tithe-commutation act, one of the most popular recommendations of the measure was its certain prevention of the painful bickerings and ill-will, to which the clergy were too frequently exposed in maintaining their just claims on the tithe-payer. Peace was the ample compensation, constantly predicted to them for any loss, which they might experience. They proved their own deep sense of its value by submitting, for its attainment, to very serious sacrifices. For the sake of peace, they surrendered every possible future augmentation of their incomes, and, relinquishing their vantage-ground, unloosed their firm hold upon the produce of the soil, that imprescriptible tenure, on which their inheritance had stood immemorially. The confirmation, however, of the rent-charge, hailed as the ratification of the promised peace, was soon found to be the menace, if not the undisguised declaration, of hostility. It dissolved all existing engagements between the clergyman and his flock,—and opened wide the door to more bitter altercation and discontent on the subject of rates than the ancient system of tithes had ever provoked.

Too late is it apparent, that no bill for commuting tithes ought to have been entertained, until a statute, express and positive, to determine the future mode of their assessment had been enacted. The total absence of all uniformity in the subsisting practice was either a fact, which was known, or ought previously to have been ascertained; especially as the rates, whether paid by the tithe-owner,—or allowed by him in composition, or agreement, with the tithe-payer,—formed a very important element in the gross value of the tithe.

A different course was adopted. The clergy, proverbially lenient in exacting their rightful due: with little of worldly wisdom:—and very imperfectly acquainted with the principles of the proposed bill, might well be pardoned for believing themselves protected, though not benefited, by the stipulation, that “Tithes should be subject to all parliamentary, parochial, county, and other rates, charges, and assessments, in *like* manner, as the tithes, commuted for rent-charge, have *heretofore* been subject.” These words can bear no other interpretation, than that, whatever, at the passing of the act, was the ratio of the payments, made by the incumbents,—under each of these several denominations,—it was unchangeable. Every legislative act, therefore, or judicial decision, that has affected the proportion, which was then observed, can scarcely be regarded otherwise than as an infraction of compact.

Such, assuredly, has been the effect,—for never can it have been the design, —of the act to regulate parochial assessments: —of the judgment in the Watford case on a proviso,—inserted, and not without debate, into that act,—to guard the clergy from the very hardships, against which they have remonstrated; and, finally, of the temporary act of last year for exempting stock in trade from assessment. To whatever extent agriculturists, or manufacturers, or any other class,—by these different measures,—have, respectively, been relieved from their liability to be rated on profits, or on stock in trade, or on personal property; to that aggregate amount the parochial clergy have been taxed beyond the *like* manner, in which tithe was *heretofore* assessed.

The proviso in question,—which to all but the nicety of legal eyes was sufficiently perspicuous,—was framed with the avowed intention of excepting tithes from any difference in the mode of rating them, which that act might introduce by its provisions for establishing uniformity in parochial assessments. The case of Watford was specially selected to try the strength of that proviso, which the court overruled, declaring it to be inapplicable to tithes, and in its language so “very inartificial and loose,” as to “render the discovery of its definite meaning extremely difficult.” Thus the clergy have been deprived of the security, which was intended as an act of justice, only because the phraseology of the protecting clause was undefined and ambiguous.

The parochial and county rates either are, or will henceforth be, regulated by the same assessments, and the aggravated burthen, which will thus be imposed upon the clergy, must prove seriously oppressive, and more particularly in those districts, where a rural police has been instituted. For this application, at least, of the county-rate, if the assessment pretend to bear any proportion to the risk of property, which the police protects, the clergyman, who now has no tithe to collect or house, surely should not be taxed to the amount of his rent-charge, but rather as a tenant, or inhabitant, according to his occupation;—he might, almost with as much reason, be required to insure his rent-charge from destruction by fire. The farmer, moreover, is not assessed on the value of the produce that may be in his barns during the year, but on the rent of his farm, which, as we know, is only the landlord's share of the profit.

Let it not be imagined, that I am now dwelling at too great length on matters, which seem purely secular. Little suited are they to my own taste,—and gladly would I enter with you on themes less temporal and worldly. The property, however, and rights of our order,—placed solemnly in our hands as a deposit for the church,—by us, as our unquestionable duty, must be kept inviolate, and, to the utmost of our power, preserved in their integrity. Officially likewise, I conceive, that the possessions, which the parochial clergy hold only in trust, come directly within the archdeacon's province, and claim his vigilant care. When I see them, then, invaded and endangered, should I not be culpably remiss, did I not warn, and exhort you, to wakefulness and circumspection?

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of the committee of this society was held at their chamber, St. Martin's Place, on Monday, the 15th of November, 1841,—the Lord Bishop of London in the chair. Among the members present were the Venerable the Archdeacon Pott, the Revs. Dr. D'Oyly, H. H. Norris, J. Lonsdale, and Benjamin Harrison; N. Connop, jun., J. S. Salt, S. F. Wood, and Benjamin Harrison, Esqrs.

Grants were voted towards building a chapel at Harracott, in the parish of Tawstock, Devon; building a church at Bishport, in the parish of Bedminster, Somerset; building a chapel-of-ease at Red Hill, in the parish of Wroughton, Somerset; building a chapel at St. John, in the parish of St. Helens, Isle of Wight; building a church at Turnham Green, in the parish of Chiswick, Middlesex; rebuilding the church at Old Swinford, Worcestershire; rebuilding the church at Heavitree, Devon; rebuilding the church of St. Andrew the Great, at Cambridge; rebuilding the church at Tremeirchion, Flintshire; erecting a new north transept to the church at Tremeirchion, Flintshire; repewing the church at Llangadwalade, Denbigh; building a north transept to and repewing the church at Ansty, Wilts; building a gallery in and repewing the church at Willingale Doe, Essex; erecting a gallery in the church at Chillaston, Derby; enlarging the church at West Felton, Salop; repewing the church at Tettenhall, Stafford; enlarging by rebuilding the church at Abergevil, Carmarthenshire; repewing the body of the church of St. James's, in the city of Norwich; enlarging the church at Petersham, Surrey.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, *Lincoln's Inn Fields, Nov. 1841.*

The Rev. RICHARD HARVEY in the chair.

At the general meeting of the society, held on Tuesday, the 2nd of November, 1841, it was agreed, in pursuance of notice given by the standing committee at the general meeting in October, to grant the sum of five hundred pounds to be placed at the disposal of the Lord Bishop of New Zealand, for the promotion of the designs of the society in his diocese.

The following letter from the Lord Bishop of London, to the secretary, dated Fulham, October 27, 1841, was read to the board:—

“I believe you are aware that the Druses of Mount Lebanon have made an earnest application to the English government to send persons amongst them who may carry into effect some plan for the general education of their youth. Inquiry has been made by trustworthy agents, and it is ascertained that there exists amongst them an ardent desire to obtain instruction, and to receive it at the hands of the English. I forward you a letter which I have received from the Rev. Mr. Nicolayson, one of the persons deputed to confer with the Emirs and other chief men of the Druses.

“This appears to me to be another indication of the opening which seems to be now made by Divine Providence for improving the spiritual condition of the people of Syria by means of the influence which England now possesses in that part of the world.

“I have found two persons, well acquainted with the Druses from personal intercourse, conversant with their language, and thoroughly competent to instruct them; one of whom was ordained by me some years ago, Mr. Farman; and the other is to be a candidate for deacon's orders next Christmas.

"Although this mission is determined upon, the mode in which the expense of it is to be defrayed is at present not quite clear. I hope that the Society for the Propagation of the Gospel will undertake it; but it appears to me to be an object to which the Society for Promoting Christian Knowledge might, with peculiar propriety, make a liberal grant of money; and if such a grant be agreed to, I would suggest that it should be placed at the disposal of the Archbishop of Canterbury, or of the Archbishop and the Bishop of London, for the purpose of promoting Christian knowledge amongst the Druses of Mount Lebanon.

"As you may probably think it proper to read this letter at the next meeting of the society, it may not be uninteresting if I subjoin the following particulars concerning the inhabitants of the mountains of Syria, communicated to me by Mr. Badger, who obtained his information from the secretary of the Emir Beshir:—

" 'The number of Druses in Mount Lebanon is about 30,000.

" 'The number in the regions of Hashbeia, Safed, and the Haman, 20,000.

" 'The Noosairiyeh inhabit the mountains of Latachia, seventy miles north of Beyroot, and are divided into two sects, both deifying Ali ibnoo Ali Taleb, the son-in-law of Mohammed; one sect worshipping him in the sun, the other in the moon. These people are in a state of the darkest paganism, but not hostile to Christianity; they are in number about 40,000, but are not subject to the Emir Beshir.

" 'The Ismaliyeh inhabit the country between Hamah and Latachia; are divided into two sects, and both deify Mohammed ibnoo 'l Hanafi, ibn Ali, ibn 'Ali Taleb. The object of their worship is generally a young female. Their religious rites will not bear description. They are a simple, but very ignorant people, who have dwelt for many centuries in the vicinity of Christians, without exciting their compassion. They number about 20,000. The Druses themselves have, for the most part, a strange, mixed, and mystical religion, neither Mohammedan, Pagan, nor Christian. Some are Maronites.

" 'All these people, to the number of 110,000, may be expected to derive benefit, sooner or later, from the instruction to be afforded to the Druses."

The Rev. J. Nicolayson's letter to the bishop was as follows:—

" *Beyroot, August 30, 1841.*

"Your lordship will, perhaps, be surprised at my bringing an object under your lordship's notice so distinct from that in which I am particularly engaged; but my friend, the Rev. Dr. M'Caul, will explain this.

"The object to which I beg leave to solicit your lordship's attention is that of the Druses of Mount Lebanon, who have applied to her Majesty's government to obtain, under its sanction and protection, the means of instruction and civilization, and that in such a manner as may best secure their Christianization also, as a result. To this her Majesty's government has acceded. I have been requested to lend my aid in this object for a short time. It is indispensable that some one should engage in it permanently, and most desirable it should be with your lordship's direct sanction, as well as that of her Majesty's government. I can think of no clergyman of our church qualified for this by a knowledge of the language and of the country, but Mr. Farman, late of the Constantinople mission. Your lordship's concurrence in this object would secure Mr. Farman's services in it; and other means will be found also."

The secretary stated that the standing committee would, at the next general meeting of the 7th of December, propose that a grant of five hundred pounds be then made, for the purpose of promoting Christian knowledge among the Druses.

The secretary gave notice that the standing committee would, at the general meeting in December, propose that a grant of five hundred pounds be then made, towards the establishment of a missionary institution at Madras, which is to be placed under the superintendence of the Lord Bishop of Madras.

CHRISTIAN VILLAGES IN SOUTHERN INDIA.

From the Bishop of Madras's Charge.

"AMONG many sources of comfort during my journey through Tinnevely, one of the greatest has been a sight for which I candidly confess I was not prepared—the sight of *whole Christian villages*. He, alone, that has passed some time in a heathen land, engaged in the work of the ministry, can understand the delight I felt at finding myself met, welcomed, and surrounded by crowds of native professing Christians, whose countenances spoke a most intelligent welcome, for it was impossible to mistake the language of their happy faces. They were at peace; the peace of God had been made known to them at least, if not fully brought home to their hearts; and when I observed their look of joyful recognition upon perceiving their clergyman, I almost felt myself at home. It is a very great advantage both to minister and people, when the latter are enabled to come out and entirely separate themselves from their heathen countrymen. As long as they dwell together in the same village, they are exposed to frequent and most alarming temptations, as the unclean thing is almost always before their eyes. We all know the force of old associations and first impressions; and for the uneducated, just awakened native Christian, the pagoda or the devil-temple will always be a dangerous neighbour to the church. Wherever, therefore, it is practicable, I would most strongly encourage the founding of native villages. I would rather have one village entirely Christian, than congregations in two villages where Christian and heathen dwell together; and what has been already done in this work, assures me that in the course of time much more will be accomplished; and that where we have now isolated Christian villages, our successors will see marked on the map of India a *Christian district*. It will, however, be long before this blessed state of things is brought about; and in the meantime, it is for us to continue patient in well doing, hoping all things for the future, and endeavouring all things for the present. This, I say, is *our part*; for I fully identify myself with the labours and the hopes of my clergy, and am proud to bear the title of a *missionary bishop*."

DOCUMENTS.

A FORM OF THANKSGIVING TO ALMIGHTY GOD,

Appointed to be used in all Churches and Chapels throughout England and Wales, and the Town of Berwick upon Tweed, on Sunday, the 14th day of November, or the Sunday after the respective Ministers shall receive the same.

"O MERCIFUL Lord and heavenly Father, by whose gracious gift mankind is increased, we most humbly offer unto thee our hearty thanks for thy great goodness vouchsafed to thy people, in delivering thy servant our Sovereign Lady the Queen from the perils of childbirth, and giving her the blessing of a son. Continue, we beseech thee, thy fatherly care over her; support and comfort her in the hours of weakness, and day by day renew her strength. Preserve the infant Prince from whatever is hurtful either to body or soul; endue him, as he advances in years, with true wisdom; and make him, in due time, a blessed instrument of thy goodness to this church and nation, and to the whole world. Regard with thine especial favour our Queen and her Royal Consort, that they may long live together in the enjoyment of all earthly happiness, and may finally be made partakers of everlasting glory. Implant in the hearts of thy people a deep sense of thy manifold mercies, and give us grace to shew forth our thankfulness by dutiful affection to our Sovereign, by

brotherly love one towards another, and by constant obedience to thy commandments ; so that, passing through this life in thy faith and fear, we may in the life to come be received into thy heavenly kingdom, through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen."

In this thanksgiving and prayer we doubt not that every true Christian will heartily unite ; and, considering the "slippery places" in which the great of this world are "set," considering the peculiar temptations to which they are necessarily exposed, we doubt not many prayers will be offered, not on the present occasion only, but in future life, that the young Prince may not only be "preserved from whatever is hurtful either to body or soul," but that by the renewal of his sinful nature he may have "that thing which by nature he cannot have;" that being "washed and sanctified with the Holy Ghost," he may be delivered from the "wrath" to come, and be "received into the ark of Christ's church;" and that in his exalted station he "may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with Christ, world without end."

POPULATION OF ENGLAND AND WALES.

THE following is an abstract of the population of England and Wales from the returns made to the commissioners :—

| | Population, 1831. | Increase per Cent. | Population, 1841. |
|-----------------------------------|----------------------|-----------------------|----------------------|
| England | 13,091,005 | 14.5 | 14,995,508 |
| Wales | 806,182 | 13. | 911,321 |
| Scotland | 2,365,114 | 11.1 | 2,628,957 |
| Islands in the British Seas | 103,710 | 19.6 | 124,079 |
| Great Britain | 16,368,011 | 14. | 18,664,761 |

HOUSES IN GREAT BRITAIN :—

| | Inhabited. | Uninhabited. | Building. |
|-----------|------------|--------------|-----------|
| 1831..... | 2,866,595 | 133,331 | 27,553 |
| 1841..... | 3,464,007 | 198,061 | 30,631 |

The total population of England, according to the census just completed, is 7,321,875 males ; 7,673,633 females—total, 14,995,508 : that of Wales, 447,533 males ; 463,788 females—total, 911,321 : that of Scotland, 1,246,427 males ; 1,382,530 females—total, 2,628,957 : and that of the Islands of Jersey, Guernsey, Alderney, Sark, Herm, Jethon, and Man, 57,598 males ; 66,481 females—total, 124,079. These numbers, including 4003 males and 893 females ascertained to have been travelling by railways and canals on the night of June 6, make the grand totals, 9,077,436 males, and 9,587,325 females. The population, therefore, of Great Britain amounts to 18,664,761 persons.

The returns include only such part of the army, navy, and merchant seamen as were at the time of the census within the kingdom on shore.

The increase of the population, as compared with the returns of 1831, is at the rate of 14.5 per cent. for England ; 13 per cent. for Wales ; for Scotland, 11.1 ; for the islands in the British Seas, 19.6 : making the increase for the whole of Great Britain 14 per cent., being less than that of the 10 years ending 1831, which was 15 per cent.

In 1811, the increase during the previous 10 years in England was 14½ per cent. ; in Wales, 13 per cent. ; and in Scotland, 14 per cent. In 1821, the

increase for England was 17½ per cent.; for Wales, 17 per cent.; and for Scotland, 16 per cent. In 1831, the increase was for England 16 per cent.; for Wales, 12 per cent.; for Scotland, 13 per cent.; and for the islands in the British Seas, 15.8 per cent.

The number of houses in England is—inhabited, 2,758,295; uninhabited, 162,756; building, 25,882. The number in Wales—inhabited, 188,196; uninhabited, 10,133; building, 1769. In Scotland—inhabited, 503,357; uninhabited, 24,307; building, 2760. In the islands of the British Seas, 19,159 inhabited; 865 uninhabited; and 220 building. Grand totals for the whole of Great Britain—3,464,007 inhabited; 198,061 uninhabited; 30,631 building: altogether, 3,682,699 houses.

In 1831, the number of inhabited houses was 2,866,595; uninhabited, 133,331; building, 27,553: total, 3,027,479 houses.

The population of the English counties is respectively as follows:—Bedford, 95,483; Berkshire, 145,389; Buckinghamshire, 146,529; Cambridgeshire, 143,955; Cheshire, 334,891; Cornwall, 300,938; Cumberland, 169,681; Derby, 237,170; Devonshire, 494,478; Dorsetshire, 159,252; Durham, 253,910; Essex, 317,507; Gloucester, 387,019; Hereford, 111,211; Hertford, 143,341; Huntingdonshire, 53,192; Kent, 479,155; Lancaster, 1,336,854; Leicester, 197,003; Lincoln, 317,465; Middlesex, 1,358,330; Monmouth, 98,130; Norfolk, 390,054; Northampton, 179,336; Northumberland, 222,912; Nottinghamshire, 225,327; Oxfordshire, 152,156; Rutlandshire, 19,385; Salop, 222,938; Somersetshire, 404,200; Southampton (Hampshire), 314,280; Staffordshire, 410,512; Suffolk, 296,317; Surrey, 486,334; Sussex, 272,340; Warwickshire, 336,610; Westmoreland, 55,041; Wiltshire, 240,156; Yorkshire, 1,591,584.

HONORARY CANONRIES.

THE subjoined papers have been sent to the deans and chapters of the churches named, and the part in *italics* is to be altered, we presume, to meet the suggestions which may be returned:—

Ecclesiastical Commissioners for England. Draft scheme respecting honorary canonries; submitted to the consideration of the deans and chapters of the churches in which they are founded, 21st October, 1841. Circular to the Dean and Chapters of Canterbury, Bristol, Carlisle, Chester, Durham, Ely, Gloucester, Norwich, Christ Church, Oxford, Peterborough, Ripon, Rochester, Winchester, Worcester, Manchester.

Whitehall Place, 21st Oct., 1841.

GENTLEMEN,—I am directed by the Ecclesiastical Commissioners for England to request that you will take into early consideration the accompanying paper and will favour the board with your suggestions thereon; with a view to determining, as soon as conveniently may be, the “regulations” respecting the “mode of the appointment of honorary canons, and otherwise,” in completion of the acts 3 & 4 Vict. chap. 113, (sect. 23,) and 4 & 5 Vict. chap. 39, (sect. 2.)

You will observe that the draft is at present so framed as to assume that, however the regulations may be ultimately settled, they will be alike applicable to all the cathedrals in which honorary canonries are founded. This uniformity is, of course, desirable; and the commissioners particularly request such suggestions as may tend to secure it. They will, however, be prepared also to consider any modifications of the general regulations, or any special provisions, which may be thought advisable, for the purpose of meeting the peculiar circumstances of any particular church.

I am instructed to call your special attention to the fifth recommendation.

I have the honour to be, gentlemen, your obedient faithful servant,

TREASURER AND SECRETARY.

TO THE QUEEN'S MOST EXCELLENT MAJESTY IN COUNCIL.

We, the Ecclesiastical Commissioners for England, in pursuance of an act passed in the session of parliament held in the third and fourth years of your Majesty's reign, intituled "An act for carrying into effect, with certain modifications, the Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues," and of another act passed in the session of parliament held in the fourth and fifth years of your Majesty's reign, intituled "An act to explain and amend two several Acts relating to the Ecclesiastical Commissioners for England," have prepared and now humbly lay before your Majesty in Council, the following scheme, respecting the mode of appointing honorary canons in certain cathedral churches, and the regulations to which they shall be subject.

Whereas it is by the first-recited act enacted, that honorary canonries should be thereby founded in every cathedral church in England in which there were not already founded any non-residentiary prebends, dignities, or offices; and that the holders of such canonries should be styled honorary canons, and should be entitled to stalls, and to take rank in the cathedral church next after the canons, and should be *subject to such regulations respecting the mode of their appointment, and otherwise, as should be determined on by the authority therein-after provided, with the consent of the chapters of the said cathedral churches respectively*, and that the number of such honorary canonries thereby founded in each cathedral church should be twenty-four; and it should be lawful for the archbishops and bishops respectively, if they should think fit, from time to time, to appoint spiritual persons to such honorary canonries; provided that not more than eight of such honorary canons should be appointed in any diocese within the year next after the passing of the said act, nor more than two in any subsequent year, except in the case of the vacancy of any honorary canonry by death, resignation, or otherwise; and it is provided, that no emolument whatever, nor any place in the chapter of any cathedral church, should be taken or held by any honorary canon in virtue of his appointment as such canon; and it is by the secondly-recited act declared and enacted that such honorary canonries were and should be founded forthwith in the cathedral churches of Canterbury, Bristol, Carlisle, Chester, Durham, Ely, Gloucester, Norwich, Oxford, Peterborough, Ripon, Rochester, Winchester, and Worcester, and in the collegiate church of Manchester, so soon as the same should become a cathedral church; and that the provisions of the first herein before recited act should apply to the honorary canonries so founded.

And whereas the said first-recited act having passed on the 11th day of August, 1840, one whole year has already elapsed since the passing thereof:

We, therefore, with the consent of the deans and chapters of the several churches above enumerated, signified by their having hereunto affixed their common seals respectively, humbly recommend and propose—

1. That it shall be lawful for the Archbishop of Canterbury for the time being, and for each of the bishops for the time being of the cathedral churches above enumerated, forthwith; and for the Bishop of Manchester, so soon as he shall be in possession of his see; by instrument under his hand and episcopal seal, to collate two deserving clergymen, not holding any canonry, honorary canonry, or prebend in any cathedral or collegiate church, to be honorary canons in his cathedral church; and from year to year after the 11th day of August, 1842 (each year being so computed as to end on the 11th day of August), in like manner to collate two other deserving clergymen, not holding any canonry, honorary canonry, or prebend in cathedral or collegiate church, to be such honorary canons, till the whole number of such canons within such church shall amount to twenty-four; and from time to time in like manner to fill any vacancies which may occur among such honorary canons by death, resignation, or otherwise.

2. And that every honorary canon so collated shall be installed with the same formalities as have been heretofore, by the practice of such church, observed in the installation of a canon or prebendary thereof; and shall take the

same oath of obedience to the statutes of such church as such canon or prebendary, so far as the same oath may be applicable; and shall, when present in the cathedral church, wear the same habit as such canon; and that when neither the dean, sub-dean, nor any canon shall be present in the cathedral church during the performance of divine service, the senior honorary canon who shall be present (his seniority being determined by the date of his collation) shall have the direction of the choir, and the same authority as would be vested in the dean if he were present.

3. And that no fee whatever shall be paid by any such honorary canon, upon his collation, installation, or otherwise.

4. And that every such honorary canon shall, in all processions of the dean and chapter, from or to the cathedral church or elsewhere, walk in the order of his seniority; the senior honorary canon taking rank next to the junior canon.

5. And that every such honorary canon shall once in every year preach in the cathedral church; on such day, and at such hour, as shall be appointed by the dean and chapter.

6. And that in every cathedral church, in which it shall be necessary to employ any substitute for relieving any of the canons thereof from additional duty by reason of the suspension of canonries therein, according to the provisions of the first-recited act, the honorary canons of such church shall have the option, according to their seniority, of acting as such substitutes, if approved by the bishop, in preference to all other spiritual persons, except canons of the same church.

All which, &c.

In witness, &c.

ORDERS IN COUNCIL.

AN Order in Council appeared in the London Gazette of the 16th of November, assigning a consolidated district to Christ Church on Derry Hill, in the parish of Calne, consisting of contiguous parts of the respective parishes of Calne, Bremhill, Corsham, and Bishop's Cannings, and the extra-parochial places of Pewisham and Bowood, under the 6th section of the 59th Geo. III. cap. 134.

An Order in Council appeared in the London Gazette of the 12th of November, assigning an ecclesiastical district to Trinity Chapel, and of chapelry districts to Emmanuel Chapel, All Saints' Chapel, and St. George's Chapel—all in the parish of Bolton-le-Moors, in the county of Lancaster,—the former district being under the 21st section of the 58th Geo. III. cap. 45, and the latter under the 16th section of the 59th Geo. III. cap. 134.

The Gazette of the 20th of November contains an Order in Council, constituting the vicarage of Southwell, in the county of Nottingham and diocese of Lincoln, a rectory providing for the annual payment to the rector of 300*l.* by the ecclesiastical commissioners, and ordering that the rector shall employ at least one curate.

AN ACT TO AFFORD FURTHER FACILITIES FOR THE CONVEYANCE AND ENDOWMENT OF SITES FOR SCHOOLS.

ANNO QUARTO ET QUINTO VICTORIÆ REGINÆ.—CAP. XXXVIII.

[21st June, 1841.]

Repeal of 6 & 7 W. 4, c. 70; but things done in pursuance thereof declared valid, and those commenced to be continued according to this Act.

WHEREAS it is expedient that greater facilities should be given for the erection of schools and buildings for the purposes of education: May it therefore

please your Majesty that it may be enacted; and be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, That from and after the passing of this act an act passed in the session held in the sixth and seventh years of the reign of his late Majesty King William the Fourth, intituled "An Act to facilitate the Conveyance of Sites for School-rooms," shall be and the same is hereby repealed; provided that all matters and things done in pursuance of the said act shall be and remain valid as though the said act was not repealed; and all matters and things commenced in pursuance of the said act shall be continued according to the provisions of this act, if the same shall be applicable, otherwise shall be continued conformably to the said recited act, which shall be deemed to be still in force with regard to such proceedings.

Landlords empowered to convey land to be used as sites for schools &c.

II. And be it enacted, That any person, being seised in fee simple, fee tail, or for life, of and in any manor or lands of freehold, copyhold, or customary tenure, and having the beneficial interest therein, or in Scotland being the proprietor in fee simple or under entail, and in possession for the time being, may grant, convey, or enfranchise by way of gift, sale, or exchange, in fee simple or for a term of years, any quantity not exceeding one acre of such land, as a site for a school for the education of poor persons, or for the residence of the schoolmaster or schoolmistress, or otherwise for the purposes of the education of such poor persons in religious and useful knowledge; provided that no such grant made by any person seised only for life of and in any such manor or lands shall be valid, unless the person next entitled to the same in remainder, in fee simple or fee tail, (if legally competent,) shall be a party to and join in such grant: Provided also, that where any portion of waste or commonable land shall be gratuitously conveyed by any lord or lady of a manor for any such purposes as aforesaid, the rights and interests of all persons in the said land shall be barred and divested by such conveyance: Provided also, that upon the said land so granted as aforesaid, or any part thereof, ceasing to be used for the purposes in this act mentioned, the same shall thereupon immediately revert to and become a portion of the said estate held in fee simple or otherwise, or of any manor or land as aforesaid, as fully to all intents and purposes as if this act had not been passed, anything herein contained to the contrary notwithstanding.

Chancellor and council of the Duchy of Lancaster empowered to grant lands to the trustees of any existing or intended school.—If lands cease to be used for the purposes of the act they shall revert.

III. And whereas it may be expedient and proper that the chancellor and council of her Majesty's duchy of Lancaster, on her Majesty's behalf, should be authorized to grant, convey, or enfranchise, to or in favour of the trustee or trustees of any existing or intended school, lands and hereditaments belonging to her Majesty in right of her said duchy, for the purposes of this act; be it therefore enacted, That it shall and may be lawful for the chancellor and council of her Majesty's duchy of Lancaster for the time being, by any deed or writing under the hand and seal of the chancellor of the said duchy for the time being, attested by the clerk of the council of the said duchy for the time being, for and in the name of her Majesty, her heirs and successors, to grant, convey, or enfranchise, to or in favour of such trustee or trustees, any lands and hereditaments to be used by them for the purposes of this act, upon such terms and conditions as to the said chancellor and council shall seem meet; and where any sum or sums of money shall be paid as or for the purchase or consideration for such lands or hereditaments so to be granted, conveyed, or enfranchised as aforesaid, the same shall be paid by such trustee or trustees into the hands of the receiver-general for the time being of the said duchy, or

deputy, and shall be by him paid, applied, and disposed of according to the visions and regulations contained in an act passed in the forty-eighth year he reign of his late Majesty King George the Third, intituled "An Act to improve the Land Revenue of the Crown in England, and also of his Majesty's Duchy of Lancaster," or any other act or acts now in force for that purpose: Provided always, that upon the said land so granted as aforesaid, or part thereof, ceasing to be used for the purposes in this act mentioned, the same shall thereupon immediately revert to and become again a portion of the possessions of the said duchy, as fully to all intents and purposes as if this act or any such grant as aforesaid had not been passed or made; anything herein contained to the contrary notwithstanding.

Officers of the Duchy of Cornwall empowered, upon sufficient authority, to grant lands to the trustees of any existing or intended school.—If lands cease to be used for the purposes of the act they shall revert.

V. And be it enacted, That for the purposes of this act only, and for such use only as the same shall be used for the purposes of this act, it shall be lawful for any two or more of the principal officers of the duchy of Cornwall, under the authority of a warrant issued for that purpose under the hands of any three or more of the special commissioners for the time being for managing the affairs of the duchy of Cornwall, or under the hands of any three or more of the persons who may hereafter for the time being have the immediate management of the said duchy, if the said duchy shall be then vested in the crown, or if the said duchy shall then be vested in a Duke of Cornwall, then under the authority of the chancellor for the time being of the said duchy, or under the hands of any three or more of the persons for the time being having the immediate management of the said duchy, by deed under their hands, to grant or convey to the trustees or trustee for the time being of any existing school, or of any school intended to be established by virtue of this act, any lands, tenements, or hereditaments forming part of the possessions of the said duchy of Cornwall, not exceeding in the whole one acre in any one parish, upon such trusts and conditions as to the said special commissioners or chancellor, or such other persons as aforesaid, shall seem meet: Provided always, that upon the land so granted as aforesaid, or any part thereof ceasing to be used for the purposes in this act mentioned, the same shall thereupon immediately revert to and become again a portion of the possessions of the said duchy, as fully to all intents and purposes as if this act or any such grant as aforesaid had not been passed or made; anything herein contained to the contrary notwithstanding.

Persons under disability empowered to convey lands for the purposes of this act.

And be it enacted, That where any person shall be equitably entitled to any manor or land, but the legal estate therein shall be in some trustee or trustees, it shall be sufficient for such person to convey the same for the purposes of this act without the trustee or trustees being party to the conveyance; and where any married woman shall be seised or possessed of or entitled to any estate or interest, manorial or otherwise, in land proposed to be conveyed for the purposes of this act, she and her husband may convey the same for such purposes by deed, without any acknowledgment thereof; and it is deemed expedient to purchase any land for the purposes aforesaid or to vest in any infant or lunatic, such land may be conveyed by the guardian or committee of such infant, or the committee of such lunatic, who may receive the purchase money for the same, and give valid receipts discharges to the party paying such purchase money, who shall be required to see to the application thereof.

Corporations, justices, trustees, &c., empowered to convey lands for the purposes of this act.

And be it enacted, That it shall be lawful for any corporation, eccle-

siastical or lay, whether sole or aggregate, and for any officers, justices of the peace, trustees, or commissioners, holding land for public, ecclesiastical, parochial, charitable, or other purposes or objects, subject to the provisions next hereinafter mentioned, to grant, convey, or enfranchise, for the purposes of this act, such quantity of land as aforesaid in any manner vested in such corporation, officers, justices, trustees, or commissioners: Provided always, that no ecclesiastical corporation sole, being below the dignity of a bishop, shall be authorized to make such grant without the consent in writing of the bishop of the diocese to whose jurisdiction the said ecclesiastical corporation is subject: Provided also, that no parochial property shall be granted for such purposes without the consent of a majority of the rate-payers and owners of property in the parish to which the same belongs, assembled at a meeting to be convened according to the mode pointed out in the act passed in the sixth year of the reign of his late Majesty, intituled "An Act to facilitate the Conveyance of Workhouses and other Property of Parishes and of incorporations or Unions of Parishes in England and Wales," and without the consent of the poor law commissioners, to be testified by their seal being affixed to the deed of conveyance, and of the guardians of the poor of the union within which the said parish may be comprised, or of the guardians of the poor of the said parish where the administration of the relief of the poor therein shall be subject to a board of guardians, testified by such guardians being the parties to convey the same; provided also, that where any officers, trustees, or commissioners, other than parochial trustees, shall make any such grant, it shall be sufficient if a majority or quorum authorized to act of such officers, trustees, or commissioners, assembled at a meeting duly convened, shall assent to such grant, and shall execute the deed of conveyance, although they shall not constitute a majority of the actual body of such officers, trustees, or commissioners: Provided also, that the justices of the peace may give their consent to the making any grant of land or premises belonging to any county, riding, or division, by vote at their General Quarter Sessions, and may direct the same to be made in the manner directed to be pursued on the sale of the sites of gaols by an act passed in the seventh year of the reign of his late Majesty George the Fourth, intituled "An Act to authorize the Disposal of unnecessary Prisons in England."

Grants of land may be made to corporations or trustees, to be held by them for school purposes.

VII. And be it enacted, That all grants of land or buildings, or any interest therein, for the purposes of the education of poor persons, whether taking effect under the authority of this act or any other authority of law, may be made to any corporation sole or aggregate, or to several corporations sole, or to any trustees whatsoever, to be held by such corporation or corporations or trustees for the purposes aforesaid: Provided, nevertheless, that any such grant may be made to the minister of any parish being a corporation, and the churchwardens or chapelwardens and overseers of the poor, or to the minister and kirk session of the said parish, and their successors; and in such case the land or buildings so granted shall be vested for ever thereafter in the minister, churchwardens, or chapelwardens, and overseers of the poor for the time being, or the minister and kirk session of such parish, but the management, direction, and inspection of the school shall be and remain according to the provisions contained in the deed of conveyance thereof: Provided also, that where any ecclesiastical corporation sole below the dignity of a bishop shall grant any land to trustees, other than the minister, churchwardens, or chapelwardens, and overseers, for the purposes aforesaid, such trustees shall be nominated in writing by the bishop of the diocese to whose jurisdiction such corporation shall be subject; provided that where any school shall be intended for any ecclesiastical district not being a parish as hereinafter defined, it shall be sufficient if the grant be made to the minister and church or chapel warden or

wardens of the church or chapel of such district, to hold to them and their successors in office; and such grant shall enure to vest the land, subject to the conditions contained in the deed of conveyance, in such minister and the church or chapel warden or wardens for the time being.

Estates now vested in trustees for the purposes of education may be conveyed to the minister and churchwardens.

VIII. And whereas schools for the education of the poor in the principles of the established church, or in religious and useful knowledge, and residences for the masters or mistresses of such schools, have been heretofore erected, and are vested in trustees not having a corporate character; be it therefore enacted, That it shall be lawful for the trustees for the time being of such last-mentioned schools and residences, not being subject to the provisions of the act passed in the last session of parliament, intituled "An Act for improving the Conditions and extending the Benefits of Grammar Schools," to convey or assign the same, and all their estate and interest therein, to such ministers and churchwardens and overseers of the poor of the parish within which the same are respectively situate, and their successors as aforesaid, or, being situate within an ecclesiastical district not being a parish as hereinafter defined, then to the minister and church or chapel wardens of the church or chapel of such district, and their successors, in whom the same shall thereafter remain vested accordingly, but subject to and under the existing trusts and provisions respectively affecting the same.

Any number of sites may be granted for separate schools.

IX. And be it enacted, That any person or persons or corporation may grant any number of sites for distinct and separate schools, and residences for the master or mistress thereof, although the aggregate quantity of land thereby granted by such person or persons or corporation shall exceed the extent of one acre; provided that the site of each school and residence do not exceed that extent: Provided also, that not more than one such site shall be in the same parish.

Form of grants &c.

X. And be it enacted, That all grants, conveyances, and assurances of any site for a school, or the residence of a schoolmaster or schoolmistress, under the provisions of this act, in respect of any land, messuages, or buildings, may be made according to the form following, or as near thereto as the circumstances of the case will admit; (that is to say,)

"I [or we, or the corporate title of a corporation], under the authority of an act passed in the _____ year of the reign of her Majesty Queen Victoria, intituled 'An Act for affording further Facilities for the Conveyance and Endowment of Sites for Schools,' do hereby freely and voluntarily, and without any valuable consideration, [or do, in consideration of the sum of _____ to me or us or the said _____ paid,] grant, [alienate,] and convey to _____ all [description of the premises], and all [my or our or the right, title, and interest of the _____] to and in the same and every part thereof, to hold unto and to the use of the said _____ and his or their [heirs, or executors, or administrators, or successors,] for the purposes of the said act, and to be applied as a site for a school for poor persons of and in the parish of _____ and for the residence of the schoolmaster [or schoolmistress] of the said school [or for other purposes of the said school], and for no other purpose whatever; such school to be under the management and control of [set forth the mode in which and the persons by whom the school is to be managed, directed, and inspected.] [In case the school be conveyed to trustees, a clause providing for the renewal of the trustees, and in cases where the land is purchased, exchanged, or demised, usual covenants or obligations for title may be added.] In witness whereof

the conveying and other parties have hereunto set their hands and seals, this day of

“Signed, sealed, and delivered by the said . . . in the
presence of . . . of . . .”

And no bargain and sale or livery of seisin shall be requisite in any conveyance intended to take effect under the provisions of this act, nor more than one witness to the execution by each party; and instead of such attestation such conveyance of any lands or heritages in Scotland shall be executed with a testing clause, according to the law and practice of Scotland; and, being recorded within sixty days of the date thereof in the general register of seisins or particular register for the county or stewartry in which the lands or heritages lie, shall, without actual seisin, be valid and effectual in law to all intents and purposes, and shall be a complete bar to all other rights, titles, trusts, interests, and incumbrances to, in, or upon the lands or heritages so conveyed.

Application of purchase money for land sold by any ecclesiastical corporation sole.

XI. And be it enacted, That where any land shall be sold by any ecclesiastical corporation sole for the purposes of this act, and the purchase money to be paid shall not exceed the sum of twenty pounds, the same may be retained by the party conveying, for his own benefit; but when it shall exceed the sum of twenty pounds it shall be applied for the benefit of the said corporation, in such manner as the bishop in whose diocese such land shall be situated shall, by writing under his hand, to be registered in the registry of his diocese, direct and appoint; but no person purchasing such land for the purpose aforesaid shall be required to see to the due application of any such purchase money.

Application of purchase money for lands sold in Scotland.

XII. And be it enacted, That the price of any lands or heritages to be sold for the purposes of this act by any heir of entail or other incapacitated person or persons in Scotland shall be applied and invested in such and the like manner as is directed in relation to any monies awarded to be paid for lands or heritages belonging to heirs of entail or incapacitated persons under an act passed in the first and second years of the reign of his late Majesty King William the Fourth, intituled “An Act for amending and making more effectual the Laws concerning Turnpike Roads in Scotland.”

Ecclesiastical corporations to procure a certificate as to the extent of the land conveyed.

XIII. And be it enacted, That when any ecclesiastical corporation sole below the dignity of a bishop shall grant any land belonging to him in right of his corporation for the purposes of this act, he shall procure a certificate, under the hands of three beneficed clergymen of the diocese within which the land to be conveyed shall be situate, as to the extent of the land so conveyed, to be endorsed on the said deed; which certificate shall be in the form following; (that is to say,)

“We, A.B. clerk, rector of the parish of . . . C.D. clerk, rector of the parish of . . . and E.F. clerk, vicar of the parish of . . . being three beneficed clergymen of the diocese of . . . do hereby certify, that . . . clerk, rector of the parish of . . . within the said diocese of . . . being about to convey a portion of land situate in the said parish of . . . for the purposes of a school, under the powers of the act passed in the . . . year of the reign of her Majesty Queen Victoria, intituled ‘An Act for affording further Facilities for the Conveyance and Endowment of Sites for Schools,’ we have at his request inspected and examined the portion of land, and have ascertained that the same is situate at [here describe the situation], and that the extent thereof

enacted, That notwithstanding the said provisions all such conveyances shall be and remain valid for the space of twelve calendar months next ensuing the passing of this act, and if enrolled in Chancery before the expiration of that time shall be and remain valid hereafter as if duly enrolled within the time required by the provisions of the said acts: Provided, nevertheless, that no effect shall be given hereby to any deed or other assurance heretofore made, so far as the same has been already avoided by any suit at law or in equity, or by any other legal or equitable means whatsoever, or to affect or prejudice any suit at law or in equity actually commenced for avoiding any such deed or other assurance, or for defeating the charitable uses in trust or for the benefit of which such deed or other assurance may have been made.

No schoolmaster to acquire a life interest by virtue of his appointment.

XVII. And be it enacted, That no schoolmaster or schoolmistress to be appointed to any school erected upon land conveyed under the powers of this act shall be deemed to have acquired an interest for life by virtue of such appointment, but shall, in default of any specific engagement, hold his office at the discretion of the trustees of the said school.

Justices of the peace or sheriffs to give possession of school-rooms &c. in case of the refusal of the master.

XVIII. And for the more speedy and effectual recovery of the possession of any premises belonging to any school which the master or mistress who shall have been dismissed, or any person who shall have ceased to be master or mistress, shall hold over after his or her dismissal or ceasing to be master or mistress, be it enacted, That when any master or mistress, not being the master or mistress of any grammar-school within the provision of the act of the last session of parliament hereinafter mentioned, holding any school-room, school-house, or any other house, land, or tenement, by virtue of his or her office, shall have been dismissed or removed, or shall have ceased to be master or mistress, and shall neglect or refuse to quit and deliver up possession of the premises within the space of three calendar months after such dismissal or ceasing to be master or mistress, not having any lawful authority for retaining such possession, it shall be lawful for the justices of the peace acting for the district or division in which such premises are situated, in petty sessions assembled, or any two of them, or for the sheriff of the county in Scotland, and they are hereby required, on the complaint of the trustees or managers of the said school, or some one of them, on proof of such master or mistress having been dismissed or removed, or having ceased to be such master or mistress, to issue a warrant under their hands and seals, or under the hand of such sheriff in Scotland, to some one or more of the constables and peace officers of the said district or division, or of the sheriff's officers in Scotland, commanding him or them, within a period to be therein named, not less than ten nor more than twenty-one clear days from the date of such warrant, to enter into the premises, and give possession of the same to the said trustees or managers or their agents, such entry and possession being given in England in such manner as justices of the peace are empowered to give possession of any premises to any landlord or his agent under an act passed in the second year of the reign of her present Majesty, intituled "An Act to facilitate the Recovery of Possession of Tenements after due Determination of the Tenancy."

Powers granted to the commissioners under 3 & 4 Vict. c. 60, for applying land to ecclesiastical purposes extended to land granted by way of gift.

XIX. And whereas by an act passed in the last session of parliament, intituled "An Act to further amend the Church Building Acts," provision was made to enable her Majesty's commissioners for building new churches to apply land in any parish granted to them for any of the purposes of the Church Building Acts to any other ecclesiastical purposes, or for the purpose

of any parochial or charitable school, or any other charitable or public purpose relating to any such parish or place: And whereas through an accidental omission such provision does not extend to cases of land granted by way of gift; be it therefore enacted, That such power so given to the said commissioners, so far as it is applicable to the purposes of any school, shall extend to every case of land granted, given, or conveyed to them under the authority of the several acts in the said act recited.

Definition of the term "Parish."

XX. And be it enacted, That the term "parish" in this act shall be taken to signify every place separately maintaining its own poor, and having its own overseers of the poor and church or chapel wardens.

Act not to extend to Ireland.

XXI. And be it enacted, That this act shall not extend to Ireland.

Act not to affect 1 & 2 Vict. c. 87, or 3 & 4 Vict. c. 48.

XXII. And be it enacted, That nothing herein contained shall repeal or affect an act passed in the second year of the reign of her present Majesty, intituled "An Act to facilitate the Foundation and Endowment of Additional Schools in Scotland," or another act passed in the last session of parliament, intituled "An Act to enable Proprietors of Entailed Estates in Scotland to sell or lease on long leases Portions of the same for the building of Churches and Schools, and for Dwelling-Houses and Gardens for the Ministers and Masters thereof."

Act may be amended &c. this session.

XXIII. And be it enacted, That this act may be altered or amended by any act to be passed in this session of parliament.

AN ACT TO AMEND AN ACT OF THE FIFTH AND SIXTH YEARS OF KING WILLIAM THE FOURTH, "FOR THE MORE EASY RECOVERY OF TITHES;" AND TO TAKE AWAY THE JURISDICTION FROM THE ECCLESIASTICAL COURTS IN ALL MATTERS RELATING TO TITHES OF A CERTAIN AMOUNT.

ANNO QUARTO ET QUINTO VICTORIÆ REGINÆ.—CAP. XXXVI.

[21st June, 1841.]

Enactments and provisions of recited act respecting proceedings for the recovery of certain tithes and other ecclesiastical dues extended to all ecclesiastical courts in England.

WHEREAS it is expedient to extend all the provisions of an act passed in the fifth and sixth years of his late Majesty King William the Fourth, intituled "An Act for the more easy recovery of Tithes," to all suits in the ecclesiastical courts hereafter to be commenced for the recovery of any tithes, oblations, or compositions of or under the yearly value of ten pounds, and of any great or small tithes, moduses, compositions, rates, or other ecclesiastical dues or demands whatsoever, of or under the value of fifty pounds, withheld by any Quaker: Be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, that from and after the passing of this act all the enactments and provisions of the said-recited act passed in the fifth and sixth years of his late Majesty King William the Fourth, respecting suits or other proceedings in any of her Majesty's courts in England, in respect of tithes, oblations, and compositions of or under the yearly value of ten pounds, and of any great or small tithes, moduses, compositions, rates, or other ecclesiastical dues or demands whatsoever, of or under the value of fifty pounds, withheld by any Quaker, shall extend and be applied to all ecclesiastical courts in England.

ECCLESIASTICAL INTELLIGENCE.

CONSECRATION.—On Sunday, the 7th of November, the Rev. Michael Solomon Alexander was consecrated Bishop of England and Ireland in Jerusalem, by the Archbishop of Canterbury, assisted by the Bishops of London, Rochester, and New Zealand. An eloquent sermon, appropriate to the occasion, was preached by the Rev. Dr. McCaul. The congregation was more numerous than ever remembered. There were present the Prussian Minister, Sir Stratford Canning, Sir H. Inglis, and Sir C. Hunter; the Right Hon. Dr. Nicholl, Vicar-General to his Grace; Mr. F. H. Dyke, the Registrar, &c. The Queen's licence assigns Syria, Chaldea, Egypt, and Abyssinia, as the limits within which the bishop is to exercise jurisdiction. This is the first consecration under the late Act, 5 Vic. c. 6.

ORDINATION.

Lord Bishop of Rochester, in the Chapel at Bromley, Sunday, Nov. 14.

DEACONS.

| <i>Name.</i> | <i>Degrees.</i> | <i>College.</i> | <i>University.</i> |
|----------------------------|-----------------|-----------------|--------------------|
| Caffin, Charles Smart..... | B.A. | Caius | Cambridge |
| Doria, Samuel..... | B.A. | St. John's | Cambridge |
| Mason, Joseph..... | B.A. | Emmanuel | Cambridge |
| Wodehouse, Thomas | B.A. | Balliol | Oxford |

PRIESTS.

| | | | |
|-------------------------------|------|---------------|-----------|
| Baines, Francis Arthur | B.A. | Christ's | Cambridge |
| Holbech, Charles William..... | B.A. | Balliol | Oxford |
| Hutchinson, James..... | B.A. | St. John's | Cambridge |
| Marshall, Henry J..... | B.A. | Pembroke | Oxford |
| Pearson, William | B.A. | Exeter | Oxford |
| Row, Charles A..... | B.A. | Pembroke | Oxford |
| Wigan, William Lewis | B.A. | Christ Church | Oxford |

ORDINATIONS APPOINTED.

The Lord Bishop of Winchester purposes to hold his next Ordination on Sunday, the 12th of December.

His Grace the Archbishop of York will hold his next Ordination at York, on Sunday, the 19th of December.

The Lord Bishop of Durham will hold an Ordination on Sunday, the 19th of December.

The Lord Bishop of Hereford will hold his next Ordination at Hereford, on Sunday, Dec. 19.

The Lord Bishop of Lichfield will hold an Ordination at Eccleshall, Staffordshire, on Sunday, the 19th of December.

The Lord Bishop of Lincoln's next Ordination will be held in Lincoln Cathedral, on Sunday, the 19th of December.

The Lord Bishop of Gloucester and Bristol will hold his next General Ordination in the Cathedral Church of Gloucester, on Sunday, the 19th of December. The examination will commence on Thursday, the 16th, at 11 o'clock.

The Lord Bishop of Bath and Wells purposes to hold his next Ordination on Sunday, the 19th of December.

The Lord Bishop of Norwich will hold his next Ordination at Norwich, on Sunday, the 19th of December.

The Lord Bishop of Worcester will hold his next Ordination in the Cathedral Church of Worcester, on Sunday, the 19th of December.

The Lord Bishop of Oxford will hold a General Ordination in the Cathedral Church of Oxford, on the Sunday next before Christmas-day.

The Lord Bishop of Chichester will hold his next Ordination in the Cathedral Church of Chichester, on Sunday, the 19th of December.

The Lord Bishop of Ripon will hold his next Ordination at Ripon, on Sunday, the 9th of January, 1842. Candidates for Holy Orders must send the requisite papers to his lordship's secretary, John Burder, Esq., 27, Parliament-street, Westminster, at least one month before the day of ordination.

The Bishop of Salisbury proposes to hold his next Ordination on the second Sunday in Lent. Candidates for Deacons' Orders are to be at the Palace, Salisbury, for preliminary examination, on Tuesday, January 4th, at ten o'clock, having previously obtained the Bishop's approval of their titles.

PREFERMENTS AND CLERICAL APPOINTMENTS.

- Abbot, Rev. P., to be Head Master of Queen Mary's Grammar School, Clitheroe.
- Addison, Rev. B., to the Ministry of Bedford Chapel, Charlotte-street, Bloomsbury.
- Addison, Rev. J. Aspinall, to the P. C. of Milton, Yorkshire.
- Anderson, Rev. Philip, C. of St. Peter's Church, Ashton-under-Lyne, to be a Chaplain to the Hon. E. I. C., in the Presidency of Bombay.
- Athill, Rev. Richard, to be Assistant Curate of St. Peter's Church, Oldham.
- Baines, Rev. E., to the R. of Bluntisham-cum-Earish, Hunts, dio. Ely; pat., Bishop of Ely.
- Baker, Rev. R. B., to be Rural Dean of the Rural Deanery of Stone, Staffordshire.
- Baker, Rev. F. Plummer, to the R. of Little Cressingham, Norfolk, dio. Norwich; pat., himself.
- Bamford, Rev. George, to the Curacy of St. Mary's Church, Oldham.
- Barker, Rev. C. R., to the V. of Bladlington, Gloucestershire, dio. Gloucester and Bristol; pat., Dean and Chapter of Bristol.
- Barrow, Rev. Francis, to the V. of Cranbrook, Kent, dio. Canterbury; pat., Archbishop of Canterbury; void by the cession of the Rev. J. Boys.
- Barry, Rev. C. Upham, B.A. of Trinity Hall, Cambridge, to be Chaplain to the Mayor of Cambridge.
- Bassett, Rev. T. Still, to the R. of Waltham, Lincolnshire, dio. Lincoln; pat., the Chapter of Southwell.
- Barnett, Rev. J. C., to the V. of Berrow, Somersetshire, dio. Bath and Wells; pat., Archdeacon of Wells.
- Battershy, Rev. W., to the C. of Broadway, Worcester.
- Blackburne, Rev. T. F., to the P. C. of Cannock, Staffordshire, dio. Lichfield and Coventry; pat., Dean and Chapter of Lichfield.
- Bigge, Rev. H. J., to be C. of Staverton, near Daventry, Northamptonshire.
- Bomford, Rev. T., M.A., to the P. C. of Woodbridge, Suffolk, dio. Norwich; pat., M. C. J. Betham, Esq.
- Bowsted, Rev. J., R. of Musgrave, to the Prebend of Bobenhall, in Lichfield Cathedral.
- Boys, Rev. J., to the R. of Bidden-den, Kent, dio. Canterbury; pat., Archbishop of Canterbury.
- Brooke, Rev. R., to the V. of Norton Canon, Herefordshire, dio. Hereford; pat., Dean and Chapter of Hereford.
- Brown, Rev. A., to the P. C. of Cross Stone, near Halifax, Yorkshire, dio. Ripon; pat., Archdeacon Musgrave.
- Bunson, Rev. H. G., B.A., of Criel College, Oxford, to the C. of Dunchurch, Warwickshire.
- Calthorp, Rev. H., B.D., to the R. of Great Brasted, Essex, dio. London; pat., Corpus Christi College, Cambridge.
- Cameron, Rev. A., B.A., to the V. of Hemington, Warwickshire, dio. Worcester; pat., Rev. H. Townsend.
- Chevasse, Rev. H., to be Minister of the New Chapel, Ward End, Ashton, near Birmingham.
- Copleston, Rev. J. G., to the R. of Okeford, Devonshire, dio. Exeter.
- Cornish, Rev. Dr., to the V. of Ottery St. Mary, Devonshire, dio. Exeter; pat., Lord Chancellor.
- Coryton, Rev. G., to the R. of St. Mellon, Cornwall, dio. Exeter; pat., J. Caryon.
- Davies, David, to the R. of Melney, Pembrokeshire, dio. St. David's; pat., Rev. D. Protheroe.
- Davies, Rev. J., M.A., to the V. of St. Nicholas, Leicester, dio. Lincoln; pat., Lord Chancellor.
- Dealtry, Rev. G., M.A., to the V. of Arrington, Cambridgeshire, dio. Ely; pat., Trinity College, Cambridge.
- Debrassy, Rev. J. T., M.A., to the C. of St. Margaret's, Leicester.
- Dennys, Rev. N., to be Minister of Trinity Chapel, Portsmouth.
- Dobson, Rev. R. S., of Little Saliny, to be Chaplain to the Braintree Union House.
- Dyke, Rev. H., to the C. of Sudbourne, Suffolk.
- Edwards, Rev. J. D., to the Incumbency of St. Peter, Aberdovey, Merionethshire, dio. Bangor.
- Ensor, Rev. E. S., B.A., to the R. of Rollesby, Norfolk, dio. Norwich; pat., C. K. Thompson, Esq., and others.
- Evans, Rev. W. E., M.A., to a Prebend in Hereford Cathedral.
- Ferris, Rev. J. B., to be Incumbent of St. Luke's, Leeds.
- Fessey, Rev. G. F., to the P. C. of Redditch, dio. Worcester; pat., Lord Aston.
- Field, Rev. J., R. of Braybrook, to be Domestic Chaplain to the Right Hon. Lord Forester.
- Harden, Rev. J. W., to the V. of Condover, near Shrewsbury, Salop, dio. Lichfield and Coventry; pat., E. W. J. Owen, Esq.
- Heming, Rev. S. B., to the R. of Caldecote, Warwickshire, dio. Worcester; pat., Dempster Heming.
- Heslop, Rev. A., to the R. of Great Musgrove, Westmoreland, dio. Carlisle; pat., Bishop of Carlisle.
- Henslowe, Rev. W. H., to the P. C. of Totterhill, Norfolk, dio. Norwich; pat., Bishop of Ely.
- Holdsworth, Rev. T. C., M.A., to the V. of Morton w. Haeconby, Lincolnshire, dio. Lincoln; pat., Bishop of Lincoln.
- Hovlett, Rev. R., B.A., to the United P. C. of Lougham and Weadling, Norfolk, dio. Norwich; pat., Earl of Leicester.
- Hynners, Rev. J., B.D., Fellow of St. John's College, Cambridge, to be the Lady Margaret's Preacher, vacant by the cession of the Rev. R. N. Adams, D.D.
- Johnson, Rev. P., to the R. of Overstrand, Norfolk, dio. Norwich; pat., Lord Suffield.

Kennedy, Rev. J., to the Living of Banagher, Ireland; pat., Bishop of Meath.

Knox, Rev. R., to the R. of St. Munchin's, Limerick.

Lamb, Rev. G. F., to be Chaplain in the Hon. East India Company's Establishment at Bengal.

Lendon, Rev. C., to be Sunday Evening Lecturer of Kensington, Middlesex.

Lewis, Rev. Thos. I., to the V. of Bridstow, near Ross, Herefordshire, dio. Hereford; pat., Bishop of Hereford.

Ley, Rev. Wm. Henry, to the V. of Sellack, with Kings Cagle, C. Herefordshire, dio. Hereford; pat., Dean and Chapter of Hereford.

Lloyd, Rev. John, to the R. of Cerrig-y-Druoidion, Denbigh, dio. St. Asaph; pat., Bishop of St. Asaph.

Long, Rev. H. Churchman, B.A., to the P. C. of Dunstow, Norfolk, dio. Norwich; pat., R. H. Long, Esq.

Majendie, Rev. Geo. John, B.D., R. of Headington, Wilts, and Rural Dean, to the vacant stall in Salisbury Cathedral, and also to the Prebend of Tarleton, void by the death of the Rev. Dr. Nott.

Marriner, Rev. J., to the V. of Clapham, near Settle, Yorkshire, dio. Ripon; pat., Bishop of Chester.

Mason, Rev. H. B., to the Head Mastership of the Free Grammar School, Brewood, Staffordshire.

Maynard, Rev. R., to the V. of Wormleighton, Warwickshire, dio. Worcester; pat., Earl Spencer.

McCaul, Rev. A. M., D.D., to the Professorship of Hebrew and Rabbinical Literature in King's College, London, vacant by the resignation of Professor Alexander, the Bishop of the United Church of England and Ireland in Jerusalem.

Moody, Rev. J., to be Chaplain to Her Majesty's frigate, "Thalia."

Morton, Rev. J., to the Curacy of Baxterley, Warwickshire.

Moyle, Rev. Geo., M.A., to be Chaplain to the Queen's Hospital, Birmingham.

Phaye, Rev. John, to be Curate of Stanford-upon-Avon.

Phillips, Rev. T., to be Morning Lecturer of St. Peter's, Cornhill.

Pidsley, Rev. Edw., to the Curacy of Downham Market, Norfolk.

Pitta, Rev. Thos., to the Church of St. George's, Sowerby, vacant by the cession of the Rev. G. M. Carrick.

Powell, Rev. M., to the Incumbency of the New Church, Clapton.

Price, Rev. Peter, to the R. of Llayckil, Merionethshire, dio. St. Asaph; pat., Bishop of St. Asaph.

Purnell, Rev. Thos., to the V. of Staverton, with Buddington, C. Gloucestershire, dio. Gloucester and Bristol; pat., for this turn, Robt. J. Purnell, Esq.

Ralph, Rev. Dr., to the living of Aberdour; pat., Earl of Morton.

Roberts, Rev. E., to be Chaplain to Lord de Manley.

Satchwell, Rev. S., to the R. of Covenham, St. Mary, Lincoln, dio. Lincoln; pat., the Queen.

Savile, Hon. and Rev. P. Y., to the R. of Methley, Yorkshire, dio. York; pat., Chancellor of the Duchy of Lancaster.

Sawyer, Rev. W. G., has been licensed by the Bishop of Peterborough to perform divine service, according to the established church, in a chapel at Seg's Hill, near Old Dalby.

Shaw, Rev. J., to the V. of Stoke Pogis, Bucks, dio. Lincoln; pat., Lord Godolphin.

Shuckburgh, Rev. C. Verney, to the R. of Langford, Essex; pat., Miss Westcomb.

Sutler, Rev. T. G. S., to be Minister of St. George's Episcopal Chapel, York Place, Edinburgh.

Thorold, Rev. Wm., to the R. of Warleigh, Devon, dio. Exeter; pat., James Gould, Esq.; also to the R. of St. Peter, Satterleigh, Devon, same pat.

Turner, Rev. Power, to the R. of Cherrington, Warwickshire, dio. Worcester; pat., D. Turner, Esq.

Vallance, Rev. H., to be Incumbent Minister of St. John's, London Road, Southwark.

Venables, Rev. Jas., V. of Buckland Newton, Dorset, to the vacant Stall in Salisbury Cathedral, and also to the Prebend of Alton, Borealis.

Vignoles, Rev. C. A., to the V. of Bodiam, Sussex, dio. Chichester; pat., Lady Elizabeth Thomas.

Waites, Rev. J. B., M.A., to the V. of South Stainley, Yorkshire, dio. Ripon.

Walpole, Rev. T., to the R. of Limpsfield, Surrey, dio. Winchester; pat., W. L. Gower, Esq.

Walsh, Rev. T. G., to the P. C. of Immanuel Church, Feniscloves, near Blackburn.

Watman, Rev. P., to the P. C. of Barnley-upon-Don, Yorkshire, dio. York; pat., T. Gresham, Esq.

Wells, Rev. F. B., Secretary to the Archbishop of Canterbury, to the R. of Woodchurch, Kent, dio. Canterbury; pat., Archbishop of Canterbury.

Wetherell, Rev. Chas., M.A., of Worcester College, Oxford, to the Curacy of Staunton, Worcestershire.

Wheats, Rev. Coney, to the V. of Timberland, Lincolnshire, dio. Lincoln; pat., Sir J. Whicote.

Wheeler, Rev. R. T., to the P. C. of St. John's, Blackburn, dio. Chester; pat., V. of Blackburn.

White, Rev. J., to the P. C. of Bruton, Somerset, dio. Bath and Wells; pat., Sir H. H. Hoare, Bart.

Whiting, Rev. W., to be Chaplain to the Hon. East India Company, Bengal Station. The rev. gentleman has since received his commission as Acting Chaplain to H. M. S. "Cambria," in which the newly-appointed Governor-general of India will shortly proceed to Calcutta.

Woolley, Rev. H., to the R. of Handsworth, Staffordshire, dio. Lichfield and Coventry; pat., Sir Robert Peel, Bart.
 Wightman, Rev. C. E. L., to the V. of St. Chad's, Shrewsbury, dio. Lichfield and Coventry; pat., Lord Chancellor.
 Wilkinson, Rev. W. G., to the P. C. of Ellerton Priory, Yorkshire, dio. York; pat., Sir C. B. Codrington, Bart.
 Williams, Rev. St. Geo. A., to the V. of Llannor, Carnarvonshire, dio. Bangor; pat., Bishop of Bangor.
 Williams, Rev. W., to the R. of Llanengan, Carnarvonshire, dio. Bangor; pat., Bishop of Bangor.
 Witty, Rev. John F., to the C. of Woodbridge, Suffolk.

CHAPLAINS TO THE LORD LIEUTENANT OF IRELAND.—The Provost of Trinity College, Dublin; the Deans of Clogher, Ardagh, and Lismore; Archdeacons of Emly, Leighlin, Dublin, Derry, and Clogher; Rev. Dr. Ebrington, Regius Professor; Rev. Dr. O'Brien, Rev. Dr. Wall, Rev. Dr. Singer; Revs. R. Daly, W. Cleaver, W. A. Butler, S. Knox, F. Brownlow, L. Fowler, T. Drew, A. Douglas, J. B. Johnston, H. U. Tighe, H. Newman, S. O'Sullivan, J. Lefann, H. Verschoyle, W. O'Brien, W. Higgin, G. Tinelock, F. Chamley, T. Carpendale, J. Conell, and F. Morrison.

CLERGYMEN DECEASED.

Best, Rev. N., late of Balliol College, Oxford, at Brighton.
 Bowstead, Rev. J., B.D., R. of Musgrave, Westmoreland, dio. Carlisle; pats., the Bishop and Prebendary of Bobbenhall, in the Cathedral Church of Lichfield.
 Cleeve, Rev. J. K., R. of St. George's Church, Exeter, dio. Exeter; pats., Dean and Chapter of Exeter.
 Ellis, Rev. J., R. of Cerrig-y-Druoidion, Denbighshire; pat., Bishop of St. Asaph.
 Geary, Rev. H., M.A., Minister of Christ Church, Herne Bay.
 Heafford, Rev. J., of Great Sampford, Essex.

Hollams, Rev. J., at Otham Parsonage, near Maidstone.
 Lee, Rev. F., C. of Thame.
 Manley, Rev. E., Master of the Enders Grammar School, at Uffculme, near Culmpton, Devon.
 Monroe, Rev. V., late Commoner of University College, Oxford, at Malta.
 Neale, Rev. J., R. of St. Mary-le-Port, Bristol, dio. Gloucester and Bristol; pats., Duke of Buckingham and V. of Stavertus & Roddington, c. Gloucestershire; pat., Blagdon, Esq.
 Nicoll, Rev. T. V. R., R. of Cherrington, Warwickshire, dio. Worcester; pat., J. Turner, Esq.
 Nott, Rev. G. F., D.D., R. of Harrington, Kent, dio. of Canterbury; pats., All Souls College, Oxford, and R. of Woodchurch, pats., Archbishop of Canterbury and Canon of Winchester Cathedral.
 Pincking, Rev. G. R., at Charlestown, Mississippi.
 Sainsbury, Rev. H., R. of Beckington and Standerwick, Somersetshire, dio. Bath and Wells; pat., J. L. Sainsbury, Esq.
 Seys, Rev. W., V. of Trelleck and Penarth, Monmouthshire, dio. Llandaff; pat., the Crown.
 Singleton, Rev. W., V. of Hanslope & Cottesbrope C., Bucks, dio. Lincoln; pats., Mayor and Corporation of Lincoln.
 Smith, Rev. G., V. of Ottery-St.-Mary, Devon, dio. Exeter; pats., the Lord Chancellor and R. of Charlton, in the same county; pat., the Earl of Morley.
 Swain, J., Chaplain to the Earl of Haddington.
 Thomson, Rev. D., R. of Dunrossness.
 Watkins, Rev. H., P. C. of South Malling, Sussex, dio. peculiar; pat. H. Campion, Esq.
 Wheeler, Rev. W., D.D., R. of Saltfleetby, All Saints, Lincoln, dio. Lincoln; pat., Magdalen College, Oxford; and Chaplain of the Royal Military College, Sandhurst.
 Williams, Rev. J., R. of Aber Edwy and Llanvarth, Radnorshire, dio. St. David's; pat. Bishop of St. David's; P. C. of Trelony, Brecknockshire, dio. St. David's, pats., Prebends of College Church, Brecon; and Canon of St. David's.

UNIVERSITY NEWS.

OXFORD.

October 30.

In a Convocation holden yesterday, the Right Rev. Michael Russell, one of the Bishops of the Episcopal Church in Scotland (Bishop of Glasgow), was admitted to the degree of Doctor in Civil Law by decree of Convocation. In the same Convocation, the Right Rev. Geo. Augustus Selwyn, Bishop of New Zea-

land, and D.D. of St. John's College, in the University of Cambridge, and the Rev. Fred. Walter Baker, M.A. of Caius and Gonville College, Cambridge, were admitted *ad eundem*.

In a Congregation holden at the same time, the following degrees were conferred:—

Bachelors in Divinity—Rev. C. Balston and Rev. J. G. Overton, Fellows of Corpus.

Masters of Arts—Rev. E. H. Woodall, Exeter College, grand comp.; Rev. R. W. Barnes, and Rev. T. Crossfield, Queen's; J.

B. N. Heard, St. Mary Hall; Rev. T. Shadforth, Fellow of University.

Bachelors of Arts—F. Pretyma, Demy of Magdalene; F. Barrow, and A. Packe, Wadham College; E. Moore, and P. G. Bentley, Brasenose.

On Thursday last, Mr. E. T. W. Polehampton was elected a Scholar of Pembroke College, (F. K.) on the Foundation of Richard Wightwick, B.D. On the same day, Mr. G. Humphreys was admitted a Scholar on Mr. Tesdale's Foundation, having been elected thereto at Abingdon School in the month of August. At the same time, Mr. H. B. Pruett was elected an Exhibitioner on Mr. Townsend's Foundation; and Mr. A. C. Marratt was elected Bible Clerk and Scholar, on the Foundations of Mrs. Julian Stafford and the Rev. W. Oades.

J. Charnock, M.A., Lincoln College, and F. Curtis, M.A., Balliol College, have been admitted *ad eundem* of Cambridge.

The vacancy in the Professorship of Natural Philosophy and Astronomy at the London University College, occasioned by the appointment of Professor Sylvester to the chair of Mathematics in the University of Virginia, has been filled up by the Council, who have appointed to that office Mr. R. Potter, M.A., Fellow of Queens' College, Cambridge.

November 6.

ST. MARY HALL.—The Trustees of the Scholarships founded in this University by Thomas Dyke, formerly of Kingston, in the county of Somerset, Doctor of Medicine, are desirous of appointing a Scholar to fill up a vacancy therein. Candidates must be either of the name and kindred of the said Thos. Dyke, or must be persons born in and inhabitants of the county of Somerset, whose parents are unable to provide for and maintain them in the University without assistance, and if already members of the University of Oxford, must not have kept more than fifteen terms. The candidates will be submitted to an examination at the University with respect to their learning and abilities, and the candidate who shall pass the best examination will be appointed to the scholarship. The scholarship amounts to 40*l.* per annum, and may be enjoyed for six years if the party shall so long continue a resident scholar and student at St. Mary Hall. Persons desirous of becoming candidates are required to send to James Randolph, of Milverton, in the said county of Somerset, solicitor, on or before the 31st day of December, the proper evidence of their places of birth and residence, and all such particulars as may satisfy the trustees of their circumstances.

The Regius Professor of Hebrew continues his lectures in the Minor Prophets, during the present Term, on Mondays, Tuesdays, Thursdays, and Saturdays, at two o'clock.

The Rev. H. Jenkyns, D.D., of Oriel College, has been admitted *ad eundem* in the University of Durham.

Henry Parish, D.C.L., of St. Edmund's Hall, and C. B. Dalton, M.A., of Exeter Col-

lege, have been admitted *ad eundem* in the University of Cambridge.

The late Secretary of State for the Foreign Department (Lord Palmerston) having placed at the disposal of the Vice-Chancellor the appointment of an attaché to one of her Majesty's foreign embassies, (an appointment since confirmed by the present Secretary, the Earl of Aberdeen,) the Vice-Chancellor has nominated Mr. A. Randolph Wood, Commoner of Christ Church, as a fit person to serve her Majesty in a diplomatic capacity.

On Monday last, Mr. P. Parnell, Scholar of St. John's College, was elected and admitted to a Law Fellowship in that Society.

November 15.

QUEEN'S COLLEGE.—An election of a Fellow on the Michel Foundation, at Queen's College, will take place on Thursday the 9th day of December.

PEMBROKE COLLEGE.—A vacancy in one of Cutler Boulter's Scholarships, founded in this College, will be filled up in the course of the next term. This Scholarship is intended (in the first instance) for relations of the testator, Edmund Boulter, Esq., or of his wife, or uncle-in-law, Mr. Michael Walls, if duly qualified.

A Scholarship, on the Foundation of Richard Wightwick, B.D., for persons of his name or kindred, is now vacant, and it is purposed that an election thereto shall take place in the course of the next term. Candidates are required to be between the age of 13 and 19, and must, in the meantime, send to the Master, or Vicegerent of the College, certificates of relationship to the Founder, and testimonials of good conduct.

On Wednesday last, A. H. Anson, student of Civil Law, Balliol; J. H. Wynne, student of Civil Law; G. E. Murray, B.A.; and the Hon. H. P. Cholmondeley, B.A., students of Christ Church, were admitted actual Fellows of All Souls, being of kin to the Founder.

On Thursday last the following degrees were conferred:—

Masters of Arts—H. S. Lawford, Christ Church; Rev. G. A. Booth, Exeter; Rev. J. Gregson and Rev. J. Macdougall, Brasenose; Rev. J. L. Hoskyns, Demy of Magdalene; J. B. Hughes, Demy of Magdalene; W. C. Lake, Fellow of Balliol; Rev. J. Glencross, Balliol; and Rev. C. A. Row, Pembroke.

Bachelors of Arts.—C. Kemble, Wadham, grand com.; J. H. Stephenson, Queen's, grand com.; J. H. Warneford, Worcester; J. A. Birch, New Inn Hall; H. M. Stowers and J. B. Winckworth, St. Edmund Hall; E. Wood, Magdalene Hall; J. F. Maitland, St. Mary Hall; T. J. M. Townsend, L. Morse, and E. M. Macfarlane, Lincoln; J. C. Bradley, Queen's; Hon. J. St. Clair and G. Woolcombe, Christ Church; W. J. Jenkins, Fellow of Balliol; J. G. Watts, C. C. Beck, W. Fox, E. Round, and J. H. Battersby, Balliol; M. H. Estcourt, R. W. Hippisley, B. Burgess, M. K. S. Frith, F. S. Bowles, and G. de Gruchy, Exeter; P. W. Godsall, H. B. Burney, and T. N. Two-

peny, Oriol; W. Haliburton, Brazenose; J. C. Walker and W. N. Lucas, Trinity; H. S. Hawkins and G. S. Davies, Jesus; W. D. Wilson, R. Bowden, and E. J. Chapman, Wadham; R. Y. Lloyd, Pembroke.

Sir John Dodson, D.C.L., of Oriol College, has been appointed, by his Grace the Archbishop of Canterbury, Master of the Faculties, in the room of Dr. Nicoll, of Christ Church, now Judge Advocate General.

November 20.

The Regius Professor of Modern History will read his inaugural lecture in the Clarendon, on Thursday, the 2nd of December, at one o'clock.

In a Convocation holden on Thursday last, it was unanimously agreed to grant out of the University chest the sum of 150*l.*, to be expended in books printed at the University Press, for the Library of Codrington College, Barbados; and a like sum of 150*l.* to be expended in theological books printed at the University Press, towards the formation of a library in the colony of New Zealand. The selection of the books to be left to the Bishops of Barbados and New Zealand.

In a Congregation holden at the same time, the following degrees were conferred:—

Bachelors in Divinity—Rev. S. Reay, St. Alban's Hall, Sub-Librarian of the Bodleian; Rev. G. F. W. Mortimer, Queen's.

Masters of Arts—Rev. H. Rawlinson, St. John's; Rev. E. Smart, Jesus; Rev. C. S. Ross, Magdalene Hall; Rev. J. A. Clarke, Trinity.

Bachelors of Arts—H. E. Lee, New Inn Hall; C. W. Loveay, Queen's; H. S. Morgan, Christ Church; J. Hemsted, Magdalene Hall; W. Wiggins, C. H. Hoare, and A. B. Richards, Exeter; E. Lewis, Jesus; G. Masters, Worcester; R. Williams, Oriol; E. R. Twiss, University; H. S. Stanhope and T. Leslie, Balliol.

A Convocation was holden in the afternoon, for the purpose of presenting a Clerk to the Rectory of Draycott-le-Moors, in the county of Stafford, the patronage of which, for this turn, is, by the provision of various acts of parliament, vested in the University, when the Rev. C. W. Stocker, D.D., late Fellow of St. John's, and now Dr. White's Professor of Moral Philosophy, was unanimously elected.

In a Congregation holden yesterday, the following degrees were conferred:—

Doctor in Divinity—G. F. W. Mortimer, Queen's.

Bachelor of Arts—S. Yearwood, St. Alban Hall.

His Imperial Majesty the Emperor of Russia has been graciously pleased to present to the University, through His Grace the Chancellor, a copy of a work by Professor Postels and Dr. Ruprecht, on the Maritime Plants of the Northern Coasts of the Pacific Ocean. This splendid volume consists of a series of lithographic plates, exquisitely and most faithfully coloured after the original plants, with descriptive letter-press in Russian and Latin. This act of courtesy on the part of his Imperial Majesty towards the University—of which his

Majesty is already a member, having received a diploma degree in 1817—cannot but be gratifying to all its members, and will doubtless be acknowledged by the University in some solemn expression of its gratitude, to be publicly ratified in convocation.

On the 10th inst., Mr. D. J. Evans, B.A., Scholar of Jesus College, was admitted a Probationary Fellow of that Society.

November 23.

QUEEN'S COLLEGE.—The first of the two open Exhibitions on the Michel Foundation at this College was obtained by Charles James Dawson, Captain of Charterhouse School. There were 15 candidates.

The Governors of the Charterhouse have decided on a second Annual Examination for the Foundation Scholars alone, having especial reference to their University exhibitions. It has been fixed for the week immediately preceding the founder's day, the 12th of December, which, falling this year on a Sunday, will be celebrated with the usual honours on Monday the 13th.

CAMBRIDGE.

October 30.

At a Congregation on Wednesday last, the degree of Doctor in Divinity was conferred, by royal mandate, on the Rev. G. A. Selwyn, of St. John's College, in this University, Bishop of New Zealand.

D. T. Ansted, Esq., M.A., of Jesus College, and the Rev. J. Cooper, M.A., of Trinity College, have been appointed Pro-Rectors for the ensuing year.

On Thursday last, in the vestry of Great St. Mary's Church, the Rev. J. Hymers, D.D., of St. John's College, was elected into the office of Lady Margaret's Preacher, vacant by the cession of the Rev. R. N. Adams, D.D., of Sidney Sussex College.

The Seatonian prize—subject, "The Call of Abraham"—has been adjudged to the Rev. T. E. Hankinson, M.A., of Corpus Christi College. Mr. Hankinson has now obtained this prize eight times—namely, in 1831, 2, 3, 4, 5, 8, 40, and 1841.

The following is the order of the classes in the Civil Law for the academical year, 1840—41:—

First Class—Howes, Trin. Hall; Stonestreet, Joh.

Second Class—Jenner, Trin. Hall; Cahwell, Trin. Hall.

Third Class—Roche, Joh.

The Fishmongers' Company have now vacant an Exhibition of 4*l.* per annum, of the gift of Mark Quested, deceased, to a student (being poor and having need thereof), so long as he abides at his study in either of the universities of Oxford or Cambridge. Forms of the certificates required by candidates for the exhibition (the election to which will take place on the 11th proximo) may be obtained on application to Mr. W. B. Towne, the company's clerk, at Fishmongers' Hall, London.

At the annual audit of the Trustees of the Free Grammar School, Grantham, held on October 27th, Mr. T. R. Baldwin, son of the Rev. Gardner Baldwin, of Leyland, near Chorley, Lancashire, and Mr. H. Hopkins, son of the Rev. D. J. Hopkins, Vicar of Hartford, Huntingdonshire, were elected to exhibitions of 30*l.* per annum. Mr. Baldwin has also obtained one of the Lovett scholarships, (value 45*l.* per annum,) to which the founder directed scholars of Grantham to be elected in preference. The school exhibitions at Grantham average two in each year, and are held till B.A.

November 6.

On Thursday last, the Rev. G. Archdall, D.D., Master of Emmanuel College, was appointed Vice-chancellor of this University for the ensuing year.

At the Congregation on Tuesday last, Grace to the following effect passed the senate:—

To appoint Mr. Thurtell, of Caius College, and Mr. Potter, of Queens' College, Mathematical Examiners of the Questionists who are Candidates for Honours, in January next.

To appoint Mr. Toner, of Caius College, and Mr. Ansted, of Jesus College, Mathematical Examiners of the Questionists who are not Candidates for Honours.

To appoint Mr. Drake, of Jesus College, and Mr. Conybeare, of Trinity College, Classical Examiners of the Questionists.

To appoint Mr. Fendall, of Jesus College, and Mr. Atkinson, of Trinity College, Examiners of the Questionists in the Acts of the Apostles and Paley's Moral Philosophy.

To re-appoint Mr. Warter, of Magdalene College, an Examiner of the Classical Tripes, in the next Lent Term.

To appoint Mr. Hildyard, of Christ's College, an Examiner of the Classical Tripes, in the next Lent Term, in the place of Mr. Thompson, who declines examining for the second time.

To appoint Mr. Drake, of Jesus College, Mr. Hemery, of Trinity College, Mr. Maturin, of King's College, and Mr. Dalton, of Queens' College, Examiners at the Previous Examinations in the next Lent and Michaelmas Terms.

Whereas, by a Grace of the 2nd of June, 1838, the Examination of the Questionists who are Candidates for Mathematical Honours begins on the Monday preceding the first Monday in the Lent Term.

That, in the approaching January, the said Examination do begin on the Wednesday week preceding the first Monday in the Lent Term, and do continue on the Thursday, Friday, and Saturday of that week, and on the Monday and Tuesday of the following week.

To add Professor Whewell, Professor Blunt, and Professor Corrie, to the Press Syndicate.

At the same Congregation, on Tuesday last, the following degrees were conferred:—

Masters of Arts—T. Garratt, Trinity; J. H. Buxton, Queens'; C. W. Goodwyn, Catherine Hall; E. T. May, Jesus; A. W. Lane, Caius.

Bachelor of Arts—H. P. Wright, St. Peter's.

On the same day, Mr. Champnes, M.A., of St. Alban's Hall, Oxford, was admitted *ad eundem* of this University.

At a meeting of the Perse Trustees, at Gonville and Caius College, on the 27th ult., Harvey Goodwin was elected a Fellow on the Perse foundation.

The Inspectors of the Anatomical Museum for the present year have reported to the Senate that they have inspected the Museum, and have found the collections in excellent order, and specimens in a good state of preservation; and that since the last inspection several valuable additions have been made to the collection by the Professor of Anatomy, and also by Dr. Budd, of Caius College.

The following gentlemen have been recently elected Foundation Scholars of Queens' College:—W. H. Bodley, E. J. Weldon, W. C. Deighton, T. Staley, M. H. Whish, G. W. Proctor, and D. Somerville.

On the 26th ult., the Rev. J. Edwards, M.A., of Jesus College, and the Rev. W. K. Borton, M.A., of Catherine Hall, in this University, were presented and admitted *ad eundem* in the University of Durham.

On the 29th ult., the Rev. F. W. Baker, M.A., of Caius College, in this University, was admitted *ad eundem* in the University of Oxford.

November 13.

The Norrisian Professor has given notice that the subject for the Norrisian Prize for the present year is—"The Apostolical Epistles afford internal evidence that the persons to whom they were severally addressed had already been made acquainted with the great truths which those epistles inculcate." The essays are to be sent to one of the three stewards of Mr. Norris's institution on or before the tenth day preceding the Sunday in Passion-week, 1842.

A magnificent present has been made to the University, for the purpose of promoting a work of great interest. The Rev. T. Halford, M.A., of Jesus College, has invested in the Three per Cent. Reduced Annuities, the sum of 2000*l.*, to be paid over, with its accumulated interest, as soon as the building of a new wing of the Public Library is contracted for, and the work actually begun.

On Wednesday, the 3rd inst., at Lambeth Palace, W. W. Fisher, M.D., Fellow of Downing College, was elected to the office of Downing Professor of Physic; and on the ensuing Saturday was admitted at Downing Lodge to the said office, by the Master.

On Monday last, the following gentlemen of St. John's College were elected Scholars of that Society:—

Fourth year—Tandy; Light; Penny; Wilson, W. G.; Wolfe; Vidal, O. E.; Vidal, J. H.; Davies; Sharples; Johnstone; Bird; Cook; Rowton.

Third year—Molesworth, P.

Second year—Walker, J., sen.; Field, T.;

Hemming; Waddingham; Beresford; Gray; Whittaker.

First year—Yonge; Boucher; Taylor, W. H.

November 20.

The Matriculations, on Saturday last, amounted to 366, according to the following list:—

| | Nobis. | F. C. | Pen. | Six. |
|----------------|--------|-------|------|------|
| King's | 0 | 0 | 2 | 0 |
| Trinity | 2 | 3 | 102 | 6 |
| St. John's... | 0 | 2 | 55 | 20 |
| St. Peter's... | 0 | 2 | 16 | 1 |
| Clare Hall ... | 0 | 1 | 12 | 1 |
| Pembroke ... | 0 | 0 | 12 | 1 |
| Caius | 0 | 1 | 16 | 0 |
| Trinity Hall 0 | 0 | 0 | 6 | 0 |
| Corpus | 0 | 1 | 18 | 1 |
| Queens' | 0 | 1 | 4 | 6 |
| Cath. Hall 0 | 0 | 0 | 20 | 0 |
| Jesus | 0 | 1 | 15 | 0 |
| Christ's | 0 | 0 | 20 | 0 |
| Magdalene... | 0 | 4 | 6 | 1 |
| Emmanuel... | 0 | 0 | 15 | 0 |
| Sidney | 0 | 0 | 10 | 0 |
| Downing ... | 0 | 2 | 0 | 0 |
| | 2 | 18 | 329 | 37 |

On Thursday last, J. Sykes, B.A., and J. Power, B.A., of Pembroke College in this University, were elected Foundation Fellows of that society.

At a Congregation on Wednesday last, the following degrees were conferred:—

Bachelor in Divinity—V. Shortland, Catherine Hall.

Masters of Arts—H. Percy, St. John's; T. E. Marshall, Emmanuel; S. Johnson, Downing.

Bachelor in the Civil Law—S. H. Sherard, Christ's College.

Bachelors of Arts—H. Halkett, W. Sawyers, N. Bridges, and E. L. Knight, Trinity; R. Burridge, St. John's; F. B. Pocock, St. Peter's; D. Tancred, Christ's; W. Gover, Corpus Christi; R. S. Smith, Caius; E. Brine, Queens'.

At the same Congregation the following, among other graces, passed the Senate:—

To allow a grant of 5*l.* from the University chest, in aid of the day-school in the parish of Barton.

To appoint the Vice-Chancellor, the Master of Christ's College, the Master of Caius College, the Master of Trinity College, the Plumian, Lucasian, and Lowndean Professors, Dr. Hymers, of St. John's College, Mr. Gaskin, of Jesus College, Mr. Williamson, of Clare Hall, Mr. Gregory, of Trinity College, and Mr. Buxton, of Emmanuel College, a Syndicate to visit the Observatory till November, 1842.

To authorize the payment of 17*l.* 10*s.* 2*d.* to the Plumian Professor, in conformity with the regulations adopted February 27, 1829, the net receipts of the Plumian Professorship in the last year having been 323*l.* 9*s.* 10*d.*

To appoint Mr. Bateson, of St. John's College, an Examiner of the Classical Tripos.

To appoint Mr. Bunbury, of Trinity College, an Examiner of the Classical Tripos.

To allow Mr. Fawcett, of Magdalene College, to resume his Regency.

THE MASTER OF TRINITY COLLEGE—The Master of Trinity (Professor Whewell) was, on Tuesday last, admitted to his office. At half-past eleven o'clock, he presented himself at the principal gate of the College, which, as well as the other entrances, had been previously closed; and on the arrival of the Vice-Master and Fellows, of whom a very numerous body had assembled in the Combination Room, the great gates were thrown open, and the Master elect having exhibited his patent to the Vice-Master, the whole party turned back, and proceeded to the chapel; where, the usual forms of admission having been gone through, and the new Master installed in his seat, the other members of the College and visitors were admitted into the chapel, and *Te Deum* was chanted by the choir. A large party, including many of the late members of the foundation (amongst whom were the Bishop and the Dean of Ely, and Dr. Christopher Wordsworth, Master of Harrow, son of the late Master,) dined in the hall to welcome their new superior. We cannot quit this subject without adding our voice to the hearty and respectful homage which was paid, as we understand, to the late Master, in long and continued plaudits; when his successor, in a feeling speech, bore testimony to the integrity and disinterestedness, the firmness of character and singleness of purpose, the unwearied attention to business, unobtrusive kindness and zealous attention to the best interests of the College and its individual members, which distinguished his predecessor; and that dignified subordination of personal interests to public duty which, after he had laboured successfully to make it the ruling principle of his government, appropriately characterised its termination. We understand that, in the letter announcing his resignation to the College, the late Master begged leave to present to it, along with his portrait, the munificent donation of 500*l.*, to be added to a fund which that society possesses for the augmentation of its poorer vicarages—an object which he always had most especially at heart, and by which, during his incumbency, a very extensive improvement has already been effected in that department of the College patronage.

DURHAM.

At a Convocation on Tuesday, Oct. 26, the Rev. C. T. Whitley, M.A., made the requisite declaration, and was admitted to the office of Proctor. The Rev. C. Massie, M.A., was nominated a Pro-Proctor, and made the like declaration.

The Professor of Divinity was nominated Sub-Warden.

The Rev. H. Jenkyns, D.D., of Oriel College, Oxford, was advanced to the same degree in this University.

The Rev. J. Edwards, M.A., of Jesus College, Cambridge, was presented and admitted *ad eundem*.

The Rev. W. K. Borton, M.A., Catherine Hall, Cambridge, was admitted *ad eundem* by vote of the House.

G. C. Fenwick was admitted to the degree of B.A.

The following nominations were approved by the House:—

W. L. Wharton, M.A., to be a Curator of the Observatory; the Rev. C. Massie, M.A., to be a Curator of the Library; the Lecturer in Chemistry, the Rev. W. Richardson, M.A., G. T. Fox, Esq., and J. Hutchinson, Esq., to be Curators of the Museum.

Graces were passed to enable the Rev. W. Skene, the Rev. H. Evans, J. S. Browne, S. Smith, and H. Robson, respectively, to count certain terms and examinations, towards a degree in Arts, in accordance with the regulations for Students in Theology and Engineer Students.

On the same day, the Rev. H. Stoker, M.A., T. C. Thompson, B.A., and H. W. Hodson, B.A., were elected Fellows.

In future, at least two Fellowships will be filled up every year, until the whole number of twenty-four Fellows is completed.

The following students were admitted to scholarships:—

On the Van Mildert Foundation—J. S. Robson.

On the Chapter Foundation—H. Borton and J. Gilby, recommended by the Examiners; J. Hill, R. Loxam, and C. R. Pilling, by nomination.

On the Barrington Foundation—W. Taylor.

FIRST AND SECOND PUBLIC EXAMINATIONS IN ART.

EXAMINERS.—The Professor of Divinity, the Junior Proctor, the Rev. J. Cundil, M.A.

CLASS PAPER.

Class 2—H. P. Dwarria, H. Carr, C. Forster, J. Gilby.

Class 3—H. Borton, T. Hill, J. Hill, R. Loxam, Muston.

Class 4—W. Haslam, R. J. Shields, G. P. Wilkinson.

Class 5—E. H. G. A. Bacon, W. Gibson, J. Husband, R.N.

Class 6—N. Atkinson, F. T. Attree, H. C. Lipcombe, J. W. Mason, J. Robertson.

PRIZES.

Second year—Classical: Forster. Mathematical: none adjudged.

First year—Classical: Dwarria. Mathematical: Gilby.

EXAMINATIONS IN CIVIL ENGINEERING.

Examiners.—The Senior Proctor; the Lecturer in Chemistry; Mr. T. C. Harrison Civil Engineer.

Class 1—T. Leahy.

Class 2—J. C. I. Bailey, L. Gisborne, C. R. Pilling.

Class 4—R. Jackson, J. Pedder.

Class 5—R. W. Barnes.

PRIZES.

Second year—Leahy. First year—Pedder.

The Hon. C. Lindsay, youngest son of the Earl of Balcarres; the Hon. E. H. Spring Rice, youngest son of Lord Monteagle; and Sir W. C. Morehead, Bart., have been admitted of the University College.

UNIVERSITY OF LONDON.

Bachelor of Medicine.—*Second Examination, November, 1841.*—Twenty-one candidates presented themselves at this examination, and of these the following have passed:—

First Division.—J. Blake and J. B. Carlill, University College; D. J. T. Francis and W. W. Gull, Guy's Hospital; J. D. Heaton, Leeds and University College; W. A. Miller, King's College; J. B. Nevins, Leeds, Guy's, and County Dublin Hospitals; H. G. Noyes, Guy's Hospital; W. Paley, London Hospital; E. A. Parkes, J. P. Potter, H. Savage, and C. B. Sewell, University College; E. Smith, Birmingham and Paris; W. Way, University College.

Second Division.—H. Bateson, Guy's Hospital; E. Meryon and J. Powell, University College.

KING'S COLLEGE, LONDON.

The Archbishop of Canterbury has nominated J. F. Moon, the son of Mr. Moon, the eminent printseller, as a Scholar of King's College.

DUBLIN.

Mr. J. A. Lawson, L.L.B., has been elected the successful candidate to the Whately Professorship of Political Economy in Trinity College.

The examination for moderatorships in mathematical and physics terminated on Friday. The examiners in this department were—Rev. W. Lee, Mr. Jellott, and Mr. Roberts. There were only five candidates—Mr. R. Townsend, Messrs. Poole, Willock, Gibbon, and Georgehagan. The answering on this occasion was excellent. The first gold medal was awarded to Mr. Townsend. Messrs. Poole, Gibbon, and Willock, also obtained gold medals, and Mr. Georgehagan obtained a second moderatorship and silver medal.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Addison, Rev. J. A., v. of Milton, near Clitheroe.
 Caxon, Rev. M., r. of Heswell, Cheshire.
 Chamberlain, Rev. H. E., Chelwood.
 Cooke, Rev. J. Y., Semer, Suffolk.
 Cookeley, Rev. H. P., Bungay, Suffolk.
 Dodd, Rev. J., M.A., r. of Hampton Poyle.
 East, Rev. J., Belmont, Bath.
 Goring, Rev. C., r. of Twineham, Sussex.
 Graham, Rev. Dr., Master of Christ's College, Cambridge.
 Groves, Rev. W. K., Grosvenor-place, Bath.
 Harper, Rev. E. F. S., r. of Bath.
 Hodges, Rev. H., r. of Alphamstone, Essex.
 Hull, Rev. R. P., v. of Youlgreave, Derbysh.
 Hutchins, Rev. R. W., B.D., r. of East Bridgeford.
 Jenkyns, Rev. H., D.D., Durham College.
 Madan, Rev. G., v. of Cam, Gloucestershire.
 Moore, Rev. J. W., M.A., r. of Hordley, Salop.
 Osborne, Rev. J. F., Calcutta.
 Palmer, Rev. A., A.B., v. of Guelph.
 Philips, Rev. R. C., r. of Cucklington, Somersetshire.
 Phillips, Rev. F. R., v. of Oadby, Leicestershire.
 Raine, Rev. J., M.A., v. of Blithe, Nottinghamshire.
 Reek, Rev. H., c. of Warnford, Hants.
 Salusbury, Rev. T., v. of Great Offley, Hertfordshire.
 Saxton, Rev. S. C., Sutton Coldfield.
 Shearly, W. J., B.A., Sankey Parsonage, Lancashire.
 Smith, Rev. C., p. c. of Barlow, Derbyshire.
 Vaughan, Rev. E., Theresa-place, Gloucestershire.
 Wakeman, Rev. E. W., High Park.
 Walter, Rev. W., v. of Bonby, Lincolnshire.
 Warburton, Rev. J. F. E., r. of Lymin, Cheshire.

OF DAUGHTERS—The Lady of

Addison, Rev. J. A., B.A., v. of Mitton, Yorkshire.
 Bellairs, Rev. C., of New Inn Hall.
 Breton, Rev. T., v. of Steeple Morden.
 Busfield, Rev. W., r. of Keighly, Yorkshire.
 Cattley, Rev. S. R., Fulham.
 Dodsworth, Rev. W., Regent's-park.
 Evans, Rev. T. S., M.A., v. of St. Leonard's, Shoreditch.
 Gardiner, Rev. G., Cavendish-square, Bath.
 Halton, Rev. T., of Ialington, Liverpool.
 Heyne, Rev. G. Y., Tanjore, E. I.
 Jacob, Rev. G. A., Broomsgrove.
 Johnson, Rev. J. R., v. of Rattery, Devonsh.
 Kennard, Rev. G., Gatton House, Northamptonshire.
 Lawrence, Rev. C. W., Liverpool.
 Levingston, Rev. H., Clifton (still-born).

Loveday, Rev. T., B.D., r. of Isley, Berks.
 Lowder, Rev. J., c. of Christian Mair, Wilts.
 Marindin, Rev. S., M.A., Shanks House, Somersetshire.
 Money, Rev. W., Lea Parsonage, Warwick.
 Osmond, Rev. C., Charleston Rectory, Kingbridge.
 Oswald, Rev. H. L., Cleobury Mortimer.
 Raine, Rev. J., Blyth, Notts.
 Smith, Rev. W. H., r. of Hinderwell, Yorksh.
 Stevenson, Rev. Dr., Bombay, E. I.
 Stewart, Rev. J. A., r. of Vange, Essex.
 Street, Rev. B., Upton, near Gainsborough.
 Stuart, Rev. T. B., r. of Northcliffe, Yorkshire.
 Wakefield, Rev. J., c. of Blymhill, Staffordsh.
 Watkins, Rev. C. F., v. of Brixworth, Northamptonshire.
 Woodgate, Rev. H. A., B.D., r. of Belbroughton, Worcestershire.
 Williamson, Rev. C. R., Compton Rectory.
 Wright, Rev. H., Heacham, Norfolk.

MARRIAGES.

Allen, Rev. J., of Alcester, to Jane, fifth d. of Mr. Whittard, of High-street, Cheltenham.
 Anderson, Rev. P., to Dora, c. of M. Potts, Esq., of Carr-hill, Durham.
 Baker, Rev. F. W., to Lucy, second d. of the late R. Woodward, D.D., of Lymington.
 Barnes, Rev. C. T. J., to Jane Emily, third d. of J. Houston, Esq., M.D., London.
 Birkett, Rev. T., v. of South Tawton, Devon, to Martha, fourth d. of the late Rev. W. A. Manton, r. of Preston, near Bath.
 Boyce, Rev. E. J., c. of Godalming, Surrey, to Mary Anne, c. d. of the late Rev. T. Webster, v. of Oakington.
 Burton, Rev. E. W., c. of St. Paul's, Manchester, to Emily Margaret Letitia, y. d. of the late Rev. A. Stean.
 Collison, Rev. M. A., M.A., incumbent of Bishop Ryder's Church, Birmingham, to Jeanetta, c. d. of J. Fison, Esq., Thetford, Norfolk.
 Crawley, Rev. J., to Miss Boyle, d. of the late Mr. J. Boyle, purser, R.N.
 Davys, Rev. O., v. of Cranwell, Lincolnshire, to Selina, second d. of the Rev. G. Berensford.
 Dudley, Rev. W. C., M.A., incumbent of Trinity Church, Sheerness, to Elizabeth, second d. of the late J. Webb, Esq., of Wallingford, Berks.
 Fell, Rev. J. E., to Harriet Alice, third d. of the Rev. G. Berensford.
 Finch, Rev. T., B.A., to Jane, d. of H. Bramell, Esq., of Morpeth.
 Fogg, Rev. T., incumbent of Hornby, to Jane Tatham, d. of the late Rev. R. Proctor, Lancashire.
 Geddes, Rev. J. G., r. of Hamilton, to Susan, d. of the Hon. John Stewart.

Gore, Rev. G., to Frances Anne, third d. of T. B. Rous, Esq., of Courtyrals, Glamorganshire.
 Hammond, Rev. J. P., r. of Minstead with Lyndhurst, to Rosella Elizabeth, e. d. of H. Dickinson, Esq., of Style-house, Chiswick.
 Harrison, Rev. E., A.M., v. of Redbourne and Little Grimsby, Lincolnshire, to Mary Elizabeth, relict of the late Mr. G. Smith, surgeon.
 Hext, Rev. J. H., to Susannah Catherine, y. d. of the late Rev. J. L. Kitson, M.A., of St. Mary Hall, Oxford.
 Irwin, Rev. J., of Steeple Claydon, Bucks, to Mary Frederica Matilda, d. of F. Moule, Esq.
 Lance, Rev. T. E., r. of Buckland St. Mary, Somersetshire, to Clara, y. d. of the late I. Pearse, Esq.
 Manning, Rev. P. J., Missionary at St. Sylvester, to Jane, e. d. of W. Farmer, Esq., Gati-neau Falls.

Mercer, Rev. W., M.A., p. c. of St. George's Sheffield, to Emma, e. d. of O. Tomline, Esq., of Richmond.
 Morse, Rev. W., Missionary at Paris, to Ann, d. of John Hodges, Esq., of Chipping Norton, Oxfordshire.
 Pyne, Rev. A., B.A., to Emma Amelia, y. d. of J. Sparks, Esq.
 Seale, Rev. E. T., to Amelia Anne, e. d. of G. Templer, Esq., of Sandford Orleigh.
 Shaw, Rev. G., of Witcham, to Elizabeth, only d. of Mr. R. Daintree, of Fen Drayton.
 Slater, Rev. L., to Elizabeth Morris, second d. of the late Rev. A. B. Church, of Ince and Advanley.
 Thomas, Rev. T. K., to Isabella Ann, y. d. of the late J. King, Esq., of Clapham, Surrey.
 West, Rev. J., D.D., Chaplain to his Grace the Archbishop of Dublin, to Bessie Marguerite, d. of the Lord Bishop of Meath.
 Wilson, Rev. W., to Elizabeth, y. d. and co-heiress of the late Rev. W. Hodgson, incumbent of Milnrow, Lancashire.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen :—

Right Rev. W. Selwyn, Bishop of New Zealand, a splendid service of communion plate, value near 300*l.*, presented by his late parishioners, at New Windsor, Berks.

Rev. J. L. Barton, curate of Hambleton, a piece of plate and a purse of one hundred sovereigns, on his leaving the curacy.

Rev. B. F. Couch, late curate of Hampstead, Middlesex.

Rev. T. Fisher, late curate of Pebmarsh, Essex.

Rev. J. Hassall, incumbent of St. John the Baptist's Church, Toxteth Park, Liverpool, a set of robes, by the ladies of his congregation.

Rev. J. Hatchard, M.A., Vicar of St. Andrew's, Plymouth, an elegant inkstand.

Rev. H. F. Hill, Incumbent of Lye Church, Stourbridge.

Rev. W. J. Hutching, M.A., morning and afternoon preacher of Brunswick Chapel, Upper Berkeley-street, and evening lecturer of Christ Church, Lisson-grove, London, a valuable silver inkstand and a beautiful silver communion service.

Rev. C. T. James, chaplain to the railroad labourers in the vicinity of Chelmsford, a superb inkstand, from the members of "The Roding Labourers' Friend Society," for his benevolent exertions in bettering the condition of the poor, whilst resident in that district.

Rev. T. James, late curate of East Anstey and of Mollands, Devon.

Rev. T. W. Johns, late curate of St. Chad's, Shrewsbury.

Rev. H. E. Massie, B.A., curate of Marbury, Salop, a handsome silver dinner and tea service, by the parishioners, on his leaving the curacy.

Rev. M. Seaman, D.D., rector of St. James's, Colchester, a copy of Baxter's English Hexapla, and a Prayer-Book, by the members of the congregation attending the Wednesday evening lectures delivered by the rev. gentleman, as a mark of respect, and as a token of gratitude for his kind services on the above occasions.

Rev. Joshua Smith, perpetual curate of Keyingham, by the parishioners, on his leaving them, a purse containing twenty guineas.

Rev. J. B. Stuart, M.A., late incumbent of St. James's Church, Nottingham, an address, engrossed on parchment, and bound, with the signatures, in morocco, forming an elegant book, beautifully ornamented with ecclesiastical devices.

Rev. C. A. N. Thomas, rector of St. Columb Minor, Cornwall, a handsome silver teapot, on his leaving the rectory, as a token of respect and affection.

Rev. T. Walpole, Swaffham, Norfolk.

Rev. J. A. Wilson, late curate of Child-wal, Lancashire.

A subscription has been entered into at Oldswinford, to present to the Rev. S. Cragge a purse of money, he being about

to quit the curacy of that parish, which he has held for six years.

The friends of the Rev. W. D. Willis, M.A., Prebendary of Wells, and rector of Elsted, will be happy to hear that the sum of 300*l.* has been contributed by the congregation of All Saints' Chapel, and others of his well-wishers in Bath, for the purpose of presenting him with a testimonial of respect and esteem, on his removal from this diocese.—*Bath Herald.*

FROME.—A chaste and elegant monument, in the style of the fourteenth century, has just been erected in Christ's Church, Frome, by the friends of the late respected and lamented incumbent, the Rev. Joseph Algar.

BUCKINGHAMSHIRE.

The Bishop of New Zealand preached his farewell sermon at Windsor, on Sunday evening, the 31st October. The right rev. prelate's address, which affected several of the congregation, even to tears, was one of the most touching and beautiful specimens of pulpit eloquence ever delivered within the walls of the church. The collection at the doors afterwards, in aid of the Windsor and Eton Church Union Society, amounted to 12*l.* 13*s.*

Her Majesty has presented 500*l.* towards the funds now raised by subscription amongst old Etonians and others, who feel an interest in the institution, for effecting many extensive projected improvements at Eton College. His Royal Highness Prince Albert has also presented to the committee the sum of 100*l.* The sum now subscribed amounts to very little short of 10,000*l.*

CHESHIRE.

On Monday, the 25th of October, the foundation stone of the new church about to be erected at Barnton, in the parish of Great Budworth, Cheshire, was laid by the Rev. Richard Greenall, incumbent of Stretton, and Rural Dean, who delivered a suitable address on this interesting occasion, in presence of a large assemblage of clergy and others collected together from the surrounding neighbourhood.

CORNWALL.

The annual meeting of the West Cornwall Church Building Society was held on Wednesday, the 10th of November, at Truro. The Right Hon. the Earl of Falmouth presided. The report stated that the Diocesan Association continued to receive increasing support. The past year had been one of great activity; and since the last meeting the chapels of ease at Porthleven, Camborne, and Illogan, had been opened for divine service, and the crowded congregations in each proved the attachment of the poor to the national church. The report recorded the munificent subscription of 500*l.*, in addition to

the site on which it was built, to the chapel of ease at Camborne, by E. W. W. Pendarves, Esq., M.P. It next referred to the additional endowment of the chapel of St. Day, by the ecclesiastical commissioners. During the last year the parish church at Truro has been considerably enlarged; and the large amount of local subscriptions towards this important object set a noble example to other places. An addition to the parish church of Perranarworthal was nearly completed. In the parish of St. Clement's the want of a chapel of ease was much felt, and it was in contemplation to meet this want as soon as sufficient funds could be raised. The population of St. Clement's was more than 3000, and the church would accommodate but 340. St. Peter's Chapel, Flushing, was nearly completed, and would be opened in a few weeks. The report referred to the beneficial effects of church building in the important parishes of Gwennap, Redruth, Camborne, and Illogan; and concluded by earnestly soliciting the continued liberality of every friend of sound religion, in behalf of the society.—*Western Luminary.*

DEVONSHIRE.

SILVERTON.—CHURCH UNION FUND.—A parochial association in aid of the Society for the Propagation of the Gospel in Foreign Parts, and the Additional Curates' Fund Society, has just been formed in the parish of Silverton. The steps taken in the institution of this association were these:—Previous to morning service, the rector had a number of the following farms distributed in the church:—

Silverton Parochial Association, in aid of
(the above Societies.)

Name. | Quarterly Subscription.

In his sermon in behalf of the two societies, the rector requested his parishioners to take the forms home with them, set down the sum which they would be willing to subscribe, bring them back at evening service, and put them in the plates which would be held at the church doors. This plan was very successful; the names of between twenty and thirty regular subscribers were thus obtained, and with this goodly list of subscribers in his hand, the rector solicited the contributions of those who, from the badness of the weather, &c., had been prevented from attending both services. There are now fifty-eight subscribers to the fund, and the whole sum subscribed annually is 20*l.* 18*s.* 6*d.*, and there is hope of more from non-resident parishioners. Besides the papers, more than two pounds were put in the plate in cash, a very considerable portion of it in the precious pence of the poor.—*Western Luminary.*

The Bishop of Exeter has issued a notice to the Rev. Henry Erskine Head, the rector of Feniton, announcing to him that he has appointed commissioners to inquire into a report connecting him with the pub-

lication of a paper "affirming and maintaining positions in derogation and depraving of the book of Common Prayer." Mr. Head has published a long defence.

DORSETSHIRE.

CONSECRATIONS.—The new chapel at Stanton St. Gabriel, was consecrated by the Bishop of Norwich, on the 22nd of October. A numerous body of the clergy, gentry, and yeomen of the neighbourhood, met the Bishop at the Sun Inn, Motcombe Lake, and walked in procession to the new chapel, which the Bishop consecrated, and afterwards the burial-ground. The collection at the offertory was upwards of 26l. The chapel contains 110 sittings, of which 85 are free. The cloths for the communion table, desk, and pulpit, also the linen for the table, and the perfectly plain but elegant communion plate, were the gift of Miss Dumbleton, of Bath. The beautiful books for the table and desk were a present from the Society for Promoting Christian Knowledge. On Tuesday morning, his lordship was met at Marshalsay by a large body of the clergy and laity, and proceeded to consecrate the new parochial chapel of St. Mary's, Marshwood, and also its burial ground. The collection at the offertory was 29l. The very handsome and valuable communion plate was the gift of Lord Ellenborough, Governor-General of India, through the hands of his brother, the Hon. and Rev. W. T. Law. The linen was a gift from Miss Dumbleton; and the beautiful books, from the Christian Knowledge Society. The new chapel contains 308 sittings, of which 258 are free.—Both Stanton St. Gabriel and Marshwood are chapelries in the parish of Whitchurch Canonycorum. Both chapels were commenced during the incumbency of the Hon. and Rev. W. T. Law.

The Marquis of Westminster intends to present the new church of the Holy Trinity at Shaftesbury, with a splendid stained window.—*Dorset County Chronicle.*

ESSEX.

BRAINTREE CHURCH-RATE.—In the Consistory Court, Dr. Lushington has confirmed the church-rate, made by the minority, in this parish. In giving his judgment, the learned judge said, "I am ready to confirm the rate *instantly*, and then you may sue for it; and then will come the question, which must come sooner or later, whether a rate made by the minority is good or not. I shall confirm the rate without hesitation, but I shall consider the whole question hereafter, for I entertain considerable doubt whether, by issuing a decree at this time, I could conclude the whole body of the parishioners." The court accordingly confirmed the rate, the heading of which did not set forth that it was made by the minority.

GLOUCESTERSHIRE.

The first stone of St. Peter's Church, Bishopport, near Bristol, was laid on the 8th of November, by the Right Rev. the Lord Bishop of the Diocese. Sir J. Smyth, Bart. has handsomely given the land for the church, parsonage-house, and school-room, the erection of which may be looked upon as a restoration of the sacred privileges enjoyed by this hamlet centuries ago.

Her Majesty Queen Adelaide, having heard of the exertions which are making for the spiritual and temporal welfare of Hanham, near Bristol, by the means of church extension, has most graciously been pleased to signify her intention of remitting to the vicar of Bitton the very handsome donation of 25l., with her Majesty's best wishes for the advancement of this object. We have also the pleasure of announcing another munificent act by the Rev. Dr. Warneford, who has lately given 150l., in addition to his former donation of 400l., towards the endowment of the new church now erecting at Jefferies Hill, to be laid out in the building of a parsonage-house at the same place.—*Bristol Mirror.*

HAMPSHIRE.

The late Rev. Dr. Nott, of Winchester, has left the Society for Propagating the Gospel in Foreign Parts 6000l., to be expended in building churches in Upper and Lower Canada; to the Benefactor's Fund of All Souls, Oxford, 500l.; to the County Hospital, 100l.; to the poor in each of his parishes, 50l.; to the dean and chapter, 300l., to be expended as they shall think most conducive to piety in the ornament or repair of the cathedral church; and after making several bequests to his relatives and friends, the residue of his property, which will be very considerable, is given to the dean and chapter, and the interest to be divided among the clergymen's widows resident in Bishop Morley College, in the Close of Winchester.—*Hants Independent.*

HEREFORDSHIRE.

HEREFORD.—The church of St. Martin was destroyed during the civil wars in 1645, and has never been restored. The benefice is a vicarage held with that of All Saints, in the city of Hereford; but the inhabitants of St. Martin have no right of sitting in the church of All Saints. The parish, which extends several miles into the country, comprising the townships of Lower Bullingham, Putson, and Grafton, and containing a population of nearly 1400 souls, has no place of worship connected with the established church. A subscription has been entered into to defray the expenses of building a suitable church, which is to contain 656 sittings, of which 422 are to be free and unappropriated. Her Majesty, in consideration of the peculiar circumstances under which the original church was destroyed, has been gra-

ciously pleased to direct that the sum of 1000*l.* should be issued out of the money voted for special purposes, by yearly instalments of 500*l.* each, towards the expenses of the new church, whenever the sum of 2500*l.* to be raised by subscription shall be certified to be forthcoming. At a bazaar held in the Shire-hall on the 4th of November, in aid of the funds, upwards of 670*l.* was collected.

LEICESTERSHIRE.

At a visitation, held in St. Martin's Church, Leicester, on Wednesday, the 27th of October, the Venerable the Archdeacon of Leicester, in addressing the churchwardens, said, that the law respecting church-rates remained in the same state as when he last had the pleasure of meeting them. No alteration had been made in the statute law, and no further decision had been given in the courts of justice, but when he said no decision had been given, he thought he ought to explain to them what steps had been taken in order to establish the law upon a certain basis, and facilitate the means of obtaining a church-rate. Two cases had occurred in which the churchwardens and parishioners of the respective parishes of Headcorn, in Kent, and Braintree, in Essex, had been required to take the necessary steps towards putting the churches in repair, and for providing necessaries for the decent celebration of divine service. The parishioners of Headcorn, according to a monition issued by the Court of Arches, assembled in vestry on the 7th of May, and although the majority voted against the rate, yet the churchwardens and the minority made a rate of ninepence in the pound. It was yet to be determined whether the rate so made was valid. The churchwardens and parishioners of Braintree followed the Headcorn precedent, by obtaining a monition from the Consistory Court of London, and making a rate by the minority at a vestry meeting. The churchwardens and minority were resolved to try the point, with every attention to form, and with the advantage of the best advice and the most ample experience. An application would be forthwith made to the Ecclesiastical Court to confirm the rate. The next point would be to demand the rate of some individual, and on his refusal, to take him to the Ecclesiastical Court. That court would, in all probability, enforce the rate, unless an application were made to the Court of Queen's Bench for a prohibition, and then the validity of the rate would be called into question there. No judgment short of a judgment of the Court of Queen's Bench, or of a still higher tribunal, the Court of Exchequer Chamber, would be of any value in settling the law, inasmuch as the powers of the Ecclesiastical Court were always subject to be called into question by the Court of Queen's Bench, on writ of prohibition. It might be

hoped that the decision on the Braintree case would establish the law on a certain basis. If churchwardens could obtain a majority for a rate, they might proceed in the usual way; but if they were in a minority, they might make a rate and summon the parties before the magistrates, and then, if the parties resolved to try the legality of the proceedings in the Ecclesiastical Court, and afterwards in the courts of common law, the case would be carried into those courts. The hazard was, however, too great, and the expenses too formidable, for him (the archdeacon) to advise churchwardens to incur them, previous to the result of the Braintree case being known.—*Leicester Journal*, Nov. 5, 1841.

LINCOLNSHIRE.

On Tuesday, the 2nd of November, the ceremony of consecrating St. John's Church, lately erected in Spittlegate, near Grantham, was performed by the Right Rev. the Lord Bishop of Lincoln, in the presence of a large portion of the clergy resident in the neighbourhood, and others of the national church. Spittlegate is a hamlet of Grantham, and contains 1,986 inhabitants. The first stone was laid by the Countess Brownlow, on the 8th of September, 1840. The church stands in a part most suited for the convenience of the inhabitants, generally, and has been erected at an expense of 4000*l.* It is capable of holding about 1000 persons, and there will be 400 free sittings.

MIDDLESEX.

The Duke of Northumberland has given 200*l.* to the New Churches' fund; and the Marquis of Westminster 500*l.* to the Society for the Civilization of Africa.

The parishes of Bethnal-green and Spitalfields have lately had a large addition to the charities, by the will of Mr. George Fournier, who was a wealthy merchant in the city. He has bequeathed the sum of 4000*l.* to each of the above parishes, the interest of which will amount to about 150*l.* (the money being in the Three and Three-and-a-Half per Cents.), to be appropriated annually on the 22nd of June, his birthday, to such deserving objects of charity as have not received parochial relief for two years. He has also bequeathed 2000*l.* to the school attached to the French Hospital, Bath-street, St. Luke's, for the education of the children of French refugees.—*Standard*.

Lord Holland has formally contradicted the report that himself and Lady Holland had been converted to Popery.

CHURCH EXTENSION.—During this month four new churches, affording sittings for 6000 persons, will be consecrated and opened for Divine Service; viz., the new church (built on the site of the nave) of St. Saviour's, Southwark; St. Philip's Chapel at Clapton, half a mile from Hack-

ney parish church; a new and spacious church, on the grounds of the Charterhouse, and fronting Goswell-street; and a large church at Knightsbridge, on the estate of the Marquis of Westminster. The new church at St. Saviour's, annexed to the choir and transepts of the ancient edifice, has been erected at the expense of 9000*l.*, to be defrayed from the funds of the church estates in the parish; those at Clapton, Goswell-street, and Knightsbridge, have been raised by grants from the Metropolis Churches' Fund, the Incorporated Society, and her Majesty's Commissioners, whose funds are nearly exhausted, in consequence of the frequent and urgent calls upon them. Two new churches, in addition to those already erected, have been commenced in Bethnal-green, and are in a forward state. They are situated in the midst of densely-populated districts. A new edifice, to be the parish church, with a lofty tower and ring of bells, is to be erected in Paddington. A new church in the Kent-road, in the parish of St. George, Southwark, which contains a population of 50,000 inhabitants, with church accommodation for only 2000, has been resolved upon, and the foundations are in a forward state. Schools will be annexed to the churches in Bethnal-green, for the education of the poor in the principles of the Established Church.

The first annual meeting of the City of London Auxiliary to the Church Missionary Society, was held in the Egyptian Hall at the Mansion-House, on the 2nd of November. The Lord Mayor, the Bishops of London and New Zealand, and the Bishop of the United Churches of England and Ireland in Jerusalem, with many distinguished clergymen, attended. The aggregate subscriptions of last year were stated at 1,713*l.* 8*s.* 1*d.*

CHURCH UNION FUNDS.—As an encouragement to those who are purposing to set on foot these excellent institutions, it may be mentioned that nearly 1000*l.* per annum is raised in this way at Windsor, and 300*l.* per annum in the parish of Stamford and Upper Clapton, Middlesex.

ST. BARTHOLOMEW'S HOSPITAL.—The following gentlemen appeared before the committee at their last meeting, and were admitted candidates for the vacant living of Christ Church, Newgate-street, which is in the gift of the governors of this hospital:—The Rev. G. Everard, curate, in whose favour a memorial unanimously signed by the parishioners, has been presented, praying that he might be appointed, he having given universal satisfaction to them for upwards of six years, during which he has performed the whole of the duty; the Rev. M. Gibbs, Dean and Fellow of Gonville and Caius, and Minister of Quoy, Cambridge; the Rev. William Gleadall, Fellow of Catherine Hall, Cambridge, Assistant Minister of the church

in Regent-square, and one of the Preachers at the Magdalene Hospital; and the Rev. William Lewis, of Magdalene Hall, Oxford, Minister of St. Peter's, Southwark, and one of the readers of Christ Church.

On Tuesday, being the anniversary of the birth of Mrs. Newcomen, the usual annual sermon to celebrate that event was preached in the church of St. Saviour's, Southwark, by the Rev. Wm. Curling, M.A., before the wardens of the Great Account, trustees of the charity, and the parochial authorities. About 100 years ago Mrs. Newcomen, the benevolent founder of the above charity, who in early life was a person in very indigent circumstances, devised some houses and land in King-st., St. Saviour's, to trustees, for the purpose of clothing 21 poor women, and to appropriate any surplus to the education and clothing of poor children of the parish. This property then produced about 50*l.* per annum. Since that time the surplus, from the renewal of leases, &c., has increased so much in value as to produce at the present time about 1300*l.* a-year; and it is confidently anticipated that its funds will, in the course of a few years, be sufficient to educate and clothe the whole of the poor children in the parish of St. Saviour's. The number of children in the school are 80 boys and 50 girls, of whom 30 additional boys were admitted during the past year. The whole of them, with the children of the national schools, walked in procession to the church.

COLONIAL BISHOPRICS' FUND.—In the spring of the present year a call was made upon the clergy and laity of the church of England, by his Grace the Archbishop of Canterbury, to contribute to a fund for the endowment of additional bishoprics in the colonies and dependencies of the British empire. The charge and application of the fund were entrusted to the archbishops and bishops of the united church of England and Ireland; and their lordships, in undertaking this responsibility, made a formal declaration of the course they had determined to follow. They enumerated thirteen provinces, in which it was desirable that sees should be erected, and concluded their statement in the following words:—

"For the attainment of these most desirable objects, a sum of money will be required, large as to its actual amount, but small when compared with the means which this country possesses, by the bounty of Divine Providence, for advancing the glory of God and the welfare of mankind. Under a deep feeling of the sacredness and importance of this great work, and in the hope that Almighty God may graciously dispose the hearts of his servants to a corresponding measure of liberality, we earnestly commend it to the good will, the assistance, and the prayers of all the members of our church."

Already, New Zealand, the colony first-

named on the list, has been erected into a bishopric. The first bishop, the Right Rev. George Augustus Selwyn, D.D., was consecrated at Lambeth on the 17th of last month, and he purposes to set sail for his new diocese in the early part of December, accompanied by six clergymen, three readers, and a schoolmaster and schoolmistress. This great accession to the number of clergymen and catechists may be considered as an almost uniform consequence of the appointment of a bishop; a similar result followed the establishments of separate bishoprics in Upper Canada and Newfoundland. Since the consecration of the Bishop of Toronto in September, 1839, no fewer than thirty-six clergymen have been added to the labourers in that part of the Lord's vineyard; while the number of missionaries in Newfoundland has during the same period been raised from ten to twenty-three. The fund is alone chargeable with the endowment of the bishoprics, the support of the clergy will for the most part be derived from the Society for the Propagation of the Gospel.

The next bishop to be appointed will have the superintendence of the clergy and congregations of our own communion in the islands and on the coasts of the Mediterranean, and then measures will be taken for the erection of episcopal sees in the colonies of New Brunswick, the Cape of Good Hope, Van Diemen's Land, and Ceylon.

KENTISH TOWN.—A new church for 500 persons is to be built and endowed at Brookfield, in Kentish-town, St. Pancras. Brookfield is an estate of 43 acres, the greater part of which is in the hamlet of Kentish-town, and the remainder in the adjoining chapelry of Highgate. The church at Highgate is barely sufficient for its existing neighbourhood, every one of the pews is let; and the chapel in Kentish-town cannot contain one-twelfth of its actual population. The present owner of the Brookfield estate, a gentleman of moderate means, is only tenant for life. The estate is planned for the erection of nearly 100 villas, and arrangements were made for the commencement of several houses early in the spring of this year. At that time, however, the disproportion between the existing population and church-room appears to have been brought to his notice; the commencement of the intended building was in consequence postponed, and a plan for the erection and endowment of a church upon the estate was proposed to the Bishop of London. About the same period it became known that a lady and gentleman residing within 100 yards of the intended site had been anxious for the erection of a church in their immediate neighbourhood, and were disposed to contribute with pious liberality towards the accomplishment of so good a work. It was speedily arranged, with the approba-

tion of the Bishop of London, that the church should be built for 500 persons; that a district should be assigned to it on consecration; that the owner of the estate should grant the site, and endow it with 80*l.* per annum; and that the lady and gentleman abovementioned should contribute 2000*l.* to the building, provided that within a specified period the remaining sums requisite should be secured. A committee of gentlemen resident in Kentish-town and Highgate is actively engaged in the collection of funds, and it is hoped that the first stone of the church may be laid at the beginning of the ensuing spring. The church is to be built, in the best possible manner, of stone and oak, without galleries; the sittings for rich and poor are to be exactly similar, open stalls, one-third of them are to be for ever free for the poor. The architecture of the early English period; triple lancet window. The body of the church consists of a noble nave and two narrow aisles; the nave is of rather unusual width, but of good proportions, the height being to the width as 2 to 1. It is spanned by a bold open roof, without tie, borne upon twelve piers, each of which is embraced by four circular shafts, like the piers in the Temple Church. All the seats are arranged towards the chancel, except those for the clergyman and choir, which, as in cathedrals, are at right angles to the others; the contre passage of the nave is free from seats; every seat is provided with a low kneeling-cushion. The tower, surmounted by a spire, is placed at the side of the church, in the second bay of the south aisle; the lower story of the tower opens with a bold arch upon the aisle, and forms a baptistery chapel; the font itself, which is elevated on three steps, stands just within the church, and is distinctly within the view of the whole congregation. In the baptistery also, as in the apse of the chancel, there are three lancet windows, and it is intended in each case that the lights should be filled with stained glass. There is a very small clergyman's room; and it is intended to build in the church-court, detached from the sacred structure, a large room for vestry and parochial meetings, Sunday schools, &c. The patronage is to be vested in the parties before alluded to as donors jointly for their lives, and is then to revert to the bishop of the diocese for ever.

NOTTINGHAMSHIRE.

TRINITY CHURCH, NOTTINGHAM.—The opening and consecration of this church took place on Tuesday, 12th Oct. The ceremony was performed by the Lord Bishop of Lincoln, assisted by Archdeacon Wilkins, in the presence of a very large and respectable congregation, including forth-seven clergymen of the town and county, and many ladies and gentlemen residing in the neighbourhood. This

building, which has been erected at an expense of 10,000*l.*, is a perfect specimen of architectural excellence; the simple and chaste appear to have been studied in its planning; and the grace and beauty of its tall and tapering spire have seldom been surpassed.

SHROPSHIRE.

On Thursday the 21st ult., the new church at St. Paul's, at Whittington, was consecrated by the Lord Bishop of the Diocese. This church, which is dedicated to St. Paul, has been erected entirely by subscription.

SOMERSETSHIRE.

The new church and churchyard of Stoke Trister, with Bayford, Somerset, were consecrated on the 2nd inst. by the Bishop of Bath and Wells, in the presence of an immense number of spectators.

At the last meeting at Wells of the Bath and Wells Diocesan Church Building Society, nearly 700*l.* was contributed to its funds.

STAFFORDSHIRE.

A meeting of the Lichfield Diocesan Church Building Society was held at Wolverhampton on Nov. 9, when upwards of 1500*l.* was subscribed in the room. It was stated, in the course of the proceedings, that the Rev. Thomas Gisborne had subscribed 1000*l.*, his son-in-law, Mr. Evans, 1000*l.*; his son, 500*l.*; and another member of the family, 250*l.*; making in all, from one family, no less than 2750*l.*

E. T. Foley, Esq., of Stoke Edith, has, we understand, munificently offered to endow a new church at Wednesbury, when built, with a moiety of the large tithes, amounting to about 70*l.* per annum. The following sums have already been given towards the erection:—S. Addison, Esq., 500*l.*; W. Jones, Esq., 100*l.*; J. Crowther, Esq., 100*l.*; and Sir E. D. Scott, Bart., 400*l.* J. Loxdale, Esq., is, it is said, likely to give the site. The desirableness, indeed we may say the necessity, of such an addition to the churches of the neighbourhood will be evident to every one, from the fact that Wednesbury has at present only one church, although it possesses a population of 11,637.

The Lord Bishop of the Diocese consecrated St. Peter's church, at Harnall, Coventry, on Thursday last. The collection, after the ceremony, amounted to 82*l.* 6*s.* 10*d.*, including 20*l.* from the right reverend prelate.

SUFFOLK.

Mr. C. R. Freeman, of Stowupland, Suffolk, has given a piece of ground in the parish (valued at 50*l.*) for the erection of a new church. Funds are collecting for its endowment and building, by the Rev. A. Hollingsworth, vicar of Stow Market and Stowupland, and the ground has been ac-

cepted by the Church Building Commissioners, and conveyed to them by Mr. Freeman. The church will be commenced in the spring of next year.

The Bishop of Ely, in the presence of a highly-respectable assemblage, consecrated the new church of St. John, Bury St. Edmunds, on Oct. 28; it is an elegant structure, capable of accommodating upwards of 800 persons. The marquis of Bristol and Earl Jermyn, in addition to being munificent donors to the building fund, have endowed it with 100*l.* annually for ever, and the valuable communion service was the gift of the amiable marchioness and a few other ladies of the neighbourhood. The collections amounted to 238*l.* 5*s.* It may be remarked that 100*l.* of the total amount was collected from the pew occupied by the Marquis of Bristol and family. The Duke of Rutland, who was on a visit to the noble marquis, was present at the ceremony. The Rev. Mr. Rashdall is the incumbent.

SURREY.

The parish of Camberwell, after several lengthened discussions, has done itself the honour of resolving, by a large majority of the inhabitants assembled in vestry, to raise the sum of 20,000*l.* for the purpose of rebuilding the parish church, which was destroyed by fire at the beginning of this year. The sum does not include organ, bells, furniture, &c., but is confined to the building, which, from the design, promises to be one of the noblest churches in or near London.

SUSSEX.

BRIGHTON.—The twenty-fifth anniversary of the Lewes Deanery Committee of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts, was holden in their committee-room, at the National Schools, in Brighton: present, the Earl of Chichester, president, in the chair. This institution has been, under Divine Providence, the instrument for distributing in Brighton, Lewes, Cuckfield, and the surrounding parishes, in the course of twenty-five years, 26,975 Bibles and Testaments, 32,960 Books of Common Prayer, and 272,933 of the other books and tracts published by the Society for Promoting Christian Knowledge; making a grand total of 322,898.

BRIGHTON.—A meeting on behalf of the Society for the Endowment of Colonial Bishopsrics was held at the Town Hall, on Tuesday, September 28, at which the Rev. Archdeacon Hare presided. There were also present—the Earl of Chichester, Archdeacon Manning, Revs. Messrs. H. M. Wagner, J. S. M. Anderson, R. Anderson, S. R. Drummond, F. Scobell, H. V. Ellicott, &c.; Mr. Serjeant Goulburn, J. Wilson, Esq., brother of the Bishop of Calcutta, &c. The chairman, having expressed his regret

at the absence of the bishop of the diocese, proceeded to state the objects of the meeting, the great necessity there was for extending episcopal assistance, making allusion to the determination of the church of England to send out properly endowed bishops. Letters of apology were read from the Bishop of Chichester, and from the High Sheriff, who had enclosed 20*l.* towards the objects of the society. The Rev. J. S. M. Anderson, secretary, stated that himself and another rev. gentleman had received contributions to the amount of 60*l.* within the last twelve hours, and were ready to receive donations from the present meeting. Resolutions in support of the society were moved by the gentlemen above enumerated, and a handsome collection was made at the close of the meeting.

WARWICKSHIRE.

The new chapel at Ward End, in the parish of Aston, near Birmingham, was consecrated by the Lord Bishop of the Diocese, on the 24th of October. The prayers were read by the Rev. G. O. Fenwick, the vicar; and the sermon was preached by the Rev. J. Garbett, the rural dean, who also officiated as chaplain to the bishop. After the ceremony, his lordship and the clergy and gentlemen present partook of a collation at the house of G. Marshall, Esq., to the liberality and exertions of which family the erection of the chapel is mainly owing. The Rev. H. Chavasse is to be the minister.—Yesterday, the bishop consecrated the new chapel at Watton, in the parish of Polesworth; to-morrow his lordship will consecrate the new church of St. Peter, at Coventry; and the new church at Rugby on Friday, on which day his lordship will also preside at the meeting of the Bible Society at that place.

WILTSHIRE.

CONSECRATION OF CHRIST CHURCH, BRADFORD.—This interesting event took place on Wednesday, the 17th November. Notwithstanding the severity of the weather, almost every sitting was occupied. The Lord Bishop of the Diocese, on his arrival from Salisbury, was received at the house of T. H. Saunders, Esq. by his chancellor, J. H. Hope, Esq., and the Rev. H. Harvey, vicar. In consequence of his lordship's late domestic affliction, it was considered to be most respectful that the attendance of the churchwardens and other gentlemen should be dispensed with. It was known also to be his lordship's wish that he might be excused seeing company. It was, in fact, the first time of his officiating since his severe loss, and but one feeling seemed to pervade all minds, that his lordship should be spared every unnecessary fatigue and pain.

A new school-room, for the purpose of Sabbath education, has been lately erected at Exhall, at an expense of 22*l.* The Incorporated National Society for the Edu-

cation of the Poor have granted 60*l.* towards the fund, and the sum of 29*l.* 8*s.* 3*d.* was collected for the same purpose at Exhall church yesterday se'nnight, after sermons preached by the Rev. W. G. Parker and the Rev. H. Bellairs.

WORCESTERSHIRE.

The Lord Bishop of Worcester consecrated St. Peter's Church, at Harnall, Coventry, on the 4th of October. The collection amounted to 82*l.* 6*s.* 10*d.* On the 5th, his lordship consecrated the new church at Rugby. On these occasions the bishop was attended by the Rev. A. Wheeler, the principal surrogate of the diocese; J. Clifton, Esq., the deputy registrar; and C. Evans, Esq., his lordship's secretary.

The North Hill Church, Mathon, which was so much needed in that district, is almost completed, and will in a few days be ready for consecration. The whole sum collected amounts to upwards of 2300*l.*; of this a considerable portion has been expended in the erection of the church. A parsonage house is yet to be built; it will be commenced in the spring; though the funds are now inadequate for this purpose, and to endow the church, yet it is confidently expected that eventually a sufficient sum will be raised. Several persons have come forward with additional subscriptions in a most munificent manner, among whom may be mentioned, Oliver Mason, Esq., (second,) 100*l.*; the Dean of St. Asaph, (second,) 50*l.*; J. H. Markland, Esq., (second,) 50*l.*; Rev. J. F. P., (second,) 10*l.*; a Lady, by Mr. Markland, (third,) 10*l.*; with many others.

YORKSHIRE.

RIPON DIOCESAN CHURCH BUILDING SOCIETY.—The sixth half-yearly meeting of the Central Committee of this Society, was held on the 5th of November, at the Town-hall in Ripon. The Right Rev. the Lord Bishop of the Diocese in the chair. After the prayers appointed by the society had been read, the following grants were made:—

For the Erection of New Churches and Chapels.—300*l.* to Faraley, in the parish of Calverley: accommodation will be provided for 460 persons, 160 sittings free, or let at a small rent. 500*l.* to Eccleshill, in the parish of Bradford: this church will contain about 700 sittings, 200 of which will be free, or let at a small rent. 400*l.* to Yeadon, in the parish of Guiseley: 633 sittings, 413 free or let at a small rent. 400*l.* to Wakefield: church room for 1000 persons, one-third of the sittings being free, or let at a small rent.

For Increase of Accommodation.—300*l.* for rebuilding and enlarging the chapel at Bury, in the parish of Otley, whereby 347 additional sittings will be obtained, 259 being entirely free; 1000*l.* in aid of the expense incurred in rebuilding and enlarging

the parish church, Leeds, by which 1000 additional sittings have been obtained, of which 700 are entirely free; 34l. 10s. towards enlarging Flockton Chapel, in the parish of Thornhill, by which 60 additional free sittings will be obtained.

For Endowments.—Ramagill, in the parish of Kirby Malzeard, 300l.; Shipley-cum-Heaton, in the parish of Bradford, 200l.

For Erecting Parsonage Houses.—Crakehall, in the parish of Bedale, 200l.; Melbecks, in the parish of Grinton, 200l.

The Lord Bishop having left the chair, it was moved by Thomas Davison Bland, Esq., and seconded by the Hon. and Very Rev. the Dean of Manchester, "That the thanks of the meeting be given to the Lord Bishop for his unwearied exertions on behalf of the society, and for his kindness in presiding upon the present occasion." His lordship briefly returned thanks, expressing his sense of the importance and usefulness of the society, and the sincere satisfaction he always experienced at every fresh opportunity which offered to further its objects; after which, the meeting separated.—*Hull Packet.*

A bell is being cast by Mr. Gibson, of this city, from the metal of the late minister bells, to be presented to the Bishop of New Zealand for the use of his church.—*Yorkshire Gazette.*

SCOTLAND.

ST. JAMES'S, CRUDEN.—DIOCESE OF ABERDEEN.—(*From a Correspondent.*)—The old church is in so dilapidated a state, that the clergyman and managers have found it necessary to adopt measures for having it taken down and rebuilt. The present church was built only about eighty years ago; but an ill-constructed roof, and not very well cemented walls, have combined to reduce the edifice to an extremely dangerous state. The internal arrangement betrays bad taste and slight acquaintance with ecclesiastical architecture. The church is seated for 460: the extent of the congregation is such that the new church must contain at least a like number. The clergyman and managers, "whilst anxious that the proposed edifice should possess the character and appearance of a temple dedicated to God, are, at the same time, resolved to pay due attention to plainness in the structure and economy in the expenditure. It is calculated that not less than 750l. will be required for the work." To meet this expense, the members of the congregation, chiefly inhabitants of three fishing villages—the rest, with few exceptions, being small farmers and crofters—have been able to contribute only 116l. The Earl of Erroll, who is the patron, has given 50l., and the Countess, 25l. The Society for Promoting Christian Knowledge has given a grant of 100l.; the Church Society in Scotland, which is yet only in its infancy, has granted 60l.; Dr. Anderson's

trustees, who have an estate in the parish, have liberally subscribed 30l.; and several of the other proprietors in the parish have promised to subscribe lesser sums. But so large a proportion of the estimated expense is still wanting, that the Rev. J. B. Pratt, the clergyman, expresses very great fears that he will be unable to raise the necessary funds, unless the friends of the church, south of the Tweed, generously lend their aid to assist him. Some have thought that the Scottish clergy do not exert themselves sufficiently to rouse the landed proprietors, who, for the most part, are members of the church, to a proper sense of their duty in regard to lending aid to such pious purposes; and are apt to blame them for too frequently having recourse to the friends of the church in England, whilst it is supposed they do little among the wealthy at home. It may be well to rectify this mistake, which originates in ignorance of the true state of matters in Scotland. Although a great proportion of the Scottish nobility and gentry are members of the church, yet they live more in England than at home. Their money is spent in England, and their children are educated there. They may be said to be more closely connected with the church in England than with the church in Scotland; and hence it may be that they think less of the wants of the church in their own country. But these circumstances, if allowed their due weight, will account for the fact that the Scottish clergy have, in many cases, so little influence with those who have property in Scotland, but whose visits to their native country may not exceed a few months, or weeks, or, it may be, days, perhaps once a year; perhaps only once every second or third year. And the same circumstances are sufficient to account for the frequent appeals that Scottish churchmen feel themselves under the necessity of making to their English brethren. Nor can they be blamed for this. Their case is surely such as deserves aid; for if Scotland be, in a great measure, deprived of the influence of her nobility and richer gentry, her ancient church has a strong claim on England which has so many of her noble and wealthy members amongst us. And it is a principle to which every good churchman will adhere, that, "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Mr. Pratt intends, if he can possibly accomplish it, to erect an edifice which, although necessarily plain, will be constructed in every respect in a purely ecclesiastical style, so that those who worship within its courts may see in every part of the house of God something to remind them that they are the disciples of Christ, and pilgrims on their way, under the divine guidance, to the holiest place of all—even heaven itself, where

their Saviour and their God is for ever present.

THE EPISCOPAL COLLEGE AT PERTH.—The following is a list of the larger subscriptions, given in order as they were made; and a munificent list all must allow it to be:—Mr. Gladstone, sen., 1000*l.*; Bishop of Ross and Argyre, 1000*l.*; Duke of Buccleuch, 1000*l.*; Marquis of Lothian, 500*l.*; Mr. W. E. Gladstone, 500*l.* To these are to be added a great many smaller subscriptions, varying from 5*l.* to 100*l.*

Lord Francis Egerton, M.P., has been unanimously elected Lord Rector of Aberdeen University by the *Senatus Academicus* of that seat of learning.

IRELAND.

There is some probability, if the clergy are now active, that they will get the 100,000*l.* so long withheld from them by the late government; 40,000*l.* of it has been repaid by the ecclesiastical commissioners, to whom it was lent, and now is deposited in the Bank of Ireland. The clergy have been paid only 30 per cent. on the arrears, out of which Lord Melbourne promised that they should have 70 per cent. It is better late than never that tardy justice should be done to them.—*Limerick Chron.*

COLONIAL.

A new college is about to be established at Sherbrook, Lower Canada, to be called "The Diocesan College of Canada East." The bishop of the diocese to be president ex-officio, and the appointment to professorships to be invested in the bishop and trustees.

Toronto.—On Thursday, the 19th of September, the Lord Bishop of Toronto held his primary visitation. The Rev.

Henry Patton, rector of Kemptville, read the prayers; the Rev. Wm. McMurray, rector of Ancaster and Dundas, read the lessons; and the Rev. A. N. Bethune, rector of Cobourg and one of the bishop's chaplains, preached the sermon. The bishop then took his seat within the rails of the altar, and the names of the clergy having been called, his lordship delivered his charge, adverting in it to every prominent topic affecting the church—to its rise and growth in this province—its position with reference to sectarians—its temporalities—its wants, and the best means of supplying them—the duties of the clergy in administering the sacraments and catechising and educating youth, &c. &c. After the conclusion of the charge, the clergy remained behind, and received the holy sacrament at the hands of the bishop, who was assisted in the performance of this duty by the Archdeacon of Kingston, the Rev. A. N. Bethune, and the Rev. H. J. Grasett. Soon after the administration of this solemn ordinance, the clergy presented an address, to which his lordship returned a most affectionate answer. It was a day that must ever be memorable in the annals of the Canadian church, and that will long be reverted to by the pious and reflecting churchman with a sensation of gratitude and hopefulness. In the year 1812, the first Bishop of Quebec met only five clergymen at a visitation which he held for the province of Upper Canada. In 1841, the same space of territory is apportioned into a separate diocese, and out of ninety officiating clergymen, including one archdeacon, the bishop finds sixty-four assembled at his primary visitation, the remainder having been excused from attending on account of their great distance and the heavy expense attendant upon travelling.

NOTICES TO CORRESPONDENTS.

RECEIVED: II.—A Watchman—A. B.—Mr. Pownall—Mr. Winning—H. T. P.—P. G. H.

Apologies are due to several Correspondents to whom the Editor ought to have written, and hopes to write. He will be happy to write to "Velas" if he will inform him how a letter may be addressed.

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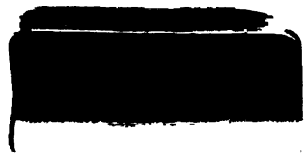
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